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THE

FREEMASONS' MAGAZINE

AND

MASONIC MIRROR.

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MASONIC MIRROR.

ADDRESS TO OUR READERS.

THE conclusion of the year 1868 brings with it the completion of Volume XIX. of the Quarto Series of the weekly issne of the MAGAZINE, and our semi-annual Address to our readers.

It is with some degree of gratification that we can point to the present volume, enriched as it is with contributions from many of our most valued contributors—eminent Masons. The subject matter itself constitutes the MAGAZINE one of the most important periodicals of the present day. The MAGAZINE is making rapid strides everywhere, and by its presence has checked the blackmail levying Masonic cadgers, that pest of the Fraternity. It has also proved of service to the young student in Freemasonry, and many brethren, who have spent their lives in study, have found a means of dispensing their lores of knowledge in its columns, for the benefit of the Craft at large. It has also been the means of bringing about friendships among Masons, who would not otherwise have known of each other's existence, and such connections bear good fruit in the interchange of thought and information. It is therefore with considerable pride that we see the recognition of its rapidly increasing importance among all classes of the Fraternity. We feel repaid for our labours in the instruction it affords to our younger members; and we are happy in the knowledge that we are the means of introducing eminent brethren to one another.

The columns devoted to Notes and Queries and Correspondence have proved more attractive than heretofore, and afforded opportunities for the discussion of interesting subjects, and the chronicling of valuable facts connected with the Craft. These important branches of the MAGAZINE will still form, we trust, a leading feature in the eyes of all our readers, whom we invite to add their marks on the stones of the building.

As in time past, so in the future, it will be our endeavour to sustain the steadily increasing importance and influence of the MAGAZINE, and to keep it worthy of being considered THE ORGAN OF BRITISH MASONRY. In the coming year sets of papers upon various Masonic subjects will form leading features, and nothing will be wanting on our part to keep up its interest and knowledge diffusing qualities. We would ask our readers to aid us in increasing its power by bringing it before such of the Fraternity, who may not be subscribers, or know of its existence.

The progress of Masonry throughout the globe has, during the past year, been most satisfactory, and the fraternal bonds between the Grand Lodges at home and abroad daily drawn closer and closer. The spirit of investigation which has within the last few years arisen among all classes of the Fraternity, has given an impetus to Masonic knowledge, which in after years will yield ample and life-sustaining food.

In the British Isles there is no reason to complain of want of energy, nor desire upon the part of the Grand Bodies to hold aloof from each other. While the members of the higher grades of Masonry in England and Ireland are gradually rivetting the links of the chain in closer harmony, the Templars of England and Scotland, thanks to the assiduity of Sir Patrick Colquhoun, have acknowledged each other, and thrown open their priories to the Knights holding under their separate Constitutions.

The re-election of Bro. the Earl of Dalhousie as Grand Master Mason of Scotland is a step in the right direction as keeping the right man in the right place. Many of the leading Masons of Scotland have long since found out the anomalous position of the Grand Lodge, and have earnestly desired to see the whole system of government changed. Several years have elapsed since the work of reconstruction commenced, and some years must still elapse before the new Phœnix can emerge from her ashes, the traditions and *modus operandi* of more than a century requiring alike care and skill in their transition state, lest the remedy should prove worse than the disease. Under the Hiram of so thorough a man of business and so skilled a Craftsman as the Earl of Dalhousie, these improvements which he has so much at heart, and labours so zealously to carry out, by the aid of the Scots Craft, cannot fail of proceeding rapidly to a conclusion, and we trust the Grand Master will find the Craftsmen zealous in supporting him in the great and glorious work of real improvement and furtherance of the charitable principles and institutions of the Order, so much better understood and practiced in England.

It is much to be desired that the Grand Bodies of England, Scotland, and Ireland, who preside over the various grades, would unite in forming a mutual column of support, so that from the Grand Lodge to the Supreme Council of the Ancient and Accepted Rite, good fellowship and mutual acknowledgement might result. That this is not a mere dream the unions already effected prove.

Freemasonry, in Spain, where as in Rome, it was held as a dangerous enemy to the Church and State is likely now to flourish. Spain was the scene of several terrible Masonic persecutions, but we trust, and feel convinced that the Brethren there as in other lands will show by their actions, how groundless were all the fears of Priest and Sovereign, that the Fraternity was composed of other than loyal and moral men. We are proud to acknowledge the kindness which we received at the hands of the Spanish brethren during several years, whenever we have visited them in their sanctuaries. We can vouch for their numbers being composed of several of the leading men of the nation, distinguished alike by their rank and talent.

We are also happy to say that in other countries, such as Austria and Russia, where Masonry leads a languishing existence, the sun of liberality promises to infuse fresh life into the Order there. Altogether the Order must be proud of the promising *vista* opened up to its improvement in these countries.

Among the Grand Masters' appointments to Provincial Grand Masterships, there is no one of greater importance than the commission to R. W. Bro. Sir Daniel Gooch, M.P., to act in that capacity over Berks and Bucks; and we trust that the Grand Master may deem it proper, and be pleased to constitute the lodges outside the Metropolis into a Provincial Grand Lodge of Middlesex.

The Zetland testimonial, which will prove a great success, leaves the slight drawback upon the mind that had the Committee availed themselves of a wider circle of suggestion and assistance, the success might have been still more pronounced—and worthier of the Grand Master and of the Craft.

The Life Boat Fund, which has hung wearily in the wind for so long a time past, promises now to be soon ready for launching. Shoulders need however still to be applied to the wheel.

The Masonic Charities still continue to flourish to the credit of the Craft, and the benefit of the recipients of the Fraternity's Benevolence. We would particularly refer to the Boys' School, which, by its next anniversary, will, have cleared off £10,000 of its debt, thanks to the munificent example set by the Lancashire Brethren, and the zeal and assiduity of Bro. Binches, the indefatigable secretary. Institutions, and Benevolence such as the above, make one feel prouder and prouder of the name of Mason.

A proposition in the FREEMASONS' MAGAZINE has led a number of brethren interested in the investigation of the antiquities of our order to constitute themselves into a Masonic Archæologica Institute, which has already received many adherances of practical co-operation. The Hon. Sec. is Bro. Hyde Pullen, W.P.G.M., Isle of Wight. The inaugural meeting it is understood will be held in January, and arrangements have been made for several of the succeeding meetings.

As we have previously said the demand for Masonic education is on the increase, and we find its exponent in the anxiety of the Grand Lodge, Templars, Supreme Council, and other bodies to form libraries. This movement is one of the very last importance, and we trust the endeavours of the various bodies will meet with the success which they truly merit.

The improvements which have taken place in the Craft lodges, and Royal Arch chapters, are shown by their returns to be most satisfactory. The same may be said of the higher grades. To sum up the whole matter, and with these words to conclude, "Freemasonry is on the increase all over the Globe."

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LONDON, SATURDAY, JULY 4, 1863.

THE DERVISHES AND MASONRY.

It is a well received incidental article of belief among Masons in India, among many here, and among a great body of Mussulmans, that there is an identity between the signs and ceremonies of Masonry and those of Islam. There are plenty of well authenticated anecdotes of the signs of Masons being recognised and responded to, and of services rendered to them in consequence of this identity. Undoubtedly the belief has been of service in promoting a feeling of respect on both sides; but beyond that, we are sorry to say, for the disappointment of many friends, and notwithstanding their incredulity, the relationship has no foundation in fact.

This we have had occasion to assert, but now the evidence is accessible to the public, which before was little known. The Hon. John Porter Brown, Secretary and Dragoman of the Legation of the United States of America at Constantinople, is a distinguished oriental scholar, and he is also a Freemason, having filled the offices of Past District Grand Warden of Turkey and Master of the Bulwer Lodge of Constantinople. For a long period he has been engaged in investigating the alleged connection of Masonry and Islam, and has had peculiar opportunities of obtainining information. In the prosecution of his views he promoted the initiation of a Dervish in the Bulwer Lodge at Constantinople; he also delivered a lecture on the subject before the Masonic body, and he wrote in the American Masonic journals. He has now reviewed the matter in a work just published by Messrs. Trubner and Co., which has been under hand for many years, and which is entitled "The Dervishes and Oriental Spiritualism."

This is a work important in many respects, because it elucidates two subjects of interest—the history and constitution of the Dervish Orders, and their relation to Spiritualism in the East. All this matter is well worthy of attention from our readers, but we cannot go into it. We must restrict ourselves to some short notice of what the author has said on Masonry.

At p. 59 he says that it has been thought by some persons that Freemasonry existed among the Mussalmans of Constantinople, under another title, and accordingly in other parts of the East. This, he expressly affirms, he does not find to be the case, though, like most secret fraternities, there may be points of resemblance accidentally. He even had an indirect intercourse with a Mussulman, who attested that Freemasonry does exist in Constantinople, and he gave a list of the places in which lodges were held in various parts of the empire, adding that the Grand Lodge existed in the Lake of Tiberias, in Palestine, where it had been taken after the destruction of Jerusalem. It It was consequently stated to exist among the Jews. Of course Bro. Brown, notwithstanding all his researches to verify this declaration, did not find any trace of the fact on which he could rely. As he says, his opportunities of inquiry have been very numerous, and his desire to meet with brethren amongst Mussulmans led him to use all proper zeal in the pursuit of this desirable object. The title by which it is said Mussulman Freemasons are known is Melâmeeyoon, and on the head of these Dervishes be gives full information.

Bro. Brown says there are a few Mussulmans of his acquaintancce—some of them in high official positions, who have become Masons in Europe—mostly in France—and he might have added one of the first Turkish Masons was made in England. There are also others, he says, who belong to lodges in Constantinople and other cities of the Ottoman empire, and there are many lodges in India, to which Mussulmans belong. It is strange he does not refer to the Persian brethren and the vicissitudes of Masonry in Persia, so well known to him.

It is strange, as he says that the Dervishes of the Bektâshee Order consider themselves quite the same as the Freemasons, and are disposed to fraternise with them, the more particularly as the name of Freemasonry in the Turkish language, or Fermâsen, is one of reproach. It signifies atheism of the most condemnable character. This is to be said of the Bektâshees, that for some reason or other not quite clear to the author, they are held in small repute among other Mussulmans, even those belonging to the Dervish Orders. No one, therefore, in Constantinople need consider himself at all complimented when he is called a "Fermason," or a "Bektashee." The Bektashees were allied with the seditious Janissaries, and shared in their persecutions and ruin.

It appears to us that Bro. Brown has not dwelt upon certain peculiarities of Baktashee initiation described by him, and which neither he nor we can point out, but which will occur to the careful reader. They show a decided resemblance to Masonry.

To the Melamiyoon Bro. Brown devotes Chapter viii. Among other things, he says that on their tombs are peculiar signs, the origin and meaning of which he has not been able to learn. On a tomb of 1122, or 160 years ago, he found two triangles joined by a poins, and also on a tomb fifteen years later. Others have a single triangle △, or beneath the angles. Many have also the Muhr-i-Suleeman, Soloman's Seal, the two triangles interlaced , but without dots. The Melamiyoon are known in Constantinople now as the Hamzavee. It is, like the Order of Bektashee, almost under prohibition in Constantinople, but from widely different causes. The Hamizavee, it is said, held their meetings in secret in houses not like a Dervish Tekieh, and for this reason it is thought by some persons they are Mussulman Freemasons.

The word Melamiyoon means the condemned or reproached, a designation taken by them in token of humility. They are stated to be a sincerely pious sect, conscientious in all their dealings, and living much for themselves and their doctrine, without any regard for the opinion of the world. Thus in Constantinople any poor or miserable object is now called a Melamiyoon.

Unfortunately Bro. Brown has not been able to obtain the initiation ceremonies of the Melamiyoon, as he has of some other Dervish sects.

Besides his own observations, Mr. Brown introduces into his work all that is to be found in the standard authorities on Dervishes. Apart from its other merits, it must be considered a Masonic book of reference, valuable, particularly in this respect, that it shows how many ancient eastern practices have been handed down from remote sources and by obscure channets, equally to Freemasons and to Dervishes.

ADDRESS.

Delivered at the anniversary meeting of the Wellington Lodge of Instruction (No. 548), on the 18th of June, 1868, by Bro. **Robert Wentworth Little**, P.M.

Brethren,—In compliance with your request conveyed to me by my esteemed Bro. Past Master Gale, I have undertaken to perform the ceremony of consecration this evening in the Wellington Lodge of Instruction; and as, upon occasions of which the present is but a rehearsal, it is usual for the consecrating Master to deliver an appropriate address to the members of the new lodge, I shall endeavour to follow this time-honoured custom by craving your attention to a brief consideration of the career of the illustrious captain from whom the Wellington Lodge derived its name. It may be said, "What has Freemasonry to do with the record of deeds of war?" her progress is not like that of ambition, over the bodies of the slain, nor amidst the carnage and horrors of battle fields; her victories are not achieved by the fall of cities or the ruin of empires; the lamp of love and truth which she bears on her heavenward path, can never be called the *ignis fatuus* of the unwise, or the torch of the destroyer. And yet we may emphatically assert that the soothing spirit of Freemasonry has softened the rugged strife of warriors; that our brethren have not been deaf to the cry of distress even amidst the roar of cannons, and the rush of legions—that our mystic signs of fraternity have frequently disarmed a foeman's wrath, and kindled in his heart not only forbearance but the light of brotherly love. I do not, however, purpose to enlarge upon the benefits which Freemasonry has conferred upon brethren in the perilous times of war; the instances to which I refer are numerous, and are well authenticated; but rather to invite you to a contemplation of the guiding principles of Wellington's character and career. It has been truly said by a distinguished American poet of the present day, that

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sand of time."

and as this desirable object cannot be better achieved than by a steadfast adherence to the strict line of duty, I may remark that however great our opportunities, however noble our gifts, they are but wasted, like water poured upon a burning desert, unless dedicated to the service of God, or the welfare of mankind. A more conspicuous exemplar of this profound truth than the illustrious Wellington never existed. From the commencement of his career to its close in the midst of the people he had served so well, his steps were ever in the path of duty. His efforts were directed by what he conceived to be the principles of right and justice; and whether as a soldier or a statesman he conscientiously performed his allotted task amongst the shifting scenes of his eventful life. "The Duke," then the Hon. Arthur Wellesley, was initiated into the mysteries of Freemasonry on the 7th December, 1790, in the lodge No. 494, under the Grand Lodge of Ireland, held at the town of Trim, in the county of Meath, and was subsequently passed and raised in the same lodge, it being a noteworthy circumstance that the Master of the lodge at the time was Wellington's elder brother, the Earl of Mornington, afterwards Marquis Wellesley. Unfortunately the troublous period which followed the outbreak of the French Revolution was little calculated to afford much leisure to a Mason who had embraced the career of arms, and who aspired to eminence in his profession. I may observe, however, that in more recent and happier days, the great Duke assisted in the labours of the Craft at various private lodges held in Kensington Palace under the auspices of our late Grand Master, the Duke of Sussex. This interesting relation I had from the lips of the late Bro. Sir John Doratt, who assured me that he had himself officiated as J.W. at several private lodges, where the Duke of Wellington acted as Senior Warden But, although the fact be undeniable that the stirring events of war and politics in which he occupied so prominent a part, precluded Wellington from attaining great distinction as a member of our Order, I contend that his whole life was a genuine tribute to the value of Freemasonry, that his actions were in strict consonance with our precepts, and his genius and influence ever exerted in the cause of patriotism and truth. As Tennyson finely phrases it,

"Truth teller was our England's Alfred named,
Truth lover was our English Duke;
Whatever record leap to light
He never shall be shamed."

In these few words we have the grandest eulogy that can be pronounced upon departed greatness, as few, indeed, amongst the famous dead, can bear the scrutiny of time, or the rigid analysis of impartial history. It is for these reasons, and not merely on account of his high position in the nation that we are proud to reflect that Wellington was a Freemason; and it was doubtless similar reasons which caused the honourable association of his name with the Wellington Lodge. And it is, I submit, a very commendable practice to perpetuate the names of Masonic worthies by enshrining them in the nomenclature of our lodges.

It not only "keeps their memories green" in our souls, but stimulates us to an imitation of their virtues, and it disarms the hostility of the prejudiced world by proving that the recognised leaders of thought and action in every age were members of our fraternal federation.

I have thus imperfectly delineated the salient points of Wellington's character, and it is for us to apply the lesson to our hearts, and to carry out in our daily life that attachment to social order, and that unswerving performance of duty which our illustrious brother invariably manifested. The rites of Freemasonry forcibly impress upon us doctrines of the purest morality and truths of the most solemn character, and it ought to be our constant endeavour to exemplify its precepts by consistent and unsullied lives. If the ceremonies of the Craft were vain and frivolous fancies—however much they might please the imagination, they would never influence the intellect or captivate the heart; and as it is by the fruit that the tree is best known, so it is by its practical results of tolerance, goodwill, and heaven-born charity that Freemasonry must be judged. May the Order ever be found, as it is our privilege to witness it now, in the vanguard of civilisation—combating evil, supporting truth, and proclaiming aloud those divine commands, which are the essence of all religion, "Love God, and love your neighbour."

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 505).

BOOK THIRD—CHAPTER V.

Grand Master, Peter de Montagu.

Character of Templars. Siege of Damietta. Damiette taken. Coradin. War in Palestine. Letters from Grand Master as to affairs in the the East. Emperor Frederick II. of Germany. Is excommunicated. Lands at Acre and makes peace with the Musselmen. Crowns himself at Jerusalem. Hostility between him and the military Orders. A.D. 1218, 1232.

Peter de Montacute Montagu or Montaigu, was elected Grand Master. He had previously filled the office of Grand Preceptor of Spain.*

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* Jac. de Vitr, A.D. 1218.

Jacques de Vitri writes of the Templars at this period, that "they seek to expel the enemies of the Cross of Christ from the dominions of the Christians by fighting manfully, and by moving to battle at the signal and command of him who is at the head of their forces, not impetuously nor disorderly, but prudently and with all caution, the first in advance the last in retreat; nor is it permitted them to turn their backs in flight, nor to retreat without orders. They are become so formidable to the adversaries of the faith of Christ that one chases a thousand, and two ten thousand; not asking when there is a call of arms how many the enemies are, but where they are; lions in war, gentle lambs at home; rugged warriors on an expedition, like monks and eremites in the Church." From this we may presume that the Order in the Holy Land had still some pretensions to their predecessor's high and venerable character.

Saif-Eddin had appointed his fifteen sons to separate principalities throughout his vast dominions, but after his death disputes arose among them as to the supremacy, and a conspiracy was formed to seige the person of his brother Malek Kamel, then in the camp before Damietta, and to dethrone him. On the eve of the day on which the plot was to be carried into effect, the Sultan warned, left the camp in the middle of the night. On the morning the conspirators discovering that their victim had escaped attempted to seduce the soldiers into rebellion. With some they succeeded, but with others they failed. Confusion ensued; a panic seized upon the loyal portion of the army, who abandoned tents and baggage, and hastily and in the greatest disorder followed the Sultan. Seizing advantage of this, the Templars followed by the other Christians, crossed the Nile. They were fiercely opposed by the Musselmen on landing, one of their vessels was driven against the bank and boarded, upon which the Templars, with their axes, cut holes in her bottom, and both they and their enemies were drowned. Of this, Wendover writes:*

"Like Samson when dying, slew more enemies than during his life, so these martyrs for Christ took more enemies with them into the abyss of waters than they could have destroyed with the sword." The Templars, however, at length succeeded in forcing a landing, and were the first to ascend the bank, striking down the Musselmen and driving them back upon Damietta. The Musselmen abandoned their camp which was given up to plunder. Damietta was then closely surrounded, a trench was dug round the city, and means were taken to prevent succours reaching the inhabitants. Two bridges of boats were thrown across the Nile as a communication between the old and new camps, and the charge of one of these was given to the Templars. The Musselmen made a desperate attempt to relieve the city, but were defeated with immense slaughter, but on making another attempt they succeeded in routing the Templars, though there their success stopped.

Meanwhile Coradin, who had taken advantage of the absence of the Christians from Palestine to lay siege to the Chateau Pelerin, hearing of these disasters, hurried with his forces to the Nile.* He endeavoured, after forcing the old camp, to drive the Templars from the bridge of boats under their charge, but failed. On the 31st of July he made a general attack upon the camp, the trenches were forced, the infantry put to flight, and the Christians were falling into a panic, when de Montagu at the head of his Knights, made a brilliant charge, and hurled back the leading columns of the enemy. "The spirit which led Gideon," writes de Vitry, who was present, "animated the Templars; the Master with the marshal and others of the brethren of the Temple stimulated the rest of the army, who advanced valiantly to their support. Thus did the Lord on that day, through the valour of the Templars, save those who put their trust in Him."†

Much to the discontent of the Christians several of the Crusaders returned home. The Duke of Austria thought he had done sufficient in fulfilment of his vow, and left the camp, presenting the Templars with fifty marks of gold, and his brother the Count of Austria gave them five hundred marks of silver.‡

On the 29th of August the Crusaders attacked the Musselmen and routed them, but untaught by experience no sooner did the enemy abandon their camp than the Christians fell to plundering. Seeing this Coradin rallied his troops and returned to assail the Crusaders, but the Templars and Hospitallers rushed to meet him, and had it not been for their brilliant gallantry, the standard of the Cross would have fallen. The Christians succeeded in regaining their entrenchments, and Coradin was forced to retire.*

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* Wendover, A.D. 1219.

* Jac. de Vitr, p. 1137.

† Jac. de Vitr, p. 1138.

‡ Jac. de Vitr, p. 1137. Bernard Thesaur, cap. 195.

The inhabitants of Damietta meanwhile were reduced to the greatest straits, and various expedients were resorted to to relieve them. Leather sacks filled with provisions, and loaves concealed in the sheets which enveloped dead bodies, were abandoned to the Nile, which carried them to the wall of the city. These stratagems were soon discovered, and a stop put to them. The Musselmen became alarmed for the safety of the city, and hearing that the Emperor of Germany was proceeding to the assistance of the Christians at the head of an immense force, the Sultan of Damascus sent to the Crusaders to ask for peace. He offered to abandon the city and kingdom of Jerusalem, to repair the walls of the Holy City which Coradin had destroyed, and only to reserve the places of Krak and Montreal as necessary for the safe passage of pilgrims and merchants to Mecca, and for these he offered to pay tribute. He furthermore engaged to give up the wood of the true cross, and to set at liberty all the Christian prisoners. The king of Jerusalem, and the principal leaders of Palestine, urged the acceptance of these terms, but Pelagius, desirous of still being at the head of the army, refused compliance, and consequently this most important offer for the Christians was thrown aside, and the siege prosecuted with the utmost vigour. The citizens at length were forced to sue for terms of surrender, and two Templars, and two Hospitallers were deputed to arrange the terms, but they could not agree, and the next morning the city was stormed. One shudders at the description of the city upon the entrance of the stormers. Out of a population of seventy thousand at the commencement of the siege, only three thousand pale withered shadows remained† Immediately after the fall of the city the Templars accompanied the King of Jerusalem to Palestine to concert measures for the protection of the Holy Land.

The military orders during the winter employed every means and strained every energy to meet the inevitable spring campaign. Their position was not only difficult but dangerous in the extreme, for the Europeans, satisfied with their exploits, returned home, leaving the defence of the kingdom to them. Coradin, in the spring, led a vast army of cavalry and infantry into the Christian possessions, blockaded Acre, and proceeded to invest the Chateau Palerin. De Montagu threw himself into it, with four thousand men, and prepared to make a desperate resistance. The siege was prosecuted with great skill and vigour, but the Templars repulsed the attackers at every assault. It is said that in this siege Coradin lost six emirs, two hundred Mamlooks, and a number of archers; and on one day alone he had a hundred and twenty valuable horses slain, one of which cost fourteen thousand marks.

The King of Jerusalem and the Masters of the military Orders wrote urgent letters to Europe for assistance, and called upon the Pope to compel the Emperor Frederick of Germany to fulfil his vow, and at once to proceed to the Holy Land. De Montagu wrote the following pitiful letter to the Bishop of Ely, describing the state of Palestine:

"To our reverend brother in Christ, by the grace of God, Bishop of Ely, Peter de Montagu, Master of the Knights of the Temple, greeting. How we have proceeded in the business of our Lord Jesus Christ since the capture of Damietta, and the castle of Taphuis, we, by these present letters set forth to your holiness. Be it known to you, then, that in the first passage after the aforesaid captures, such a number of pilgrims arrived at Damietta, that, with the rest of the army which remained, they were sufficient to garrison Damietta and to defend the camp. Our lord, the legate, and the clergy, desirous to advance the cause of the army of Christ, often and earnestly exhorted the people to make an attack on the infidels, but the nobles of the army, as well as those of the transmarine provinces as those on our side of the water, thinking that the army was not sufficient for the defence of the aforesaid cities and castles, and at the same time to proceed further for the advantage of Christianity, would not consent to this plan; for the Sultan of Babylon, with an innumerable host of infidels, had pitched his camp near Damietta, and on each arm of the river had built bridges to obstruct the progress of the Christians, and was there waiting with such an immense army that the Crusaders, by proceeding further would incur the greatest danger. Nevertheless, we fortified the said city and camp, and the coast round with trenches in all directions, expecting to be consoled by the Lord with the assistance of those who were coming to help us.

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* Jac. de Vitr, p. 1139. Bernard Thesaur, c. 198.

† Jac de Vitr, p. 1143. Bernard Thesaur, C. 200.

The Saracens, however, seeing our deficiency, armed all their galleys and sent them to sea in the month of September, and these caused great loss among the Christians, who were coming to the assistance of the Holy Land. In our army there was such a great deficiency of money that we could not maintain our ships for any length of time. Therefore, knowing that great loss would be incurred by the Christian army by means of these said galleys of the Saracens, we immediately armed our galleys, galliots, and other vessels to oppose them. Be it also known to you that Coradin, the Sultan of Damascus, assembled an immense army of Saracens, and finding that the cities of Acre and Tyre were not sufficiently supplied with Knights and soldiers to oppose him, continually did serious injury to those places, both secretly and openly. Besides this, he often came and pitched his camp before our camp which is called the Pilgrims, doing us all kinds of injury. He also besieged and reduced the Castle of Caesarea, in Palestine, although numbers of pilgrims were staying at Acre. I have also to inform you that Seraph, a son of Saif Eddin, and brother of the Sultans of Babylon and Damascus, is with a powerful army fighting against the Saracens in the eastern parts, and has prevailed much against the more powerful of his enemies, although not against all; for by God's favour he will not be able easily to conquer all of them, for if he could bring that war to a conclusion the county of Antioch or Tripoli, Acre or Egypt, whichever of them he might turn his attention to, would be in the greatest danger, and if he were to lay siege to any one of our castles, we would not in any wise be able to drive him away. This said dissension among the Pagans, however, gives us pleasure and comfort. Moreover, we have long expected the arrival of the Emperor and other nobles, by whom we hope to be relieved; and on their arrival we hope this business which has commenced by the hands of many to a happy termination; but if we are deceived in the hope of this assistance in the ensuing summer, which I hope will not happen, both countries, namely, Syria and Egypt, and that which we have lately gained possession of, as well as that which we have held for a long time, will be placed in a doubtful position. Besides, we and the other people on our side of the water are oppressed by so many and great expenses in carrying on this Crusade, that we shall be unable to meet our necessary expenses, unless by the Divine mercy we shortly receive assistance from our fellow Christians. Given at Acre, the 20th September."*

The Grand Master likewise wrote in firm language to the Pope desiring him to order the Emperor Frederick to repair to the Holy Land, in fulfilment of his vow. He also asked the Pope to forbid the practice of these sworn to the Crusade, compounding for their nonfulfilment of their engagements with money, which had a prejudical effect upon the affairs of the Holy Land. He likewise complained bitterly of the misapplication of the money raised throughout Europe for the Crusade, declaring that not a twentieth part of it reached the treasury of the kingdom.†

The Pope's reply took no notice of the Grand Master's demand as to the compounding for military service in Palestine, by a payment of of money, and with regard to the embezzlement of the funds destined for the defence of the Holy Land, he replied that he had not fingered a farthing of it, and if it had not been all received, it was no fault of his, but the fault of those who had not obeyed his commands.‡

The well founded complaint relative to the misapplication of money threw the European priesthood, who had shamefully appropriated the greater part of it, into the wildest fury. Matthew Paris, who hated both the Templars and Hospitallers for their wealth and power, abused them without measure. They were accused of squandering the money in the erection of gorgeous building and in luxury, as well as directing it to purposes, when received in the East, foreign to the intentions of the donors. The outcry grew so scandalous that the Pope at length sent to Pelagius, the Patriarch of Jerusalem, and the leaders of the Crusaders, inquiring into the matter. The reply was a complete vindication of the Orders, and the Pope wrote to the Bishops of England, France, and Sicily, commanding them to proclaim the innocence of the Knight's throughout their dioceses, and to honour, love, and protect them, as generous defenders of the faith.

No attention appears to have been given by any one to the compounding, even by the Templars, for we find in 1236 the Pope sending Thomas, his familiar, along with a Templar into England with his warrant to absolve those Crusadars, whom they should choose and in whose cases they might think it expedient, from their vow of pilgrimage, or receiving money in return, which money the Pope considered he could spend advantageously for the promotion of the war in Palestine. They, however, met with a cool reception, as it was generally believed that money handed to the Pope would remain in his treasury and never see the Holy Land.

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* Wendover, A.D. 1222.

† Martene, vet. script. Tom. V., Col. 1480.

‡ Rainald, A.D., 1222.

Succours, however, were sent during the summer of 1221, the troops of Coradin were defeated and driven beyond the Latin frontier, and freed from this dangerous enemy, and De Montagu returned to Damietta to superintend the military operations in Egypt. Pelagius had now openly assumed the position of commander-in-chief of the forces, and his natural arrogance increased as reinforcements arrived. He appears to have duped himself into the belief that he was the only general fit to be trusted with the command, and in spite of the urgent entreaties of De Montagu to the contrary,* during the autumn, and when the Nile was rising, he ordered an expedition against Cairo. The disaster which followed this, is told in a letter from De Montagu to Alan Marcel, Master of the Temple in London.

"Brother P. de Montagu, humble Master of the Knights of the Temple, to his well beloved brother in Christ, A. Marcel, holding the office of Preceptor in England, greeting. Although we have from time to time informed you of the prosperity which attended us in the affairs of Jesus Christ, we now by this present letter relate to you in the order they have happened the reverses which we owing to our sins have met with in the land of Egypt. The Christian army after the capture of Damietta having remained quietly at that place for a long time, the people of our side of the water, as well as those of the transmarine provinces, cast reproofs and reproaches on us on that account; and the Duke of Bavaria having arrived as lieutenant of the Emperor, explained to the people that he had come for the purpose of attacking the enemies of the Christian faith. A council was therefore held by our lord, the legate, the Duke of Bavaria, the Masters of the Templars, Hospitallers, and Teutons, the Earls, Barons, and all the rest, at which it was unanimously agreed by all to make an advance. The illustrious King of Jerusalem also, having been sent for, came with his barons, and with a fleet of galleys and armed ships to Damietta, and found the army of the Christians lying in their camp outside the lines. After the Feast of the Apostles Peter and Paul, then his Majesty the King and the legate, with the whole Christian army, proceeded in order both both by land and water, and discovered the Sultan with an innumerable host of the enemies of the cross, who, however fled before them; and so they proceeded without loss till they arrived at the camp of the Sultan. This was surrounded by the river which they were unable to cross. The Christian army therefore pitched its camp on the bank, and constructed bridges to cross over against the Sultan, from whose camp we were separated by the river Tamis, which is a branch of the great river Nile. Whilst we made some stay there great numbers left our army without leave, so that it was decreased by ten thousand men or more. In the meantime, the Sultan by means of a trench constructed previously, when the Nile rose, sent galleys and galliots into the river to obstruct our ships, that no supplies might come from Damietta to us, we being then destitute of provisions; for they could not reach us by land, as the Saracens prevented them. The road by sea and land by which necessary supplies could reach us being thus blocked up, the army held council as to returning; but the brothers of the Sultan, Seraph and Coradin, the Sultans of Aleppo and Damascus, and other Sultans, namely, of Camela, Haman, and Coilanbar, with many Pagan Kings, and a countless host of infidels, who had come to assist them, had cut off our retreat. Our army, however, departed by night by land and water, but lost all the provisions in the river, besides a great many men, for when the Nile overflowed the Sultan turned the water in different directions by means of hidden streams, canals, and rivulets, which had been made some time before to obstruct the retreat of the Christians. The army of Christ, therefore, after losing among the marshes all its beasts of burden, stores, baggage, carriages, and almost all their necessaries, and being destitute of provisions, could neither advance nor retreat, nor had it any place of refuge, neither could it give battle to the Sultan on account of his being surrounded by the river, and it was thus caught in the midst of the waters like a fish in a net. Being, therefore, in this strait, they, although unwillingly, agreed to give up to the Sultan the City of Damietta with all the prisoners which could be found in Tyre and Acre in exchange for the Tine Cross and the Christian prisoners in the Kingdoms of Babylon and Damascus. We therefore, in company with other messengers, deputed by the army in common, went to Damietta, and told the people of the city the terms which were imposed on us, which greatly displeased the Bishop of Acre,* the Chancellor, and Henry, Count of Malta, whom we found there; for they wished to defend the city, which we should also have much approved of, if it could have been done with any advantage, for we had rather been consigned to perpetual imprisonment than that the city should be given up by us to the infidels to the disgrace of Christianity. We therefore made a personal search throughout the city of all persons and effects, but found neither money nor people wherewith it could be defended. We therefore acquiesced in this agreement, and bound ourselves by oath and by giving hostages, and agreed to a confirmed truce for eight years. The Sultan, till the arrangement was made, strictly abided by what he had promised, and supplied our famished army with loaves and flour for about fifteen days. Do you, therefore, compassionating our suffering, assist us as far as you are able. Farewell."†

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* Will. Tyr. Cont. Hist. Col. 692.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

IMPERIAL MASONRY.

Bro. the Emperor Napoleon III. has so far departed from his attitude of inattention, and the Empress so far infringed the edicts of bigotry, as to give a prize in silver to the Masonic Benevolent Lottery, got up by the Lodge Themis, at Caen, in France.—O.E.

MASONRY IN CORSICA.

Masonry does not flourish in Ajaccio, the birthplace of Napoleon the Great. It is a deadly-lively with a vengeance, and recommended to invalid English. With a population of 15,000, there is one public carriage for hire, and more than enough for the amusements of the place. When I was there no meat was to be got in the city but pork. Since 1821 the Lodge the Reunion has been disunited three times and gone to sleep. It has now been started again.—VIATOR.

ITALY.

To add to the confusion of the divided jurisdictions, the Grand Orient of France has a lodge at Leghorn called Amici Veri dei Virtuosi.—O. E.

HABITS DESIRABLE FOR MASONS' SONS.

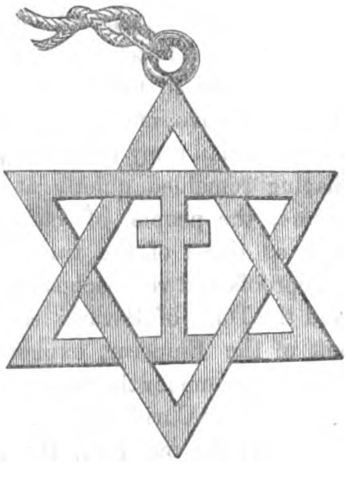
My answer to the inquiry of a "A Mason having seven sons," is that, in my opinion, the habits desirable for Masons' sons are those specified by the Rev. John Todd, D.D., of North America, as desirable for young men generally. They are described in a work entitled "The Student's Guide." The subjoined list is taken from one of my memorandum books. 1. Have a plan laid beforehand for every day. 2. Acquire the habit of untiring industry. 3. Cultivate perseverance. 4. Cultivate the habit of punctuality. 5. Be an early riser. 6. Be in the habit of learning something from every man you meet. 7. Form fixed principles on which you can think and act. 8. Be simple and neat in your personal habits. 9. Acquire the habit of doing everything well. 10. Make constant efforts to be master of your temper. 11. Cultivate soundness of judgment. 12. Make the proper treatment of parents, friends, and companions a habit.—C. P. COOPER.

GRAND ORIENT OF FRANCE.

The following is a note of some of their foreign lodges in activity:—Turkey—Alexandria, The Pyramids; Galatz, Disciples of Pythagoras; Constantinople, Union of the East; Ibrail, The Hospitable Pharos. America—Guadaloupe, Elus d'Occident; Buenos Ayres, The Friend of the Shipwrecked; Montevideo, Friends of the Fatherland; Valparaiso, Star of the Pacific.—O. E.

ABYSSINIAN KNIGHTLY ORDER.

In the *Illustrated London News* some few week back the insignia of an Abyssinian knightly Order, which was conferred upon Mr. Rassam, is briefly noticed. Can any of your readers give us any account of it, as there is a Masonic character about the jewel which courts inquiry as to the antiquity of the Order?—✠ Æ 30°.



LITERARY MASONRY.

Oppert, of the Institute, one of the most distinguished cuneiform scholars, is an active member of the Grand Orient of France. For that matter, the Grand Orient and Supreme Council are much more distinguished for their literary and scientific members than our Grand Lodge. Would it do any harm if some of those men among ourselves received the purple as well as nobodies.—O.E.

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* This was the historian, Jacques de Vitri. He subsequently became one of the hostages for the fulfilment of the treaty.

† Wendover, A.D. 1222.

GOOD TEMPLARS.

Having been called upon by Bro. Hughan to address the readers of the *Freemasons' Magazine*, and give my opinion, I think it right to say that a society like the Good Templars, that abstains from intoxicating liquors, and wages war against drunkenness, is anti-Masonic. Such a society is not according to the landmarks, but the watermarks. If we drink water will the worthy and worshipful hosts let us meet in public houses, which is one of the ancient privileges of Freemasons? Would not the miserable remnant be compelled to erect Masonic halls and buildings of their own? "Give me again my public house—my glass of grog, and liberty."—W. HARRIS.

GRAND LODGE OFFICERS.

Will any of your readers be good enough to state their opinion, for the information of myself and others, on the following subject: "The precedence of Grand Lodge officers as laid down in the 'Book of Constitutions,' page 17, small edition—should that govern the precedence of officers of Provincial Grand Lodges. At page 51, par. 3, it states that no brother can be appointed a Provincial Grand Warden unless he be the Master or Past Master of a lodge; nor a Provincial Grand Deacon, unless he be a Warden or Past Warden of a lodge." Now, the Secretary, Treasurer, and Registrar may be appointed from Master Masons, I presume; and as at page 45, par. 2, the Provincial Grand Master is empowered to appoint, for his province, a deputy, two Wardens, and two Deacons, and other officers, why should the Grand Registrar of a province, for instance, and for whom no previous qualification is stated, rank above a Grand Deacon, as the Registrar has not the duties to perform as the Grand Registrar of the Grand Lodge of England, whose qualification must be a Master or Past Master, and who may be appointed by the Grand Master to preside over any province vacant.—A PAST MASTER.

A THEISTIC BROTHER.

The strong opinion expressed by a learned and popular writer upon Natural Theology, by no means convinces me that "a Theistic brother" will do wrong if he acts in regard to Christianity as Socrates acted in regard to Paganism.

MIRACLES.

Bro. "M. J. L." the Christian Masons to whom you allude, put forward no reason for withholding belief in miracles, except lack of satisfactory evidence.—C. P. COOPER.

BRO. HAYE AND BRO. HUGHAN ON ROYAL ARCH MASONRY.

My friend Bro. A. O. Haye has favoured me with his opinion on that part of the "Analysis of Ancient and Modern Freemasonry" which refers to the Royal Arch, and has endeavoured to prove that a Master Mason, under the Grand Lodges of England and Scotland, *can be complete* without taking the Royal Arch, as "that which was lost can only be found beyond the veil of time."

He also states that such is the opinion of every aged Mason with whom he has conversed. The latter statement, to my mind, is a most extraordinary one, because Bro. Haye's Masonic acquaintances are very numerous, and many are very well informed on Masonic history.

If "what was lost can only be found beyond the veil of time, how is it that in the lectures of the third degree, *before the Royal Arch was instituted*, it is expressly declared that "what was lost *is now found*," viz., in the concluding part of the degree? Also, how is it that most writers of note on this subject, both aged and young, concur in stating that the word of the third degree was removed to the Royal Arch, and that in consequence the Royal Arch is the complement of the third degree? They also agree that the *l*** w**** is really found in the *Royal Arch degree.*

But I cannot possibly dwell long on this subject, however interesting it may be, as my numerous engagements will not permit me to do, added to which, I have already written at length on the history of the Royal Arch, and quoted abundant evidence to prove my position. Of course I admit that to such Masons who are in possession of the *original secrets* of the third degree the Royal Arch is superfluous; but in this county I have not met with one who is so situated without having taken the Royal Arch, although abroad we can meet with many.—W. J. HUGHAN.

P.S.—My articles are before the fraternity, and I am content to abide by their decision.

ORDER OF ST. JOHN OF JERUSALEM.

The following appeared in the *Illustrated London News* on 20th ult., as well as in the *Church News* and other papers: can any brother inform me to what Order it alludes, and whether it has any connection with the Order of St. John Knights of Malta, of which Sir George Bowyer is a member, and which is, of course, Roman Catholic, or to the Order, which is conferred by the Grand Conclave of Masonic Knights Templars?—✠ 30°.

Perhaps Bro. Haye will enlighten us as to this Order:—

"ORDER OF ST. JOHN OF JERUSALEM.—The Festival of St. John the Baptist will be celebrated as usual by the knights and other members of the English branch of the Order of St. John of Jerusalem, on the 24th inst. Previous to the Chapter General, there will be a short service, by permission of the Vicar, in the Church of St. Martin's-in-the-Fields, where, at eleven o'clock, the Litany will be sung, and a sermon preached by the Rev. Thomas Hugo, one of the Chaplains of the Order. After the service the Chapter General will be held at the Chancery, which is but a few steps distant from St. Martin's Church.

[This refers to the Langue of England of the Order of St. John, and has nothing to do with Masonic Knights Templars and their Knights of Malta. After the capture of Malta, and the dispersion of the Order, the Langue of France did not take part in the reconstitution in Russia under the Emperor Paul, which afterwards resolved itself into the Roman organisation. After the Restoration the Langue of France was reconstituted, and on its demand that of England was restored. This is the body in question, and it consists of gentlemen having the statutory qualifications, and is presided over by the Duke of Manchester as Grand Prior and Turkopolier. At a later period the Pope named Sir George Bowyer Grand Prior of England, but he is not recognised by by the Langue of England, nor by the other inde pendent branches of the Order. The Pope will most likely find it necessary to come to terms with the English Langue, in order to strengthen his body of the order.—Ed. F. M.]

BRO. HUGHAN AND O.B. OF CANDIDATES.

I cannot well be more explicit as to the religion required of candidates as a prerequisite for Masonry. Bro. Charles Purton Cooper has ventilated the department thoroughly, and his voluminous letters on the Theology of the Craft have my hearty concurrence. It is a difficult task to write on such subjects in the Magazine, and hence my remarks anent the O.B. of candidates is thought to be obscure by a correspondent at Oxford. When I state that the candidate "must take some kind of O.B., whatever that may be, and on what," I mean that at initiation (and also for the other Craft degrees) the candidate is permitted, under the Grand Lodge of England, to take whatever O.B. may be considered binding and suitable to him, whether it be on affirmation or on oath, and on whatever he may prefer, *e.g.*, the Bible, the Koran, the New Testament, &c. I have seen a Quaker initiated on the security of his affirmation, and a Jew on the Old Testament, and that surely will be considered sufficient explanation of my statement relative to the O.B. of candidates.—W. J. Hughan.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC AND BIBLICAL OBJECTS FROM THE HOLY LAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I send you this circular letter under the solemn and tender emotions that my Masonic relationship to you, my pleasant memories of your friendship, and the venerable country in which I am now sojourning, are calculated to inspire. It is your money that enabled me to enter upon this great and important undertaking to which our Celestial Grand Master has already given the seal of divine approval. And I naturally look to you now, as one of my original patrons, to help me through it honourably to the cause of Freemasonry and creditably to myself.

You will remember that when I was with you I said those who paid me one dollar cash, that if more money was needed I should apply to you, and solicit increased contributions from you. Such now is the case. I have closely calculated my expenses up to next August, and find that while I have enough for travelling purposes, and to fill the orders for specimens heretofore received, yet I lack a great deal of having enough to purchase additional specimens, hire assistants, make excavations, and work out this great plan as it ought to be done, before I return home in August. This, then, is my justification for asking your further help, without a moment's delay.

In return for your money I will give you valuable Masonic and Biblical objects for whatever amount you contribute. Such objects as you will value many times beyond their cost. I am now in a situation to supply you with such things as no one else in our country is in possession of. Please, then, read carefully the following offer, and lend me your hand.

Those who will mail the money to me within two weeks after they receive this letter shall be supplied upon my Masonic faith—in September next, with Masonic specimens according to the following catalogue, viz.:—

For Three Dollars—Four Specimens.

1st. A piece of native stone from the memorable quarry under Jerusalem, out of which the Temple itself was built.

2nd. A piece of native stone from the ruins of Tyre.

3rd. A pilgrim shell from the Port of Joppa, the same kind that the Crusaders wore.

4th. An ancient coin taken from the ruins of Gebal, or immediate vicinity.

The specimens of stone are large enough to work up into a keystone, &c., &c.

For Five Dollars—Ten Specimens.

1st, 2nd, 3rd, and 4th, the same as above named.

5th. A sprig of acacia, from the mountains about Jerusalem.

6th. A piece of cedar from Lebanon.

7th. A shell from the Masonic Bay near Beyrout.

8th. A piece of clay from the clay grounds between Succoth and Zeredatah.

9th. A pomegranate fruit.

10th. A piece of olive wood from Mount Olivet, large enough to make into a Masonic Emblem.

Every specimen will be so numbered and labelled that you will have no difficulty in identifying it.

These are selections of specimens that you cannot help approving. All your life you can point to them with pride, not only on account of their intrinsic value, but because their purchase-money was in the light of assistance to a brother Mason."

Out of the seven grand localities in the Holy Land, in which all Freemasons are interested, I have already visited three, and shall leave to-day for the fourth: that is the city of Tyre. In the journal for which you paid me, you will have full accounts of all my movements. At Gebal I made most valuable collections. In Damascus I addressed a convention of Masons, April 7th, and got up a petition to organise a lodge there. I think I can do the same at Joppa, and perhaps at Jerusalem. The Governor-General of this country, Raschid Pasha, is a zealous Mason, and has given me letters of authority requiring all officers of towns and villages to treat me with respect, and to furnish me with guards and provisions at just prices. Nothing can exceed the astonishment of the Freemasons of this country and Europe, to find a man coming 6,000 miles in search of Masonic light. They give me fraternal attention and the most loving greetings.

I send you three circulars, and would fraternally request you to distribute two of them where they will do the most good. If you do not feel able to subscribe 3 dols., or 5 dols., join in with other brethren, and make up the amount in the form of a club. In that way every one can help. I fully expect you to do the best you can, and will never forget your kindness. Please, remember, however, that my offer only extends for two weeks following the reception of this letter. I allude to this so that no mistakes need be made which would lead to unpleasantness hereafter.

I need not say to you that I am very lonely here, and oftentimes low-spirited. It is a serious matter for a man fifty years old to come so far and undertake so much. But my health is excellent. I have everything to encourage me, and I know I have your good wishes and prayers. We shall meet again next fall, when I shall have a thousand things to tell you of this grand mission, which reflects such honour upon those who got it up.

Don't fail to respond to this call at once. Direct your letters to Dr. Rob. Morris, Box 1653, Chicago, Illinois. My son-in-law, Mr. H. J. Goodrich, who lives at Chicago, will open your letters and acknowledge the receipt of it to you, and communicate it to me immediately. Surely there are but few Masons who will refuse an appeal like this, made in the very homes of King Solomon, King Hiram, and Hiram the Artificer—made by a man who has given his lifetime to Freemasonry, and has come so far to get "more light." You paid your dollar when the chances of my coming here seemed very uncertain. Now help me again; you see I am doing my part with success.

Yours fraternally,

ROB. MORRIS.

A Proposition to all Lovers of Bible Knowledge.

A great many persons, not Masons, long to have objects from the Holy Land. Such persons may consider the above propositions equally addressed to them. I will also make to them the following additional proposals:—For 1 dol. any one of the following specimens:—

A piece of Spina Christi, or "Christ's Thorn," out of which the "crown of thorns" was made that was pressed upon the Saviour's brow. This is found abundantly near Jerusalem.

One of the pods of the carod; this is the "husks" which the prodigal son did eat while feeding swine.

A shell from the Sea of Galilee.

A shell from the Jordan, near where our Saviour was baptized.

A pebble from the Brook Kedron.

An object of some kind from Bethany, Nazareth, or Bethlehem, such as a pebble, shell, or flower.

Everything will be numbered, labelled, and described with a printed inscription, so that no mistakes can possibly occur.

How many heads of families, Sunday-school teachers, Sunday-school scholars, and Bible readers would feel proud to possess treasures of this kind! Never before was the opportunity offered; nor will it ever be again, after the present month.

If any minister desires a slip from the cypress tree growing by the grave of Rev. Pliny Fisk, the first missionary in the Holy Land, who died at Beyrout in 1825, he can have it, with a copy of my poem written by his grave. The price is also one dollar.

Hoping to have a remittance from yourself, and a good long list of them from your friends, I close with from the Holy Land.

ROB. MORRIS.

Beyrout, Syria, April 13, 1868.

P.S.—A few copies of this have been sent to subscribers who denoted more than one dollar; because having already done their own part so nobly, they are the better qualified to advise their neighbours to "go and do likewise."

Address ROB. MORRIS, P. O. Box 1653, Chicago, Iliinois.

FREEMASONRY AND CHIVALRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have to thank Bro. Anthony Oneal Haye for his courtesy in answering my inquiry as he does at page 469 of the MAGAZINE.

It may be considered that few will now care about upholding the idea of any connection between the Templars or Hospitallers and the Freemasons, or that the Freemasons are descended from the Templars.

The only connection that may have existed between the Templars and the Masonic fraternities of the middle ages would be simply that of employer and employed. After the structure was finished for which the Freemasons may have been required, they would then go elsewhere, the "serving brethren" or workmen to the Templars being sufficient to keep things in repair or build any common affair.

Freemasonry would hardly well live in a Templar encampment or preceptory. It found itself more at home in the burgh towns, in which places it eventually merged into, or became mixed up with, the Mason corporations.

On page 470 Bro. Haye alludes to an ancient lodge which might have been founded by the serving brethren of the Templars at Red Abbey-stead, in the time of David I., in a way which implies doubts in his mind of their being much in the idea.

I do not know of a Freemasons' lodge in Scotland that, pointing to any existing specimen of ancient ecclesiastical architecture, ruined or otherwise, can say, with any hope of proving it, "We are the descendants or reprrsentatives of the Masonic fraternity which built that structure, in or about the first half of the twelfth century." Neither do I know of any existing proof of any sort which shows that a Freemasons' lodge was established in Scotland anywhere about, or before that date.

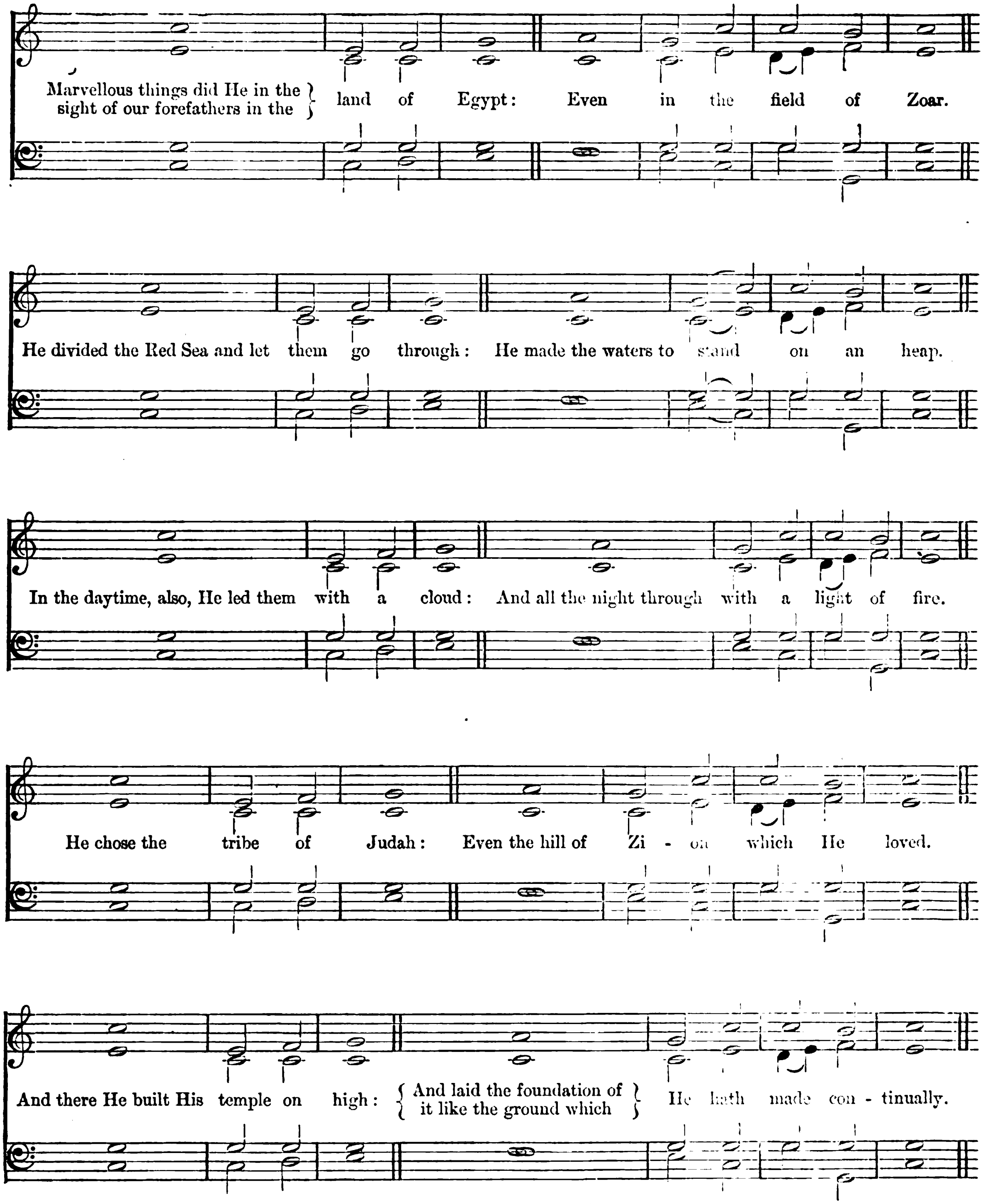
It may not be out of place here to remark that I have been anxiously waiting for something further from "A Masonic Student," more especially as I am not yet convinced about the non-existence of the M.M. degree before the eighteenth century, and not as yet having had time to study it properly, I have been all the more anxious to hear what "A Masonic Student" would say in support of his ideas. I hope to have the pleasure of seeing something from him soon.

Yours fraternally,

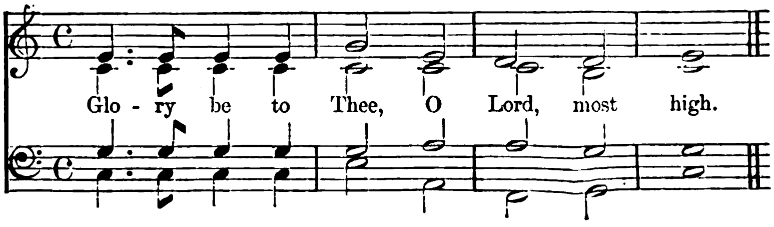
PICTUS.

IF thou art rich, try to command thy money, lest it should command thee. If thou know how to use it, it is thy servant; if not, thou art its slave.

MASONIC MUSIC.—(*Continued from page* 506.)


Marvellous things did He in the sight of our forefathers in the
land of Egypt: Even in the field of Zoar.
He divided the Red Sea and let them go through: He made the waters to stand on an heap.
In the daytime, also, He led them with a cloud: And all the night through with a light of fire.
He chose the tribe of Judah: Even the hill of Zi - on which He loved.
And there He built His temple on high: And laid the foundation of it like the ground which
He hath made con - tinually.

No. 8.


Glo - ry be to Thee, O Lord, most high.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Jedburgh.—On Friday, the 10th inst., the foundation stone of the new Commercial Bank at Jedburgh, will be laid with Masonic honours. Bro. H. Inglis, of Torsonce, the R.W. Prov. G.M. for Peebles and Selkirk, presiding. Lodge will be opened at one o'clock in the rooms of the St. John's Lodge (No. 104). Bro. J. Blackie, R.W.M. After which there will be a Masonic procession, and the brethren will dine in the Black Bull Hotel, at two o'clock.

The Prov. G. Commander of the Knights Templar province of Kent (Col. H. Clerk, *R.A.*), has, we understand, appointed the 17th inst. for a Prov. G. Conclave to be held at Woolwich, of which, no doubt, further details will be duly advertised.

A Meeting of the Supreme Grand Council 33° will, we understand, take place on the 14th July, at their new rooms, 33, Golden-square.

Surrey.—A Provincial Grand Lodge will be held on Tuesday, the 21st inst., at the Bush Hotel, Farnham.

Royal Albert Idiot Asylum.—We are compelled from want of space again to defer the insertion of the report of laying the foundation stone by the Right Hon. the Earl of Zetland, M.W.G.M., on the 17th ult.

The foundation stone of a new Masonic Hall at Belfast was laid on Wednesday, the 24th ult., by Bro. Sir Charles Lanyon, P.G.M. Want of space compels us to defer the report at present.

The Provincial Grand Lodge of Berkshire and Buckinghamshire.—A Provincial Grand Lodge of Ancient, Free, and Accepted Masons, will be held in the Town Hall, Maidenhead, on Tuesday, the 14th inst., at twelve o'clock precisely, for the transaction of the business of the province. There will be a public procession to All Saints' Church, Boyne Hill; Divine Service will commence at three o'clock; the Rev. and V.W. Bro. G. S. Finden, Prov. G. Chap. of Berkshire and Buckinghamshire, will preach the sermon. The banquet will take place at the Town Hall, at five o'clock.

Our readers will be glad to hear that Bro. Robt. Morris, LL.D., has returned to England. He is now located in the neighbourhood of Great Queen-street, London, for a few days.

UNITED GRAND LODGE.

An emergency meeting of the United Grand Lodge of England was held on Wednesday evening, the 1st inst., in the new banqueting-hall, Freemasons' Tavern, in consequence of the hall where the meetings are usually held being now undergoing very extensive repairs and decorations. The meeting was called by the M.W.G. Master to dispose of the business that was not entered upon at the last quarterly communication for want of time. The G.M. took his seat on the throne at 8 o'clock precisely, Bro. Havers acting as S.G.W.; Bro. Capt. Le Gendre Starkie, J.S.W.; Bro. Faucett, Prov. G.M. for Durham, acting as D.G.M.; and on the dais we observed Bros. Empson, P.G.D.; Hopwood, P.G.D.; Spiers, P.G.S.B.; Patten, P.G.S.B.; J. Smith, P.G. Purst.; Udall, P.G.D.; Cox, P.G.D.; Clabon, P.G.D.; Savage, P.G.D.; G. Cox, P.G.D.; Young, P.G.S.B.; Symonds, P.G. Assist. Dir. of Cers.; Grissell, S.G.D.; Edward Robert, G.S.B.; T. Ough, A.G. Purst.; Browse, G.D.; and a not very numerous assemblage of brethren of different lodges.

The Grand Lodge was opened in ample form and with solemn prayer.

Royal Masonic Benevolent Institution.

The Grand Secretary laid before the Grand Lodge the annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, and the following proposed alteration of the laws, which was agreed to at the annual general meeting of the institution held on Friday, the 15th of May, was submitted for approval of Grand Lodge, viz.:—

"In the event of any annuitant, male or female, residing in the asylum becoming insane, subject to fits, or otherwise incapable of taking care of himself or herself, it shall be lawful for the Committee of Management to make such arrangement as they deem advisable for his or her removal and maintenance, not exceeding the amount of his or her annuity or to withhold or suspend his or her annuity if the Committee think fit to do so."

The G.M. put the question, the report was received, and the proposed alteration unanimously agreed to.

The Business of Grand Lodge.

Bro. Henry G. Warren, P.M. G. Stewards' Lodge, pursuant to notice, moved to add to Rule 9, page 21, in the Book of Constitutions "all brethren, being members of Grand Lodge, may have such papers of business and notices of special Grand Lodge meetings forwarded to members by post on registering their addresses and paying a fee of 5s. per annum in advance." He said the resolution he had to bring forward he thought would recommend itself to every member of Grand Lodge, for it was of importance that brethren who took an interest in the proceedings ought to know what was the nature of the business to be brought before them. Theoretically it was said they might obtain that information through the masters of lodges, to whom the information was sent, but practically for brethren residing within the ranges of their lodges, and only saw the masters or their officers at very distant periods. Every member of the Grand Lodge had then the privilege acceded to them that he asked to give to the rest of the brethren who choose to pay for it. In cases of appeals they were informed that the papers in reference to them lay in the Grand Secretary's office for the inspection of the members of Grand Lodge, but they were only aware of that when the paper was put into their hands on entering the hall and not before. Therefore, unless brethren sent specially to the masters of lodges, it was impossible for them to know what business was to be proceeded with. The present meagre attendance in that room showed the necessity of his motion, and it was by a mere accident he himself was present there that evening, for he only knew of the meeting on Sunday last, and that purely by seeing it announced in a public journal. Up to Sunday last he was not aware that that meeting would take place. He contended that it was impossible in cases of appeal in a moment to make up their mind as to what should be done, when, perhaps, the proceedings had been running over fourteen or fifteen years, as some of those appeals did, and the brethern could not, off hand, form an opinion upon them. Bro. Warren then read his motion, and said in answer to an objection which had been raised to it, that he did not believe that it would add a great deal to the duties of the office, as too many members of Grand Lodge would not take advantage of it, but, at the same time, those who were willing to pay for it ought to know the nature of the business that they were about to discuss.

Bro. Spiers, P.G.S.B., said he had not conferred with Bro. Warren, but he had great pleasure in seconding the motion, and he thought other matters should be included in it. He believed it would be of great advantage to the brethren if the papers of Grand Lodge were more easily accessible to members, and who would feel a great interest in their proceedings. The more they knew of them the greater would be the interest amongst the craft, and therefore he considered that members willing to pay their 2s. 6d. or 5s. should not only have the notice papers but all the proceedings of Grand Lodge. For himself he had them all regularly bound, they were most interesting volumes, and were often referred to by members of the craft for information upon particular questions. He was not aware of any other member having a copy of them. He hoped the present notice would commend itself to the good opinion of all, not only for the purpose of knowing what is to be done in the present but what has been done in the past, and he could safely say that there were no volumes in his library more interesting than those which contained the proceedings of Grand Lodge for the last 25 years. He therefore had great pleasure in seconding the motion.

Bro. Havers, P.G.W., said when he first saw the notice of motion he thought it was only fair and reasonable, but he wished to move an amendment to it, so as to include all reports of the quarterly communications. He thought it was only fair to those members who took the trouble of attending Grand Lodge that they ought to have the facility afforded to them of knowing what business had been discussed and how it had been disposed of. He wished all that ought to be made public would be so as widely as possible, and therefore he moved to add the words "together with the reports of the quarterly communications," and he hoped a large number of ths brethren would be willing to pay their 5s. annually for them.

Bro. Bennoch seconded the amendment, but said he had no faith that a very large number of brethren would subscribe for these papers to know what had been done.

Bro. Hopwood, P.G.D., supported the amendment, and said he believed a large number would avail themselves of the privilege if it was granted to them.

Bro. Warren said he was most happy to adopt the order proposed by Bro. Havers.

The G.M. put the motion, which was carried unanimously.

ILLEGAL APPOINTMENT OF PROVINCIAL GRAND OFFICERS.

Bro. Warren rose, pursuant to notice, to move the repeal of Clause 4, page 30, of the Book of Constitutions, which is as follows:—"The G.M. may appoint brethren of eminence and ability to be members of Grand Lodge, with such rank and distinction as he may think proper, provided that nothing herein contained shall empower Prov. G.M.'s to make similar appointments in their respective provinces." He said that he found some difficulty in regard to his motion, as his object was to show how this law was carried out in the provinces, and not with a view in any way of interfering with his lordship's prerogative in the appointment of such persons. His Lordship had told them on the occasion of the last quarterly communication that ignorance of a law was no excuse for the violation of it, and, therefore, as regarded the Provincial Grand Lodges, if the members of it were excluded from the privileges of the Craft, the ignorance of the Prov. G.M. was no excuse for it. He wished to call the attention of his Lordship and Grand Lodge to the proceedings of the last Provincial Grand Lodge for Warwickshire, at which the Prov. G.M. (Lord Leigh) gave rank to no less than seven members as Prov. G. Officers in direct violation of the law. He (Bro. Warren) had written to him and told him that it was his intention to bring forward this motion, but he was informed in reply to it that he had given an explanation to the G. Sec., but, not knowing whether or not that had been done, he (Bro. Warren) had felt it to be his duty to call the attention of Grand Lodge to it. Lord Leigh had not only broken the law upon this occasion, but he had been in the habit of breaking it ever since his appointment. He found, by a Birmingham paper, that he had been in the habit of investing the Master of every lodge in which the Prov. G. Lodge was assembled with the purple; but it appeared on the last occasion he could not do so because the Master of the lodge was not present. He (Bro. Warren) had looked over the list of Prov. G. Officers, and he found the name of Joseph Bragg, of the lodge No. 739, whom he appointed Prov. G.S.B., although the law distinctly stated that no such officers should be appointed. They were not members of the Grand Lodge, and had no right whatever to wear the clothing of Grand Officers. He also found that another brother had been given the purple—a Bro. Haynes, who had been appointed Prov. Assist. Sword Bearer. Looking back at these proceedings, it appeared that Lord Leigh had been in the habit of giving brethren this purple clothing, and appointing them as officers of the Grand Lodge in violation of the Book of Constitutions. He did not intend to proceeed with his motion, being satisfied with having called his Lordship's attention to what had been going on in Warwickshire, where 20 or 30 brethren were wearing the purple who had no right whatever to it. The same thing had taken place in Bucks and Berks, but when the present Prov. G.M, came to the province that was put down.

Bro. Spiers rose to order. This was a matter for the consideration of the Board of General Purposes and not for the Grand Lodge.

Bro. Warren said he had no power to go to the Board of General Purposes on the subject. He did not intend to proceed with his motion, but thought that the Grand Lodge should have this subject brought before it.

The Grand Master interposed and said—Some time ago irregularities in the province of Warwickshire were brought under my notice, and I directed a letter to be sent to the Provincial Grand Secretary, and I understood that those appointments were cancelled. I was not awaie that there have been any great irregularities in that province, and all I can say is, that if sufficient evidence is brought before me I will direct the Grand Secretary to bring the matter before the Board of General Purposes. (This announcement of the M.W.G.M. was received with loud cheering.)

The motion was then withdrawn.

Some other interesting matters in reference to the demonstration to be made on the completion of the 25 years holding of the office of Grand Master by the Earl of Zetland, and the disposal of the surplus fund of the Board of Benevolence took place, but in consequence of the crowded state of our present number we must defer our report of them until next week.

METROPOLITAN.

WELLINGTON LODGE (No. 548).—A regular meeting of this lodge took place on Tuesday, the 23rd ult., at the White Swan, Deptford. The W.M., Bro. J. Jones, presiding, well supported by his officers. Lodge being formed and the usual preliminaries disposed of. The three ceremonies were ably gone through, there being three candidates for initiation—two for passing and two for the M.M. degree, all of which were given. Among the members present we noticed Bros. Gale, P.M.; Bagshaw, Simmons, Welsford, Wakefield, Bumsted, Owdensen. The visitors were Bro. Newsom. P.M.; F. Walters, P.M.; Dalziel, and many others. Lodge closed, the brethren sat down to an excellent banquet, which was followed by the customary toasts and speeches, and a most delightful evening resulted.

The Crescent Lodge (No. 788).—This excellent lodge held the anniversary meeting on Tuesday, the 23rd ult., at the Ait Tavern, Twickenham, Bro. J. C. Hester, W.M., presiding. The minutes of the previous meeting being read and confirmed, the W.M. addressed the brethren, and said he had much pleasure in resigning the chair to Bro. Smeed to whom he delegated the office of giving the second degree to Bro. A. G. Lewis whose fitness to receive an advanced position was prominently evinced by the readiness of his replies to the ordaining questions. Subsequently, however, to the passing Bro James Waddell, who had been initiated in the Gilson Lodge, No. 49, was proposed as a joining member by Bro. J. Green, J.W., and seconded by Bro. G. Cordwell, P.M. The brother was successfully balloted for and received. Bro. Lewis was then passed. Bro. Green, the newly accepted member, also receiving the benefit of F.C. Bro Smeed was highly complimented upon the admirable way in which he rendered the working. The next business was that of installing the W.M. elect, Bro. W. H. Thompson. This sublime ceremony was performed by Bro. Stedwell, P.M., in a pleasing and instructive manner, the charges being beautifully delivered, and at the conclusion a well-merited burst of applause greeted the Installing Master. The various salutations having been given, the appointment of the assistant officers then took place which were as follows:—Bros. Green, S.W.; Gurney, J.W.; Bendy, S.D.; Smeed, J.D.; and Bro. Lewis, I.G. The officers being duly invested and instructed upon the discharge of the duties attendant upon their new appointments. The newly-installed W.M., Bro. Thompson, said he had a most pleasant duty to perform, that of presenting the I.P.M. with an elegant jewel. He felt assured that no brother envied their respected P.M., it was but a just compliment to his exertions on behalf of the lodge, and may he long continue to wear it. Bro. Hester replied in a speech replete with good feeling, assuring the brethren that he valued their good opinion more than the jewel, and he hoped still further to merit their approbation. The lodge then closed in peace and harmony. We had nearly forgotten to mention that Bro. F. D. Kennedy, of the Lily Lodge, No. 820, was proposed as a joining member by Bro. Stedwell, P.M., seconded by Bro. Cordwell, P.M. A ballot was taken and the brother was declared unanimously accepted.

INSTRUCTION.

Wellington Lodge of Instruction (No. 548).—There was a strong muster of brethren at the White Swan Tavern, Debtford, on Thursday, the 18th ult., to celebrate the anniversary meeting of this popular lodge of instruction, and also to hear the consecration and installation ceremonies worked by Bros. J. Brett and R. W. Little, P.M.'s. The lodge was opened at six o'clock by the latter brother, who then proceeded with the consecration ceremony, in the course of which he delivered an address which will be found on another page. Bro. Brett then ably performed the ceremony of installation, Bro. Jones, W.M., of the present lodge being installed in the chair. Hearty applause greeted both Bros. Little and Brett for their impressive rendering of the ritual, and votes of thanks were ordered to be recorded upon the minutes for their attendance. After lodge business the brethren adjourned to an excellent supper. Bro. Jones, W.M., presiding, supported by Bros. Bumstead, Welsford, G. E. Gale, Little, W. Stuart, Sergert, Bartlett, Simmons, P.M.'s, Kilner, and about forty other brethren, whose names we were unable to ascertain. The Master proved a capital chairman; the viands and wine were unexceptionable, the speeches short, and all the brethren good-humoured, so that it were supererogation to say that the pooceedings went off satisfactorily. In the course of the evening a handsome jewel was presented to Bro. G. E. Gale, P.M., in recognition of his great services at the resuscitation of the lodge of instruction, and his general zeal for Freemasonry. Bro. Little responded for the visitors. We must congratulate the stewards at this important festival for their admirable arrangements which contributed so materially to the comfort of the brethren.

In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

Silloth.—*Consecration of the Solway Lodge.*—On 19th ult. the members of the embryo lodge to be held at the Albion Hotel, Silloth, met for he purpose of forging a new link in the chain of Masonry in this district. Bro. F. W. Hayward, W. M. Designate, P.M., 310, P.P.G.S.W., assisted by his wardens, opened the lodge under dispensation, owing to the unavoidable absence of Bro. the Right. Hon. Lord Kenlis, who had been for a time detained at Penrith. This done, the brethren formed a procession, and, headed by the Silloth Brass Band, proceeded through the principal streets to the "Provincial" School, which had been kindly lent for the occasion by the Rev. F. Redford. Prayers were read by the Rev. Mr. Haythornwate; and a portion of the service was read by the Rev. F. Redford. The Rev. Bro. J. Simpson, vicar of Kirkby Stephen, P.P.G.C., and Prov. G, Sec., preached an excellent sermon. In the course of his sermon, the rev. gentleman made a strong appeal to the brethren in behalf of the Silloth Convalescent Institution, to augment the funds of which charity a collection was made amounting to £3 6s. 7d. On the conclnsion of the proceedings in church, the procession reformed and marched to the station to meet and escort to the Albion Hotel Bro. Lord Kenlis, P.G.M. of Cumberland and Westmoreland, who was expected to arrive by the train then due. On the arrival of his lordship, the brethren returned to the Albion Hotel, where the beautiful ceremony of consecrating the Solway Lodge (No. 1220) was performed by Lord Kenlis, with "corn, wine, and oil," emblematical of plenty, joy, and peace. Bro. F. W. Hayward was then duly inducted in the chair of K.S.; and appointed his officers, who were invested by Bro. D. Greaves, P.M. 339, P.P.D.G.M., as follows:—Bros. J. Hutton, P.M. 327, S.W. and Treas.; A. Routledge, P.M. 327; T, Woodall, S.D.; R. Lambert, J.D., G. Somerville, J.W. 310. I.G.; A. Woodhouse, Steward, 310, W.M. 412, P.G.S., as Sec., T. Cockburn, Tyler. Eight gentlemen were then proposed to become members of the lodge, after which the business was brought to a close, and the brethren adjourned to the banquet, at the Albion Hotel. The following brethren were present at dinner:—Bros. Lord Kenlis, F. W. Hayward, Dr. Greaves, the Rev. J. Simpson, the Rev. J. Halifax, Sergt.-Major Ford, G. Turnbull, J. Iredale, J. Hutton, A. Routledge, T. Woodall, R. Lambert, G. Somerville, A. Woodhouse, T. Cockburn, G. G. Hayward, W. Court, G. Murchie, J. Gibson, W. Murray, J. Atkinson, J. Brough, W. Johnston, J. Barnes, all of 310 Carlisle; Henry Fleming, Thos. Robinson, J. Carruthers, of 412, Longtown; J. Pearson, Thos. Routledge, A. Dixon, W. Halliday, T. Gibson, G. Stoddart, all of 327, Wigton; Dr. W. Jones, J. Tyson, T. Baylis, G. Beaty, of 371 Maryport; J. L. Harris, of 162, Cadogan; Sergt. S. Maxwell, of 402, Abbeyleix; W. Dickson, of 10 Washington, U.S. The toasts were interspersed with songs, and the National Anthem brought the proceedings to a close.

DEVONSHIRE.

Morice Town, Devonport.—*St. Aubyn's Lodge* (No. 954).—This prosperous and numerous lodge, which, though established only five years ago, has now nearly a hundred members, and is distinguished equally for its good working and the completeness and correctness of its provisions for carrying out all branches of Masonic ritual and practice, held its chief annual meeting at the rooms so elegantly and appropriately fitted up for its use, on the 24th ult., St. John's-day. Summonses had been issued for an emergency lodge at four o'clock, the installation of W.M. at five, and the banquet at six, but owing to unavoidable circumstances much delay occurred. Bro. Clemens, W.M., opened the lodge in the first degree, assisted by Bros. S. K. Gudridge, S.W.; Hawton, J.W.; Dr. Hopkins, by request, acting as I.P.M. Ample evidence having been given of the fitness of the candidate for the privileges of Freemasonry, a ballot was taken for Mr. Gould, which proved unanimous in his favour. At the request of the W.M. Bro. Dr. Hopkins took the first chair, for the purpose of administering the ceremony. After the usual preliminaries, the candidate was introduced and duly admitted to a participation in the mysteries of the Order, the impressiveness of the ritual being enhanced by the aid of a select choir, the members of which performed the music now in course of publication in the columns of the Freemasons' Magazine.

The emblematic use of the working tools was explained by the acting W.M., but for want of time he was obliged to postpone the delivery of the charge ordinarily given to an E.A. The W.M., Bro. Clemens, again took his chair, and on his proposition a unanimous vote of thanks to Bro. Dr. Hopkins for his prompt assistance at a moment's notice was passed. The lodge of emergency was then closed. After a short interval it was again opened in the first degree, and such portions of the minutes of the previous meeting, as referred to the election of the Worshipful Master and Treasurer, was read and confirmed. The chair was then taken by Bro. Chapple, Past Master, &c., as Installing Master, who opened the lodge in the second degree. Bro. Clemens, the retiring W.M., presented Bro. S. K. Gudridge, the W.M. elect, to receive the benefit of installation, and after the opening address, Bro. Dr. Hopkins was called upon to read the ancient charges, the requisite assent to which having been given, the obligation of W.M. elect was administered. The lodge was then opened in the third degree, and the brethren who had not passed the chair retired. A Board of fifteen Past Masters was then formed, with whose aid Bro. Gudridge was duly installed, and when it had been closed the Master Masons, on their re-admission, found Bro. Gudridge occupying the chair of K.S., supported by Bro. Clemens as I.P.M. The usual processions, salutations, and proclamations took place, after which the new W.M., appointed and invested the following brethren as his officers for the ensuing year:—Bros. P. B. Clemens, I.P.M.; Hawton, S.W.; H. F. Smith, J.W.; Trounce, Sec.; J. Baxter, Assist. Sec.; V. Bird, Treas.; Paul, S.D.; Ivey, J.D.; Goodall, Org.; Flanagan, I.G.; Fisher, Dir. of Cers.; Masters and Roberts, Stewards; and Rashbrook, Tyler. The final charge to the W.M. was given by the Installing Master, Bro. Chapple, and those to the Wardens and brethren by Bro. Dr. Hopkins. Upwards of sixty members and visitors were present at the ceremonies, and at the close of the lodge proceedings, as the adjoining room generally used for refreshment was not sufficiently large for so special an occasion, and the entertainment of so large a party, the brethren adjourned to a large hall in Ker-street, kindly lent for the purpose. Bro. Gudridge, W.M., presided at the banquet, supported on his right by Bros. Dr. Hopkins, P.M., and P. Prov. S.G.W.; Murch, P.M., and others; and on his left by Bros. Clemens, I.P.M.; Chapple, P.M. and P. Prov. Assist. Dir. of Cers.; Bird, P.M.; W. J. Spry, P.M., and P. Prov. G. Dir. of Cers., and others. The vice-chair was taken by Bro. Hawton, P.M. 1,091, S.W. Bro. Goodall presided at the piano, accompanying several brethren in songs interspersed between the toasts, which were of the usual character on such occasions. The toast of "The Ladies" having been entrusted by the president to Bro. Bird, he took the opportunity to announce that it was the anniversary of the marriage of the newly-installed W.M., and therefore he appropriately proposed "The Health of Mrs. Gudridge," which was received with acclamation. A most delightful evening was passed, and the brethren separated at about half-past ten.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The annual festival of this lodge was held at the Freemasons' Hall, on Wednesday, the 24th ult., being St. John's-day, and also the anniversary of the birthday of "Old John of Gaunt," time-honoured Lancaster. The lodge was opened in the first degree by Bro. Kelly, the senior P.M. and D. Prov. G.M., and there were also present, Bros. Goodyer, P.M. and P. Prov. S.G.W.; Duff, P.M. Lodge of Unions, London, and W.M. elect; Toller, J.W.; Sculthorpe, Sec.; Johnson, P.M. 491 and P. Prov. S.G.W. Jersey, Org.; Buzzard, S.D.; J. C. Clarke, J.D.; Sargeant, I.G.; Hunt, Partridge, Barnes, Spencer, Atkins (Steward), Wardle, Richardson, Bembridge, Tyler. Visitors, Bros. John A. Bindley, P.M. Abbey Lodge, (No. 624); W. C. Crofts, I.P.M. Ferrers and Ivanhoe Lodge (No. 778); Rev. W. K. Robinson, W.M.; Rev. W. Langley, S.W.; H. Douglas, J.W.; and T. Markham, I.G. of the Rutland Lodge (No. 1,130); and E. Morris, P.M. and Prov. G. Sec.; C. Stretton, P. Prov. G. Reg. and Sec., and W. E. S. Stanley, J.W. of St. John's Lodge; and W. Knight, late of 523. The minutes, including the election of the W.M., having been read and confirmed, the D. Prov. G.M., announced that a day or two ago he had received a letter from Holland, and subsequently a telegram from Paris, from Bro. G. H. Hodges, the W.M., expressing his deep regret that he could not reach Leicester in time to attend the lodge, and that he had also to explain that the Treasurer, Bro. T. Sheppard, P.M., was prevented being in his place in lodge owing to his official duties in connection with the annual wool fair, then being held in the town, and which also was the cause of other brethren. The D. Prov. G.M. then read an abstract of the Treasurer's accounts, which had been audited by himself and Bro. Clepham, P.M., which showed that the funds of the lodge (notwithstanding the vote of £100 to the Masonic Hall fund made in the preceding year) were sufficient to meet every liability of the lodge, irrespective of the year's subscription due that day. He moved a vote of thanks to Bro. Sheppard for his valuable services as Treasurer, which, he regretted, they were about to lose. Bro. Sheppard's residence in the country, and other duties, compelling him to retire from the office. The motion was seconded by Bro. Goodyer, P.M., and carried unanimously. A ballot being taken, Bro. W. B. Smith, P.M. and P. Prov. J.G.W., was unanimously elected Treasurer. The lodge was then opened in the second degree, and the W.M. elect, Bro. Alexander Marshall Duff, P.M. of the Lodge of Unions, London, and P.G. Dir. of Cers., was in ancient form installed, invested, and saluted by the brethren in the several degrees. He then appointed and invested the officers as follow:—Bros. G. H. Hodges, I.P.M. (by deputy); G. Toller, S.W.; T. H. Buzzard, J.W.; Rev. John Spittal, Chap.; W. B. Smith, Treas.; W. Sculthorpe, Sec.; A. Sargeant, S.D.; S. S. Partridge, J.D.; C. Johnson, P.M. 491, and P. Prov. S.G.W. Jersey, Org.; G. B. Atkins, Steward; P. Wardle, I.G.; and C. Bembridge, Tyler. Votes of thanks, for their services, were passed to the retiring W.M., Bro. G. H. Hodges, and to the Steward, Bro. G. B. Atkins, and acknowledged by the latter brother. Bro. Job Herbert, late of the Hope Lodge, Kurrachee, India, was elected as a joining member; and a candidate having been proposed for initiation, the lodge was closed and the brethren adjourned to refreshment under the presidency of the newly-installed W.M.

OXFORDSHIRE.

OXFORD.—*The Bowyer Lodge* (No. 1,036).

The anniversary meeting was held on Monday, 1st ult., Bro. the Rev. W. H. Marsh, W.M., presiding. By a dispensation from the Provincial Grand Master the Town Hall was converted into a lodge room for the occasion, as, besides the installation of the newly-elected Master, the Bowyer Lodge was honoured by having the annual Provincial Grand and banquet placed under its charge. At the time fixed, a large number of brethren many of them highly distinguished in the Craft, had assembled, and the lodge being duly opened, Bro. Henry Hartley, Prov. S.G.D., was formally installed as W.M., of the Bowyer Lodge, by the D. Prov. G.M., Bro. Alderman J. Spiers, assisted by an unusually large number of Past Masters of the province. The beautiful and interesting ceremony of installation was performed by Bro. Spiers in a most able and impressive manner.

The following officers were then selected and invested by the newly-installed Master:—

Bro. the Rev. W. H. Marsh, P. Prov. G.C., P.M.
„ Robert Parsons, S.W.
„ D. H. W. Horlock, J.W.
„ the Rev. W. C. Nottley, Chap.
„ William Bower, Treas.
„ Francis Fowler, Sec.
„ William E. Hartley, S.D.
„ Robert Bunting, J.D.
„ Peter Irving, Sen. M.C.
„ James Compton, I.G.
„ W. Josiah Smith, P.M., Org.
„ John Galpin, } Stewards.
„ Alfred Wheeler, }
„ Henry Judge, Tyler.

The lodge was then closed in the usual manner.

Bro. Col. Henry Atkins Bowyer, Prov. G.M., then proceeded with the assistance of his officers to open Grand Lodge. Among those present we observed, besides the brethren named above, Bros. Alderman Randall, Treas.; the Earl of Donoughmore, Capt. Lamert, the Rev. O. Thompson, the Rev. F. J. Palmer, the Rev. G. C. Notley, Hurford, P.M.; F. W. A. Bowyer, P.M.; Margetts, P.M., 599; Hartley, W.M., 1,036; Round, G. T. Prior, Phené Spiers, J. Juggins, Captain Ray, D. Faulkner, Dr. Turner, W. Hone, &c., &c.

The D. Prov. G.M. read a very satisfactory report of the Charity Committee of the province, from which it appeared that the amount subscribed to the the three Masonic Charities in this province was £170 2s., and that the total subscribed by the Craft in the year was—For the Benevolent Institution, £3,000; Boy's School, £5,000; and the Girl's School, £4,000.

The Treasurer read his report of the Finances of the province, from which it appeared that after investing £100 Consols and paying all expenses, there was a balance in his hands amounting to £63 15s. 2d.

The Provincial Grand Master read his report of the working of the lodges in the province, and then nominated and appointed his officers for the year as follows:—

Bro. T. F. Dallin	Prov. Sen. Grand Warden.
„ J. S. Lowe	Prov. Jun. " "
„ the Rev. R. F. Palmer	Prov. Grand Chaplains.
„ the Rev. G. C. Nottley	
„ Randall	Prov. Grand Treasurer.
„ F. H. McCalmont	Prov. Grand Registrar.
„ the Earl of Donoughmore	Prov. Grand Secretary.
„ Capt. G. F. Lamert	Prov. Sen. Grand Deacon.
„ Robt. Parsons	Prov. Jun. Grand Deacon.
„ C. L. Pemberton	Prov. Grand Supt. of Works.
„ W. J. Bethell Roberts	Prov. Grand D.C.
„ Eugene Wason	
„ Walter Thompson	Prov. Grand Sword Bearer.
„ W. R. Hobbs	Prov. Assist. Grand Sec.
„ Wilson	Prov. Grand Organist.
„ Geo. T. Prior	Prov. Grand Pursuivant.
„ W. H. Welshman	Prov. Assist. Grand Ditto.
„ F. W. Thoyts	Prov. Grand Stewards.
„ Richard Porter	
„ Josiah Wilkinson	
„ Edward Conolly	
„ William Page	
„ John Alcock	
„ William Stevens	Prov. Grand Tyler.

On the proposition of the D.P.G.M., seconded by Bro. Hurford, P.J.G.W., £10 was voted to the Masonic Charities.

Capt. Lamert, S.G.D., proposed a vote of £3 3s. to the Radcliffe Infirmary, which was seconded by Bro. Lowe, J.G.W.

Bro. Hartley, W.M. (1,036), proposed, and Bro. Wason seconded, a vote of £2 2s. to the Medical Dispensary.

Bro. the Rev. Oswald Thompson proposed £1 1s. to the Blue Coat Boys' School, and the same sum to the Blue Coat Girls' School; seconded by Bro. Josiah Smith.

The G.T. proposed that a sum £2 2s. be paid to the officers of the Bowyer Lodge, to be given by them to the Charities in Chipping-Norton; seconded by Bro. McCalmont.

The D.P.G.M. proposed a vote of £5 5s. towards the expense attending the decoration of the Masonic Hall, Oxford.

Grand Lodge being closed, the brethren adjourned to the Reading Room, which had been fitted up for the occasion as a banquet hall. The pleasures of the table were prolonged until the hour fixed for the departure of the brethren for Oxfor,d when the party broke up, amidst mutual congratulations on the success of the first visit of the Grand Lodge to their brethren of the Bowyer Lodge.

IRELAND.

SKIBBEREEN.

The brethren of Lodge 15 celebrated the festival of St. John by dining together at their rooms, North-street. There were present—Bros. H. Hungerford, R. H. H. Becher, G. Robinson, G. W. Hughes, S. N. Townsend, J. F. Levis, L. A. Becher, — Lahaff, No. 8, Cork; J. Doughlas, R. Roycroft, R. B. Marmion, Hill G. Long, F. P. E. Potter, H. E. Nicholls, S. Townsend, C. Laurance, D. Hadden, J. Waters, W. J. Wolfe, John Wilson, W. Kingston, and John O'Donoghue. The dinner was provided by the host of the Becher Arms, Mr. O'Keeffe, and certainly the members seldom if ever sat down to better fare, which reflected much credit on the old establishment. After partaking heartily of the numerous good things provided, the chairman gave the usual loyal and masonic toasts, which were received with due honour. Then followed the health of the chairman and the vice-chairman, which were received and responded to in a manner that showed the worthy brethren were favourites in the craft. The singing of several of the brethren was then enjoyed, among the most prominent of the vocalists was brother S. N. Townsend. Then was given the health of the absent brethren, brother J. W. Potter's (jun.) name being particularized by the vice-chairman, who remarked that few members devoted more care and attention to the interests of Lodge 15 than Brother Potter did when residing in Skibbereen. The toast was warmly received and responded to by brother F. Potter. On the whole a very pleasant evening was spent, and the brethren separated at an early hour. The chair was occupied by Bro. H. Hungerford, W.M., and vice-chair by Bro. J. F. Levis.

MARK MASONRY.

GRAND LODGE OF MARK MASTERS OF ENGLAN AND WALES, AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.

The summer half-yearly communication was held on Tuesday, the 2nd ult., at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-Fields, London; present—Bros. Rev. G. R. Portal, *M.A.*, R.W.D.G.M., as M.W.G.M.; F. M. Williams, *M.P.*, Prov. G.M., Cornwall, as R.W.D.G.M.; John Udall; P.G.S.W., as G.S.W.; W. E. Gumbleton, P.G.J.W., as J.G.W.; T. F. T. Ravenshaw, P.G. Chap., as G. Chap.; S. C. Dibdin as J.G.O.; J. R. Stebbing, G. Treas.; F: Binckes, G. Sec.; Joshua Nunn, P S.G.D,, G.S.D.; F. J. Lilley, J.G.D.; Robert Watts, G. Std. Bearer; W. A. Barrett, G. Org.; F. Walters, G. Purst. The Grand Stewards for the year; Bros. Sir E. A. H. Lechmere, Bart., *M.P.*, P.S.G.W.; Rev. D. Shaboe, P.G. Chap.; C. Swan, P.S.G.B.; J. H. Wynne, P.G. Purst.; Thomas Meggy, W. H. Warr, and A. D. Loewenstark, Past Grand Stewards; and Masters, Wardens, Overseers, and brethren representing many private lodges.

Grand Lodge was opened in ample form. The minutes of the half-yearly communication of 3rd December, 1867, were read and confirmed; and also the minutes of the Moveable Grand Lodge held at Hull, on the 16th April, 1868.

The R.W.D. Grand Master: Brethren, before we proceed to the next regular business of Grand Lodge, I have it though it right to give you the opportunity of expressing in common with most other public bodies in this country, your sympathy with Her most Gracious Majesty in her anxiety caused by the attempt lately made to assassinate her second son, because I think we ought not to behind any of her subjects in expressing our loyalty to the throne, our deep attachment to the mother, and to the son who has so mercifully escaped the fate intended for him. I can but earnestly hope that the expression of feeling which I trust we shall unanimously adopt this evening, is really shared by every subject of Her Majesty. I am very loth to believe, and I cannot bring myself to believe, that that attack was the result of any concerted action. I fervently hope that it commenced and ended in the mind of that unhappy being who has expiated his crime on the scaffold. There is not, I feel, a single soul who did not rejoice that the treacherous shot failed to accomplish its object. I shall therefore propose that the following address be presented to the Queen, and it will be forwarded in the proper course by the M.W. Grand Master to the Secretary of State for the Home Department. I shall now read it to you, and if there are any points in which you would like to have it altered they can be discussed.

"To Her Most Gracious Majesty.

We the Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown, beg to approach your Majesty with the deepest devotion to your Majesty's person and Crown.

We take this, the first opportunity of our assembling at the half-yearly meeting of Grand Lodge, to express our horror at the dastardly act committed against His Royal Highness the Duke of Edinburgh, and our thankfulness to Divine Providence for the escape of His Royal Highness from the assassin's hand. That your Majesty's family may be preserved from all perils, and that your Majesty's life may long be spared to reign over a happy and contented people, is the earnest prayer of your Majesty's most loyal subjects, the Mark Master Masons of England and Wales, the Colonies and Dependencies of the British Crown.

That, brethren, is the address which I propose should be adopted by this Grand Lodge.

R.W. Bro. John Udall, P.G.W.: M.W. Grand Master, I have very great pleasure in seconding it.

The address was adopted unanimously.

On the motion of Bro. John Udall, P.G.W., seconded by Bro. T. J. Sabine, P.G. Steward, Bro. W. Wither Bramstone Beach, *M.P.*, was unanimously re-elected Grand Master, and was proclaimed, and saluted with grand honours in ancient form.

Bro. the Rev. D. Shaboe proposed Bro. Joseph R. Stebbing, for Grand Treasurer. Bro. J. H. Wynne seconded the motion.

Bro. Stebbing: M.W. Grand Master and Brethren,—Before that motion is put to Grand Lodge, I think I ought to say, in order that I may not mislead the brethren, that whilst I very highly esteem the kindness of Grand Lodge in electing me—no man more so—they must not suppose that I consider I have a vested right to the office. I should not object to any other brother being nominated to the office either now or hereafter. One great fault in many lodges is that some offices are becoming so constantly conferred on the same individuals, that the next thing which may be expected is that they will become hereditary. Therefore, I shall be very happy to give way if you should feel disposed to nominate another brother.

The D.G. Master: If no other brother is proposed, I shall call call for a show of hands. (The motion was carried unanimously).

Bro. Stebbing: I can only return my best thanks to the brethren for the honour they have again conferred upon me.

The D.G. Master: Brethren, our next business is the appointment and investiture of Grand Officers. I may state that the M.W. Grand Master has laid his commands on me to accept the office of Deputy Grand Master for the ensuing year.

The following brethren were then appointed and invested:—Bros. Lord Eliot, *M.P.*, S.G.W.; Dr. Hopkins, J.G.W.; Thos. Meggy, G.M.O.; T. Perkinton, S.G.O.; J. M. Cunningham, J.G.O.; Rev. C. W. Spencer Stanhope and Rev. C. J. Martyn, G. Chaps,; J. R. Stebbing, G. Treas.; F. Binckes, G. Sec.; E. Baxter, G. Reg.; C. W. Griffiths, S.G.D.; R. Churchill, J.G.D.; Jeus Jensen, G. Supt. of Works; H. C. Levander, G. Dir. of Cers.; J. Purnell, Assist. G. Dir. of Cers.; G. G. Nicholls, G. Sword Bearer; R. Ord, G. Std. Bearer; J. Read, G. Org.; A. D. Loewenstark, G. Purst.

The G. Stewards for the year:—Bros. T. Wescombe, Kent; C. Allen, 3; W. L. Bain, 10; G. Gumbleton, 55; Leadham, 65; M. A. Loewenstark, 86; and John Combe, 87.

The General Board: The M.W. Grand Master, the D.G. Master; Bros. Lord Eliot, S.G.W.; and Dr. Hopkins, J.G.W.

Nominated by the Grand Master:—Bros. J. Udall, P.S.G.W.; T. Meggy, G.M.O.; J. R. Stebbing, G. Treas.; E. Baxter, G. Reg.; J. Cole, P.G. Reg.; and H. C. Levander, G. Dir. of Cers.

Elected by Grand Lodge:—Bros. Joshua Nunn, P.G.D.; R. Watts, P.G. Std. Bearer; J. H. Wynne, P.G. Purst.; and W. H. Warr, P.G. Steward.

The R.W.D. Grand Master: I now call upon the Grand Secretary to read the report of the general board.

The number of certificates issued in the six months ending 31st May is 197, which while not equal to that in the preceding six months is above the average, and proves the steady advance of the Order. During the same period two new warrants have been issued, viz:—

Hawton Lodge	No. 100	Ivybridge, Devon.
Boscawen ,,	No. 101	Chacewater, Cornwall.

In accordance with the resolution of Grand Lodge, a separate account has been opened at the bankers under the head of "The Grand Mark Lodge Fund of Benevolence," and the sum of £50 has been paid to the credit of such account from the general fund. One grant of £5 has been made from the fund viz., to Bro. G. F. G—, of London.

The first moveable Grand Lodge was held at Hull, under the auspices of the Minerva Lodge (No. 12), on Thursday 16th April last, at which the M.W. Grand Master presided. The proceedings gave unqualified satisfaction to all who participated therein, and the result must be regarded in every way as successful. The next moveable Grand Lodge will be held at Worcester, under the auspices of the Lechmere Lodge (No. 59) during the month of September, or at such other time as may be deemed most convenient.

It had been hoped that the alteration of the day for holding Grand Lodge from the second Wednesday, to the Tuesday immediathly preceding the communication of the United Grand Lodge of England in June and December, so as to enable brethren from the provinces to attend both meetings without prolonging inconveniently their stay in London, would have been regarded as a satisfactory arrangement. There appears, however, to be objections to the day in question, and with a view to arrive at a convenient settlement, the Board invites the opinions of brethren in Grand Lodge assembled, that they may be assisted in determining the times of meeting for such dates as may obviate present objections and meet the wishes of the majority of the brethren.

The Grand Master has been pleased to renew the patent of the R.W. Bro. Rev. J. Huyshe, as Provincial Grand Master of Devonshire, for a further period of three years, and in doing so feels that he has bestowed a well-earned mark of approval on the great Masonic services of Bro. Huyshe, under whose rule the degree of Mark Master has made such considerable progress in the Province of Devon, and has every assurance that no appointment more acceptable to the brethren of that province could have been made.

In the Province of Leicester the degree, after giving good promise of success, has for some time been in abeyance. Recently, however, a revival has taken place and the degree is now being worked most efficiently—large numbers of influential brethren have been admitted—and there is every reason to believe that under the able guidance of Bro. W. Kelly, it will flourish to a greater extent than ever. The Grand Master has renewed the patent of Bro. Kelly as Prov. G.M. of Leicestershire, having expressed the greatest pleasure and confidence in entrusting the rule of that province to the well-tried experience of that distinguished brother.

Before closing this report the Board wish to direct the attention of brethren generally, to the desirability of supporting by voluntary donations the Fund of Benevolence recently established, and with this object have instructed the Grand Secretary to issue a circular to every lodge inviting their support. Signed, W. E. GUMBLETON, P.G.W., Chairman.

Bro. Udall moved that the report be received and entered on the minutes.

Bro. T. Meggy seconded the proposition. Carried *nem. con.*

The D.G. Master: The General Board seems to invite discussion on the subject of the convenience of our days of meeting. Perhaps now would be the most proper time for that discussion if any brother has anything to say about it.

G. Secretary: M.W. Grand Master,—I would say for the information of Grand Lodge and of the brethren generally, that the appointment of the Tuesday before the first Wednesday in June, and the Tuesday before the first Wednesday in December for our half-yearly communications, was made after anxious consideration and great discussion, and it was thought that it would be a very great convenience for brethren from the provinces to have our two meetings on the very eve of the quarterly communications of the United Grand Lodge of England in June and December. But Bro. Rev. J. Huyshe, Prov. G.M. of Devon, has stated his objections to those days, and has said that he could have rather wished that they had been regulated by the meetings of Grand Chapter, which take place in May and August, or the meetings of the Templars which take place in May and December. Other brethren have said they find the days inconvenient, but whether any more convenient day can be found than those already selected it must be left to Grand Lodge to settle. Those are the only observations I have to make, and I have made them because I promised Bro. Huyshe, that in his regretted, but unavoidable absence, his views should be laid before Grand Lodge.

Opinions were expressed by the following brethren strongly in favour of a continuance of the present arrangement:—Bros. J. Udall, P.G.W.; J. H. Wynne, P.G. Purst.; Rev. C. Martyn, G. Chap. 10, Cheltenham; Charles Leadham, G. Steward, 65, Liverpool; Rev. T. J. Ravenshaw, Prov. G. Chap. Wilts; Thos. Perkinton, S.G.W. 56, Halifax, J. M. Cunningham, J.G.O. 76, Brighton; and J. R. Stebbing, G. Treas., from which general concurrence, and the absence of the expression of views to the contrary, it was resolved, that the days of meeting of Grand Lodge as at present fixed.

Bro. J. R. Stebbing, G. Treas., submitted and read the statement of accounts for the half-year, which showed—

Balance in hand, December 1st, 1867	£202	1	10
Receipts for six months to May 31st, 1868 ...	147	15	0
	349	16	10
Expended during latter period	165	4	5
Balance to credit of G. Lodge, May 30, 1868	184	12	5

Benevolent Fund:—

Received from Grand Lodge ...	£50	0	0
Grant to Bro. G. F. G............	5	0	0
Balance to credit of fund	£45	0	0

Bro. Nunn, P.S.G.D., moved that the accounts of the Treasurer be printed in detail, and circulated, with the report of the day's proceedings.

Bro. John Udall, P.G.W., seconded the motion, which was carried *nem. con.*

Letters were read by the Grand Secretary from the following brethren expressing of their regret at being unable to attend, viz.:—Bros. Earl Percy, S.G.W.; W. J. Hughan, P.G.O.; Rev. W. J. Short, P.G. Chap.; Rev. W. J. Skelton, P.G. Chap.; John Copley, G.S.B.; Magnus Ohren, P.G. Steward; and F. W. Hayward, P.G.D.

Bro. Rev. D. Shaboe called the attention of Grand Lodge to the numerous shades of colour of the ribbon which the manufacturers of Mark aprons employed, and endeavoured to obtain a declaration that but one tint should be adopted, for which purpose Bro. Sir E. Lechmere thought that the Grand Secretary should have a roll of the authorised ribbon in his office as a pattern for any jeweller who was in need of guidance.

This suggestion was adopted and the subject dropped. Grand Lodge was closed in ample form, with solemn prayer.

The customary banquet was served at the conclusion of the business of the day, the quality of which gave entire satisfaction, and brought to a close one of the most successful meetings held since the establishment of the Grand Lodge.

RED CROSS OF ROME AND CONSTANTINE AND K.H.S.

METROPOLITAN.

Roman Eagle Conclave (No 6).

The second regular assembly of this conclave was held at Anderton's Hotel, Fleet-street, on Saturday, the 27th ult. Sir Knt. W. F. N. Quilty, M.P.S., duly opened the conclave, assisted by Sir Knts. H. C. Levander, *M.A.*, V.E.; W. R. Woodman, *M.D.*, S.G.; C. H. R. Harrison, *M.D.*, J.G.; Rev. W. B. Church, *M.A.*, H.P.; H. Tanner, Treas.; R. W. Little, G.R., as Recorder; I. Read, Prefect; H. Allman, Standard Bearer; G. Powell, G.S.B., as Herald; W. Hurlstone; J. Brett; W. C. Lacey, *M.D.*; G. Smith; W. H. Hubbard, G. Treas.; A. Perrot, *B.A.*; S. Foxall, etc.; and Visiting Sir Knts. T. Wescombe, G. Herald, M.P.S. 2; I. G. Marsh, G. Architect, P.S. 1; Captain H. Barber, V.E. 5; W. Holman, *M.D.*, P.S. 1; G. Kenning, 1: D. R. Still, 2; R. Gurney, J.G. 3; and A. Thompson, Prefect, 3. After the confirmation of the minutes and the usual ballot, Bro. W. Osmond Allender, of the Lodge of Prudent Brethren, 145, was duly admitted, received, constituted, and installed as a Knight of the Order. The decease of Sir Knt. A. H. Marton was announced by the Acting Recorder, and, on the proposition of Sir Knts. Hurlstone and Brett, an expression of regret was ordered to be placed on the minutes.

The conclave was then closed, and a Grand College of Viceroys was opened by Sir Knt. Little, Vice-President, when Sir Knts. Still, Allender, Kenning, and Foxall were duly consecrated as members of the Priestly Order. A Grand Senate was then held for the reception of Sir Knt. Allender, who was regularly enthroned as a Sovereign, in order to qualify him to preside over a conclave proposed to be formed in Bengal.

After the close of all business connected with the Order of Constantine, the chambers were prepared for the solemn and interesting ceremonial of the K.H.S. (The K.H.S. Order is strictly limited to 99 members.)

The Mount Carmel Sanctuary of that distinguished Order, which is now appendant to the Red Cross fraternity, was impressively opened by Sir Knt. R. W. Little, Registrar-General, who presided as Prelate, and the other eastern chairs were occupied by Sir Knt. Capt. Barber, as Seneschal; W. H. Hubbard as Prior; T. Wescombe, Sub-Prior, and J. Brett, Captain of the Guards. The following Royal Arch Masons, being also Knights of Constantine, were then entrusted, and received the first point of the Order, viz.:—H. C. Levander, W. R. Woodman, C. H. R. Harrison, J. G. Marsh, J. Read, Rev. W. B. Church, H. Vanner, W. F. N. Quilty, A. Thompson, W. Holman, S. Foxall, G. Kenning, and D. R. Still.

The theological and traditional orations were delivered by the Prelate, and the brethren were then admitted to the second and third points.

After the ceremony the officers of the Sanctuary were selected as follows,—R. W. Little, Prelate; G. Powell, Seneschal; Rev. W. B. Church, Prior; W. F. N. Quilty, Sub-Prior; J. Brett, C.G.; C. H. R. Harrisson, Chancellor; H. C. Levander, Registrar; W. H. Hubbard, Treas.; T. Wescombe, 1st Lieut.; S. Foxall, 2nd Lieut.; W. R. Woodman, G.S.V.; J. Read, S.B.; H. Tanner, T.B.; D. R. Still, Verger; G. Kenning, Harbinger, and J. G. Marsh, Warder.

The utmost satisfaction was expressed by the new K.H.S. at being permitted to take part in the re-organisation of this noble order, and all the officers pledged themselves to fulfil their duties with zeal and fidelity, so as to do justice to its magnificent ritual.

There being no banquet, the knights separated after the closing of the Sanctuary.

Obituary.

THE LATE BRO. HENRY BALL, P.M. 1051.

The Masonic fraternity in Lancaster has suffered a very great loss within the last few days, by the sudden death of the brother above-named, who was killed instantaneously by a fall from his horse on Tuesday morning last. Our deceased brother was one instance of the zeal and efficiency exhibited by some of those who enter the Craft late in life. For, though he had attained the age of forty-six when initiated in the year 1862, he speedily achieved the honour of the Master's chair; and after fulfilling very worthily that honoureble office he continued, as P.M. of his lodge, to manifest an unabated interest in its prosperity, being ever ready to render whatever assistance circumstances required to further the efficient working of the lodge. He was one of the founders of the Rowley Lodge (No. 1,051), and succeeded to the chair as its second Master. He had previously been J.W. in the Lodge of Fortitude (No. 281), which lodge he joined on removing his residence from Preston to Lancaster, and was subsequently S.W. of the Rowley Lodge. He was initiated in the Peace and Unity Lodge, Preston (No. 393); exalted in the Chapter of Concord, Bolton (No. 131); was first Assistant Sojourner in the Kendal Castle Chapter (No. 129); and, up to the day of his untimely end, abated not his endeavours both by thoughtful study and by active co-operation, to maintain locally and generally the prestige of the Craft.

But a few days before his decease, on occasion of the laying of the foundation stone of the Royal Albert Asylum with Masonic honours, by the M.W. the Grand Master, the part assigned to him in the procession, was to carry the mallet presented by Sir Christopher Wren to Charles II. for the purpose of laying the foundation stone of St. Paul's Cathedral.

A goodly number of Masonic brethren united to pay the last tribute of respect to departed merit on the day of his burial; and by the whole community of his fellow-townsmen he is sincerely regretted.

It is fervently to be hoped that the Rowley Lodge, with which his heart was bound up, though now deprived of the two first of its W.M.'s by their sudden deaths, will still hold its high position among the Craft. And with confidence may we favourably augur as to its stability, and future prosperity, inasmuch as the successful issue of the holding of the late special Grand Lodge at Lancaster, depended so very much on the signal tact and indefatigable energy of the W. Bro. Dr. Moore, who now presides over the Rowley Lodge. *Floreat semper.*

This obituary notice has been written with a heavy heart by the brother, who had the melancholy satisfaction of officiating at the burial of the deceased, and for whom he entertains the very highest esteem.

Poetry.

ON THE DEATH OF BRO. KENNEDY, P.M. AND TREAS. OF THE OLD CONCORD LODGE (No. 172).

Addressed in respectful sympathy to his Widow.

By A. C. S.

Mourner! has thy loved one left thee,
Never, never to return?
Hast thou now the bitter anguish
Of his early death to learn?

Is that form so lov'd and loving
Still and cold in Death's embrace?
Wilt thou ne'er again in this world
See a smile upon that face?

Ne'er that voice so kind and tender
Will again delight thine ear;
He hath left this world of sadness,
Left it for a brighter sphere.

Thou art left, bereaved and lonely;
How wilt thou thy suff'rings bear?
How wilt thou support the sorrow
That has fallen to thy share.

Earth's sweet ties for ever riven;
Ah! joy is but transient here,
Fair as seem the life's surroundings,
When with those we love so dear.

Ne'er again wilt thou behold him
Gaze on thee with looks of love;
He hath passed away from this world,
Pass'd to realms of peace above.

Ne'er again thine orphan children
Will their father's kindness know;
Thought that deepens all thy anguish,
Thought that fills thy soul with woe.

Yet 'tis heaven's dispensation;
He thou mourn'st is with that One
Who consoles each weeping suff'rer,
Bids them say, "Thy will be done."

Hope's bright angel hovers near thee,
Whisp'ring "God will hear thy prayer,
He will take the lonely widow
'Neath His kind protecting care."

O! May resignation soothe thee,
O'er thy grief its solace cast;
And may'st thou rejoin thy lost one
When earth's scenes of trial are past.

And whilst here may'st thou feel comfort
From religion's healing balm;
May the Saviour's grace and mercy
Guide thy thoughts to heaven's calm.

A MASONIC COLLOQUY.

By J. A. H.

A Brother spoke these words one day:—
"It is with thankful heart I say,
That Masonry hath shed a ray
Of beauty on my earthly way."

A stranger, who was standing by,
Said:—"Will you kindly tell me why
You thus do praise the Craft so high?
Methinks that I to join will try."

"Before I answer, I'll inquire,
Does not your spirit ever tire;
Have you not known that troubles dire
Are wont to quench the vital fire?"

The querist said: "Yes, well I wot
The sorrows of our mortal lot,
And that perchance the Craft has got
Some smypathies the world has not.

"List now, my friend, the Mason said,
If you have oft your Bible read,
And humbly seek that you may tread
In pleasant ways by Wisdom lead;

Then understand Freemasonry
Is universal sympathy:
Its precepts teach that men should be
All brethren of one family."

And thus our union doth protest
That union is the noblest test
To show when men are ever best,
And when they are most truly blest."

UNVEILING THE BUST OF EDMUND PLOWDEN.

The beautiful bust of the celebrated lawyer was unveiled on the 10th inst. in the fine hall of the Hon. Society of the Middle Temple. The bust has been presented by Mr. Robert Ingram, of Slough, one of the oldest members of the society, and is the work of Bro. Morton Edwards, of St. Luke's Lodge, 144. The bust of the Prince of Wales, also in the possession of the Middle Temple, is from the chisel of the same distinguished sculptor.

The ceremony of "unveiling" took place in the presence of upwards of two hundred barristers and students of the society, and a number of ladies, who were admitted to the "Minstrel's Gallery," amongst whom it is worthy of mention were the Misses Plowden, lineal descendants of the great lawyer whose memory the proceedings were to perpetuate.

MASONIC LIFEBOAT FUND.

Further Subscription received:—Lodge of Hope, 433, Brightlingsea, £1 1s.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JULY 11TH, 1868.

Monday, July 6th.—Lodges: Royal Alpha, 16, St. James's Hotel, Piccadilly. Robert Burns, 25, Freemasons' Hall. Joppa, 188, Albion Tavern, Aldersgate-street. Chapter: Old Kings' Arms, 28, Freematons' Hall.

Tuesday, July 7th.—Colonial Board, at 3. Audit Com. Girls' School, at 2.30. St. John's, 167, Holly Bush Tavern, Hampstead. La Tolerance, 538, Freemasons' Hall. Chapter: Temperance, 169, White Swan Tavern, Deptford.

Wednesday, July 8th.—Com. R. M. B. Inst., at 3. Lodges: Doric, 933, Masons' Hall, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

Thursday, July 9th.—Quarterly Gen. Court Female School, at Freemasons' Hall. Lodges: Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Capper 1,076, Marine Hotel, Victoria Dock, West Ham. Chapters: Mount Lebanon, 73, Bridge House Hotel, Southwark. Yarborough, 554, Green Dragon, Stepney.

Saturday, July 11th.—Lodges: Caveac, 178, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

The Explanatory Notes of the Music given in three previous numbers, and finished in present issue, will be given in next number.

P.M. (Scotland.)—Your letter has been crowded out in present issue, but will appear next week.

LONDON, SATURDAY, JULY 11, 1868.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, *A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the "History of Mother Kilwining," &c.*

THE MASTER MASON DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

While, as we believe, Scotland was indebted to the mediæval Building Fraternities of the Continent for its organisation of its first lodge of the Mason Craft, to its union and incorporation with England in 1707 we are inclined to ascribe its subsequent acquaintance with and adoption of what for nearly a century and a half has been known in Scotland as Freemasonry; for that this system of Masonic Degress was an *importation* must, we think, be obvious to Scots brethren when they remember that in the processes of initiation and advancement conformity to the new ceremonial required the adoption of genuflections, postures, etc., which, in the manner of their use—the country being then purely Presbyterian—were regarded by our forefathers with abhorence as relics of both Popery and Prelacy. It should also be borne in mind that previous to the introduction of Speculative Masonry into Scotland, the number and quality of officers necessary to direct the affairs of lodges were not such as could render practicable the working of any elaborate ritual. A Deacon, Warden, Clerk (who was no Craftsman), and Officer, were the only officials in Mother Kilwinning till December, 1735, and in some other lodges till a later period; and with such a meagre array of officers, how by any possibility could the *dramatis personæ* of Speculative Masonry have been sustained?

In his courteously-framed comments upon Bro. Hughan's invaluable "Analysis," our learned brother, "Masonic Student," points to the existence at York in the fourteenth century of *le loge lathomorum*, in proof of the antiquity of the third degree. However much such testimony may tend to support the claims to hoary antiquity which are put forth in favour of the Master Mason degree, it possesses little weight from a Scottish stand-point; for archælogists have yet to establish the existence of a Lodge of Secret Custom, or anything resembling such an institution, in connection with the Scottish Craft at any date anterior to the transformation of the once purely Operative Lodges into the Symbolical Freemasonry of the eighteenth century. There is no record extant, Masonic, or profane, from which can be drawn any conclusion further than that in their organisation the members of the ancient building associations of Scotland were leagued together for the protection of their common rights, and much after the manner of the trades' unionists of modern times. They had their entry-money, their money-test of membership, their regulations for the limitation of the number of apprentices, their relief fund, their fines for defaulters, and their "Coventry" for recusants. And in the furtherance of what appears to have been the primary object of their institution, the Crafts' "leagues and bands" of the fourteenth and succeeding centuries were often brought into collision with the community, whose protection from the extortionate charges for tradesmen's labour was sought through administration of the laws that were from time to time enacted by Parliament because of the arbitrary and oppressive measures of the courts of the Mason and other Crafts. A similar feature is presented in the early history of the Craft in England; and it has not escaped the notice of our learned brother, J. G. Findel, who recognises in it evidence sufficient to justify a modification of the extravagances of some Masonic historians in their representations of our kings and queens having in ancient times been the "nursing fathers" and "nursing mothers" of the Craft. The office of "Deacon or Maisterman" was created by Act of Parliament (1424), and by the same power it was afterwards alternately subjected to suppression and restoration, as the interests of the commonwealth might require.

We have already shown that in the sixteenth century Masonic Courts for the reception of Masters and Fellows could not be legally constituted without the presence of the Deacon and Warden, who were on such occasions to be accompanied by a certain number of Apprentices, and that only Notaries-Public were eligible for the office of Lodge Clerk whose duty it was, under an oath of fidelity, to write and attest all indentures, minutes of meetings, etc. We find, too, that when the practice prevailed of individual brethren entering to Mother Kilwinning members furth of the ludge, such newly-made brethren were on the faith of having received "The Word" admitted in the capacity of apprentices, and held as competent to take part in any other business of the lodge. We cannot, therefore, regard the law rendering the presence of Apprentices necessary to the reception of Masters or Fellows in any other light than as giving strength to the supposition that in such receptions no secrets were communicated that were not known to apprentices; and this is still more apparent when it is considered that the office of Deacon, the highest in the lodge, as well as that of Warden, was sometimes held by brethren before they had been advanced to the grade of Fellow.

This was the case in 1672, when in view of some real or supposed advantage that was expected to flow from the patronage of the nobility and other non-operatives of distinction, John, Earl of Cassillis, was elected Deacon of Mother Kilwinning, and also on the occasion of the same office being held in 1674 by Alexander, Earl of Eglinton.* Even the first "Right Worshipful Master" of the Lodge of Kilwinning (Patrick Montgomerie of Bourtrehill) was elected and installed into office when only an "Entered 'Prentice"; and it is certain that the then Hereditary "Patron, Protector, and Overseer"† of the Craft knew nothing of Masonic degrees till the 13th of May, 1736, at which date he was in the Canongate Kilwinning Lodge "admitted a brother of the Ancient and Honourable Fraternity of Free and Accepted Masons." His advancement to the degree of Fellow Craft took place on the 2nd of the following month, and to that of Master Mason within a few days of his election as "Grand Master" of the newly-formed Grand Lodge of Scotland.

Up to within a short period of the abdication by St. Clair of the Protectorate of the Craft, there is a total absence from lodge records of any allusion to secret Masonic rites other than what was embraced in giving "the Mason's Word"—a privilege which seems in 1715 to have been conceded by St. Mary's Chapel to the founders of the Lodge Journeymen, who had previously done so upon their own responsibility. Great value was attached by Craftsmen to possession of this talismanic monosyllable; for all who were "without the Word" were regarded by the lodges as Cowans, to work with whom subjected defaulters to fine or expulsion. "The Word," then, given, under oath, as a means of mutual recognition and assistance, seems to have been the chief, if not the only, secret which was communicated to members of the Fraternity apart from those common to any trade or handicraft, and which could only be acquired by personal application, or through the wisdom and experience of skilled artificers of the same profession. Then there was the oath of fidelity, which, in presence of Apprentices, Fellows, and Masters alike required to take, and in which they promised to be "leil and true" to Church and State, and to the Trade with its acts and ordinances. From the fact of its being customary for the brother who "made" another at a distance from his lodge personally to report to head-quarters as to the "obligation" under which the novice had been entered, we are of opinion that the form of initiation was simple in the extreme, and varied according to the capacity of the initiator and the circumstances under which the entry took place.

As to the "Master Masons" of Operative times being the *bona fide* employers of labour, the Masonic ordinances which we formerly quoted, as well as the tenor of the charter to the lodge of Kilmarnock that emanated from Kilwinning in 1734, and which embraced regulations that were totally inapplicable to Speculative Masons, prove that such was the case—and not only so, but it was also necessary that ere a Master could be recognised as such he should give practical proof of his skill as a craftsman in the particular department of work in which he purposed to serve the public: in the employment of apprentices and fellows, pricing of work, etc., he was also subject to the regulations of the lodge. There is indeed a notice in the records of the Lodge of Edinburgh of the Quarter-Master-General of the Army having been created a Master Mason; but in this act—taking into account the period at which it was conferred (1641) and the social position of the recipient—we can only recognise the Fraternity's formal admission to the freedom of the trade of one who from some cause or other they delighted to honour. In later times (1720) we find Masonic Associations displaying their loyalty towards the House of Hanover, by investing with a similar distinction citizens who had taken up arms against the Jacobites. But in none of the cases referred to could there be said to be anything relating to the conferring of Masonic Degrees.

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* The appointment to the head Masonic office at Kilwinning of these two noblemen is indicative of the views of the lodge upon the great political and religious questions of that exciting time. Cassillis was one of the Commissioners from the Church of Scotland to the Assembly of Divines, whose deliberations at Westminster resulted in the adoption of the "Solemn League and Covenant for reformation and defence of religion, the honour and happiness of the King, and the peace and safety of the three kingdoms of England, Ireland, and Scotland." Eglinton espoused the principles which led to the Revolution, and enjoyed the confidence of William III.

† Hitherto it has been the custom to designate St. Clair and his predecessors in office as "Grand Masters" of the Craft, and as having presided over certain "Grand Lodge" communications. Such phraseology is, strictly speaking, incorrect; for prior to the formation of the Grand Lodge of Scotland the titles, "Grand Master" and "Grand Lodge" were recognised neither at Kilwinning nor any other Masonic quarter in Scotland. The adoption of the designations referred to was doubtless the work of "Speculatives," actuated by a desire to imitate the example of their Masonic neighbours in the South. Notwithstanding this, however, some may still feel further disposed, when alluding to the ancient centre of Scottish Masonry, to use the prefix "Grand," as implying all that is meant to be conveyed by "*the* Heid Ludge of Scotland"—an appellation by which, as may naturally be inferred from the Masonic Ordinance of 1599, it was at one period known. Aspirants to the honour of priority over Mother Kilwinning must not shut their eyes to the fact that even, when called upon to occupy a secondary position, that lodge had under its jurisdiction the Masons of Glasgow, the possessors, we presume, of those so-called ancient royal charters of which now-a-days we hear so much.

The fact that the Master degree abounds with archaisms does not of itself contribute much to the settlement of the question of its antiquity. It is no breach of charity to suppose that its fabricators knew their mission too well to frame the ritual in language that would point to its modern origin: hence the antique garb in which it is masqued. It is in the resolution of Mother Kilwinning (June 1735)—a step which we are inclined to regard as that lodge's formal adoption of Speculative Masonry—that we find positive evidence of the existence in Scotland of a Master Mason degree in the sense in which the term is now understood—a contemporaneous notice of three separate degrees being furnished by the records of Canongate Kilwinning as shown in Bro. Oneal Haye's admirable sketch of that lodge. One cannot fix the precise time at which Speculative Freemasonry with its Jewish legend was imported into Scotland. It may have been before 1735; in all probability it was, taking into account the influx of non-operatives into our lodges that took place shortly after the union between the two kingdoms had been effected; but of the fact there has yet been no written evidence produced.

The Scots Greys and Freemasonry.

We are indebted to "Miles" for the information that the Greys are "at present commanded by a gallant officer who is also a Freemason." That information is all the more welcome and gratifying for being imparted contemporaneously with the publication of Kingslake's account of the Heavy Cavalry Charge at Balaclava—an episode of the Crimean war in which the name of Bro. Colonel George Calvert Clarke is associated with such deeds of valour as must ever redound to his fame as a soldier. Bro. Colonel Griffiths is also honourably identified with the charge of the "Three Hundred." In the course of a recent visit to our repository, we found that our retrospect of the Scots Greys' connection with Freemasonry lacked a feature which from its importance we now supply. In noticing some of the eccentricities of the Lodge of Kilwinning, we showed that in 1778 Archibald, 11th Earl of Eglinton had been elected "to be Most Worshipful Grand Master of the Mother Lodge for life." He held the post of Deputy Master in 1742. This brother began his military career as a cornet in the Scots Greys about 1739-40, and afterwards held the colonelcy of that distinguished regiment. Without recapitulating our former remarks upon General the Earl of Eglinton, we may here state that in his lordship's early connection with the Royal North British Dragoons, coupled with his close relation to Mother Kilwinning, we think we are furnished with a clue to the circumstance which led to the erection of the "Scots Greys Kilwinning," and also to the probable date of its original Charter.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 3).

BOOK THIRD—CHAPTER V.—(*contd.*)

The news of the successes of the Crusaders at the Nile, had filled the Christians at Acre with the greatest joy. The surrender of Damietta and the return of the vanquished army converted their glee into consternation. Instead of the power of the Musselmen being for ever broken, it was restrengthened; instead of the cities of the Holy Land becoming once more the heritage of the Christians, they remained surer in the possession of the Infidel; and instead of peace after victory, war after defeat stared the unhappy Christians remorselessly in the face. As ever happened in the case of defeat the leaders were blamed, accused of ambition and weakness. The gallant Templars and Hospitallers who had shed forth their blood like water, who had been the safety of the Christians, and the most prudent councillors of the war, who had stumped their truth and fidelity in the cause of the Cross, upon the myriad slain of the enemy, and who had given so many of their own brethren as martyrs to one of the noblest, but worst requitted causes, for which man ever drew the sword, were obliged to make an apology for their conduct. Their valour and resignation were stigmatised as pride and cowardice, their bravest actions censured, and their prudent councils characterised as favourable to the Infidels. It is a matter of wonder to us that the religious Orders did not tear the Cross from their shoulders, and abandoning such a thankless cause in imitation of kings and nobles, leave the Palestinian Christians to their own resources. Had they done so no one could have blamed them.*

The affairs in Palestine had reached a crisis, and John de Brienne, wearied of the unsubstantial honour of King of Jerusalem sailed for Europe, taking with him his daughter Violante, then a girl of thirteen. John intended marrying her to some one who would relieve him from the crown, and so permit him once more to take up his residence in the west, for he looked upon the throne of Jerusalem as little better than exile. A council was summoned by the Pope to meet at Ferentino to consider the state of the Holy Land. Pope Honorius III., the Emperor Frederick, the Grand Master of the Hospitallers, the Grand Preceptor of the Templars in Italy, and other important personages were present.† The crown of Jerusalem and the hand of Violante were offered Frederick upon condition of his setting out without delay to Palestine. To this he agreed, the marriage was solemnised, and Frederick swore on the Gospels to head the crusaders in person. He left port for Acre in August, 1227, but after being three days sick at sea, he returned to land, pleading ill-health. For this the Pope excommunicated him. His treatment of Violante was cruel in the exteme, for not only did he neglect her, but debauched her cousin who had accompanied her. John de Brienne was bitterly mortified, and ceased to interfere in his son-in-law's affairs. The next year without obtaining pardon from the Pope, the Emperor set out for Acre which he reached in September. Here he was coldly received. The Templars refused to march under his banners, as the Pope had sent them strict injunctions to have nothing to do with him. The other Christians likewise avoided him, as an excommunicated person.

Finding that war was out of the question Frederick sent to the Sultan of Damascus saying, that he had not come with hostile intentions, but as a simple pilgrim to pay his devotions at Jerusalem, and proposed a treaty of peace. This was agreed to, Frederick was put in nominal possession of Jerusalem, and marching to the Holy City, finding no one to crown him, he crowned himself in the Church of the Resurrection. The farce played out he returned to Acre. None of the military Orders established themselves at this time in Jerusalem, for they were well aware of what was meant by the Musselmen in surrendering Jerusalem to the Emperor, a surrender in name, but not in fact.

The Emperor was filled with a deadly hatred at the Templars, whose stern refusal to have anything to do with him, galled his pride. Upon his return to Acre he put all engines in force to annoy and harm them. He posted archers at the city gates to prevent them entering or leaving it, and placed soldiers in all the streets leading from their quarters, with instructions to insult them and the priesthood whenever they should appear.* The hatred which all classes of the community bore him, not only on account of his excommunication, but also on account of his malignant cruelty and friendship with the Infidel, caused him at length to quit the Holy Land, amid the congratulations of the inhabitants, who returned thanks to God for delivering them from his presence. He did not cease to persecute the Templars upon his arrival in Europe. He accused them of having endeavoured to deliver him up to the Saracens, and they retorted, and with justice, that he not only had leagued with the enemy, but had striven to give up all the Christian cities into the hands of the Sultan of Cairo. Frederick furthermore charged the Templars, that "their haughty religion reared on the pleasures of the native barons of the land, waxes wanton, and we know on good authority, that Sultans and their trains are received with pompous alacrity, within the gates of the Temple and that the Templars suffer them to celebrate secular plays,† and to perform their superstitious rights with invocation of Mahomet."

The Emperor had given instructions to his Lieutenant to seize all the property of the Order in his possessions, and in retaliation the Templars drove the Teutons and other Germans out of

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* Michaud. Hist. des Crois., Liv. XII.

† Tyr. Cont. Hist. Col. 695.

* Rainald, A.D. 1229.

† Mat. Paris, A.D. 1244.

Acre and other parts of Palestine, and compelled them to take refuge in Tyre.[*] The Pope complained to all Christendom of the Emperor's violent proceedings. "Leagued in friendship with the Infidels, the Emperor showers favours upon them, and manifests his hatred to Christians by ruining the habitations of the Templars and Hospitallers, who up to the present time have preserved all that remains to us of the Holy Land. He has pillaged their houses and estates, and wishes to deprive them of the privileges conceded to them by the Holy See, in Order that he may subject them to his own imperial government and jurisdiction.[†] Shortly after the Emperor's return he began to grow alarmed at his position with the Pope, and promising to amend his life and manners he was reconciled. But he still persecuted the religious Orders, and the Pope was at last forced to send a nuncio to him, with a letter commanding him to desist.[‡]

In 1232 the Grand Master Peter de Montagu, died at a very old age at Acre.

(*To be continued.*)

CLASSICAL THEOLOGY, LXXXVIII.

XII.—NEPTUNE AND FEBRUARY.

The Olympia, Pythia, Nemia, and Isthmia, were the denominations given to those from great solemnities that combined the Pentathlon, or Pentathla, called in Latin Quinquertium, the exercise of the five principal masteries, namely, leaping, running, striking, darting, and wrestling, with poetry, music, dancing, and singing, &c. Thus we read in the first Pythian solemnity, the gods among themselves contended. Castor obtained the victory by horse-racing; Pollux by boxing; Calais in running; Zetes at fighting in armour; Peleus at hurling the discus; Telamon at wrestling; Hercules in the Pancratium, or feats of all the masteries, and that they were all honoured by Apollo (Natalis Comes, Mythol. vol. ii.) with crowns of laurel, or a wreath of wild olive, in the Greek termed Κοτινος, kotinos.

These games commenced at the end of every four years; or, that is to say, as the name of the number of the gymnastics express, at the beginning of every five years, partly from the esteem they were held in all over Greece, and partly, if indeed not solely, because they were instituted in honour of the gods, deified heroes, and always began and ended with sacrificing to them. The games scarcely more than differed from each other than according to the places in which they were commemorated.

The Olympic celebrations originated, as said, by Hercules, as one of the Idæi Dactyli, in honour of Jupiter, the Olympian, were solemnized at Olympia, a city of Elis, from whence they derived their name.

These games became extinct for a short time after their primal institution, until ultimately renewed by Iphitus, from which period the Greeks reckoned their first Olympiad.

The visitors in these consecrated games were extolled and exalted as the greatest heroes. On their return home they were carried in a triumphant chariot. The city walls were thrown down to give them an entrance, and to signify, in the opinion of Plutarch (Synops. Lib. ii.), that fortifications are unrequired, where, among themselves, the inhabitants of a city possess such champions to defend it. The people of Pisa, but principally the Eleans, had the superintendence of these ceremonies, and the officers appointed to conduct them were called Adutia Alutia, the chief of whom was termed Alutarxes. Their functions were the same as Ραβδοκοι, rabdoxoi, or magistrates.

Women were not at first permitted to witness these exhibitions, but it is historically related that eventually they became combatants, and even that some obtained the highest prizes. Competitors for these athletic contests had to give in their names, and were required to prepare themselves ten months, during the termination of which they were forced to inure themselves to fatigue, and engage in regular combats.

In allotting the matches a given number of balls, bearing alphabetical letters, were put into a Καλρις, kalpis, or silver vase. Each who drew the same letter were to be the others' antagonists.

One of the duties of the Rabdoxoi was the investigation of the characters of the competitors, lest any having a damaged reputation should contend. Also the Alutai could apprehend any disturber of the celebrations.

In the mental exercises of these festive solemnities, the prize of poetry, music, eloquence, history, and other branches of the fine arts, was likewise vigorously disputed, as we find in Strabo, lib. xi; Julius Scaliger Poeticis, lib. i., xxiii., &c., &c. Thus Pindar tells us Aristomenes was crowned with the "Poia Parnasias," or laurel of Mount Parnassus. Also it has been stated (Natalis Comes, Mythol., lib. v. cap. ii) that Chrysothemis, the Cretan, was the first who gained a prize by singing; the next was won by Philamon, and after him, his son Thamyris obtained the victory. Orpheus, too, had raised himself to honours nearly equal to the gods' through his instructions in all the mysteries of religion, and the customs of Divine worship. Musæus took Orpheus for his model, and deemed it to be inconsistent with the high and renowned estimations they bore to seek the position of contenders. Of Elentherus it is reported that the richness of his voice solely obtained him the mastery, what he sung having been composed by another; yet still all the candidates were obliged to be players upon the harp. It was the requirement of this instrumental proficiency that subjected even Hesiod to repulsion.

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[*] Mat. Paris, A.D. 1243. [†] Wendover, A.D. 1228.

[‡] Lapater, Cist. Milit. cap. viii., p. 82.

Likewise in the Pythian games there was a kind of operatic entertainment, or five parts song, called Νομος, nomos, during which a skilfully posturising dancing performance was produced. It represented the encounter between Apollo and Python. Part the first represented the young god preparing himself for the enegagement. Part the second, his undaunted approach and solemn reproving the evil enemy. Part the third, the commencement of the fight, and the expressings of passion, sullen hate, and fiery rage; meanwhile the trumpets sounded their war notes and the points of war. Part the fourth, the celebration of the victory, the returning thanks, and the offer of sacrifices to the gods. Part the fifth portrayed the godly hero elated with his triumph, and animated with other feelings, increased by the high sounding paian, dancing gloriously in front of his vanquished and slain, and just erewhile vaunting and mighty antagonist. This last part of the descriptive verses and scene cannot but help to bring into some juxtaposition the combat of David with Goliath; and again, when he, being then the King of Judah, brought up the Ark of the Lord, and in the excessive joy of his heart, forebore not the grateful impulse of leaping and dancing before it.

Cicero asserts, with respect to the Olympic festivals, that a victory in the games amounted to scarcely less honour than a triumph at Rome. Happy as well as fortunate was the conqueror thought, although, but a winner in a single contest; whereas the person who had achieved repeated successes was imagined to have attained to the utmost altitude of human felicity. This more, too, we are told (Plut. Lucullo) when one became the conqueror in all the games they styled him the wonderful of victories—of a condition more elevated than mortal; they bestowed honours on the city in which he was born, and on the place of his education. Happy and favoured, so has it been written, were his relations; felicitous and reverenced were his parents.

Every Athenian who had obtained a prize in the Isthmian celebrations was, by the Solonian laws, allowed a hundred drachms out of the public treasury; but at the Olympian festivals five hundred drachms were awarded to each conqueror in the games. According to all accounts, the glory of the all-victorious was superlative, beyond price, not to be estimated, and immortal. Crowned with the emblems of victories, they were conveyed to their homes in resplendent cars, drawn by four highly-reared steeds, and at times they had statues erected in remembrance of their prowess. In fact, all those exercises conducive to the training and adapting of men for war were most especially encouraged by the State.

MASONIC NOTES AND QUERIES.

EXCERPTS TOUCHING BRITISH MASONRY.

If all brothers, readers of our ancient chronicles, annals, records, rolls, &c., would make excerpts of what may be found in them touching British Masonry, and would send such excerpts to Bro. Hyde Clarke, or some other brother willing to take charge of them, a collection might in this way speedily be formed, which, placed in the hands of the individual whom Craft zeal will, it is hoped, some day prompt to write our genuine history, cannot fail, if judiciously used, greatly to abridge his labour.—Charles Purton Cooper.

K. H. S.

What is the K. H. S. described in the *Masonic Mirror!* If K. stands for Knight, what is H. S.?—E. A.

THE TERM "GRAND LODGE."

"Artium Raccalaureus" is wrong in both his points. First, Bro. Hughan has not omitted to state his reasons for telling the Masonic student that he will find "Grand Lodge" a term of the last century. (See *Freemasons' Magazine*, vol. 17, page 421—next, "A Past Provincial Grand Master for Kent" has never expressed an opinion upon the matter.—C. P. Cooper.

BRO. WELLINS CALCOTT.

In a paragraph of Notes and Queries for July 4th, p. 9, is an enquiry and note from W. E. A. Axon, of Joynson-street, Strangeways, respecting Wellins Calcott, author of "Moral Thoughts," which went through four editions in five years, from 1756 to 1761. This note you should reprint. In 1769 Calcott published a book on Freemasonry. He was a native of Shropshire, and burgess of Shrewsbury, and therefore very likely a member of a Shrewsbury lodge. Calcott was in narrow circumstances, and published "Moral Thoughts" during wanderings in Birmingham, where he must have been in 1758, in Coventry in 1759, and in Manchester in 1761. The first and fourth editions, and possibly the others, contain lists of subscribers, which may throw some light on Calcott's connections and career. With the view of helping Mr. Axon's inquiries, I suggest to brethren to examine the records of Shrewsbury, Birmingham, Coventry and Manchester. Was Earl Powis, to whom "Moral Thoughts" is dedicated, P.G.M. of Shropshire?—R. Y.

CHRISTIANITY IN ENGLAND AT THE PRESENT DAY.

A brother at Oxford, who spends his vacation (Easter, 1868) in college, writes and likens Christianity in England at the present day, to a saccharine fluid undergoing some kind of fermentation hitherto unknown to science; and, pursuing the simile, he suggests that from this unusual process we may look for a new and purer beverage.—C. P. Cooper.

ARGUMENTS.

Fair arguments become foul when clothed in ribald words. Commonly their only effect is dishonour to him who uses them. From a MS. in Bro. Purton Cooper's possession, entitled "Freemasons' Table Talk."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

NEW MASONIC ORDER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Your valuable *Magazine* of the 4th of July contains the notice of an important Masonic event, which is rather obscurely stated, and on which many of your readers would like to have further information, as it is the restoration or recreation of a Masonic Order, an event which is seldom chronicled in these dull times of the three respectable, but ancient Craft degrees. It is interesting to watch the early and successful growth of a new institution, particularly in Masonry. The restoration, or as it may be more correctly stated, the recreation, of the K.H.S. is passed over in a few lines at p. 539, and put under another head. According to old Masonic works K.H.S. is Knight of the Holy Sepulchre of Jerusalem, of which an account may be found. Your journal states that the K.H. Order is now strictly limited to 99 members, and that there is a solemn and interesting ceremonial. The old Masonic works only give the old ceremonial, and do not state what the Order is now; and a further account is very much wanted, because, while one part of your statement informs your readers that the Order is only a "reorganisation," another part describes it as "this noble Order," and again "that distinguished Order." This is not fully explained. Eighteen of the 99 limited members were present, and thirteen of them, who are officers, have "pledged themselves to fulfil their duties with zeal and fidelity, so as to do justice to its magnificent ritual."

All this excites an interest and curiosity which your *Magazine* does not yet satisfy, and in which more information is wanted, as many leading Masons and Grand Officers wish to share in the proceedings, and the number of members is strictly limited, so that early applicants may be unduly favoured.

You state that the utmost satisfaction was expressed by the new K.H.S. at being permitted to take part in the reorganisation of this noble order; and well it may be so, for it is rare to have the opportunity of being enrolled as the founder of a new Masonic body. It is therefore much to be wished that no unfairness should be exercised in choosing the early members, and excluding candidates who would offer. It is as well to remark that such candidates must be R.A. companions.

It is disclosing no great secret of the Sanctuary to inform the Masonic world outside the circle of K.H.S. that the magnificence of the ritual does not depend on the rooms, or their size, or their furniture, or the number of the members, but on the splendid dresses of the members and candidates. This may be one of the reasons why there was no banquet.

It must not be supposed that the eighteen K.H.S. then present were all of the 99 to be filled up, as there are other members already admitted, but yet leaving no great number of vacancies.

At present the meetings will be more frequent, but when the whole 99 are elected, there will not be death vacancies, when the occasions will be rare of learning what is disclosed on such opportunities alone in the traditional orations, and this only in the first point, revealing the way in which the H.R.A. is connected with the K.H.S., a tradition which is communicated to no R.A. chapter. As the R.A. supplements or completes the Craft degrees, so does the K.H.S. complete the R.A. degree.

One excuse for taking up your valuable space is that down to the last few weeks no opportunity has been afforded to R.A. Masons of attaining this knowledge for half a century.

The R.A. degree is supposed by some sceptical authorities not to be older than the middle of the last century, but this must be erroneous, as the connection with the K.H.S. must have taken place many centuries ago.

Yours fraternally,
K. H. R.

ST. JOHN'S MASONRY AND THE HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It long has been, and still is, held by the Craft in Scotland, that the so-called higher degrees form no part of the structure of Freemasonry, which is complete and perfect in the third. The reasons for this conclusion are—that in the first, that through symbols and the tracing board the brethren are taught the necessity of moral practice. In the second, the acquisition of knowledge and practice, in all which may refine and elevate the intellect, through the teachings of literature, science, and art; and in the third, to impress upon the initiate that all things are secondary to the preparation for a higher and holier state; surely such a structure is complete in itself; for even were some of its sublime and poetical traditions only parables such as the wise in ancient times instructed their disciples, on a form of these ceremonies, which many think were typical in the earliest ages of civilisation, and symbolical in the latter of the copestone of an edifice, so perfect as to require no embellishment from pretended discoveries, Marks, which in these days "signifieth nothing," on the attempt to revive Orders whose dignities arose from active duties, called for by the necessities of times which have for centuries passed away.

Yours fraternally,
Y.

MASONIC REPORTING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A question of some importance to ritualistic Masons has been raised by a few of the brethren in my neighbourhood, which I would like to see treated by some of the able contributors to your *Magazine*, viz., how much of what passes in a Masonic lodge during initiations, &c., is intended to be held from the world by the candidates' obligation? Are the forms of opening and closing lodges—the rules to be observed in open lodge—the ends and objects of the Order—the beautiful lectures deducible from the ancient symbols of the Craft, and all the moral teachings so well known to every good Mason to be for ever sealed within the heart of the initiate? Or, on the other hand, does the Masonic secrets consist merely of the signs, words, and grips.

The want of a uniform system of Masonic formula has been very greatly felt in Scotland, and in one county at least an attempt has been made by the lodges to overcome this difficulty, but scruples in regard to the nature of our O.B. have to some extent retarded its progress.

It would be gratifying, therefore, to have the opinion of some of our able English brethren on the point referred to at the beginning of my letter.

Yours fraternally,
P. M.

THE GOOD TEMPLARS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I notice a few words of banter in your last number, from Bro. Harris, in reply to a call from Bro. Hughan, in reference to the alleged habits of members of our Craft, springing from previous observations on the "Good Templars." I hope that they will not be misunderstood by any as confirmatory of an opinion which has been too commonly held, that the chief duties of Freemasons consist in eating and drinking, and that to wage war with excess and drunkenness is "anti-Masonic." Undoubtedly there was a time when such a charge was well-founded, but it must be borne in mind that half a century or more ago such was the custom at almost *all* social meetings, and that among certain classes no man was esteemed who could not consume two or three bottles of wine at a sitting. Those times have happily passed, as well as the habits by which they were marked; but from some inexplicable cause, perhaps the secrecy with which our proceedings are conducted, the stigma has continued to be attached to us. The substitution of private rooms and Masonic halls for holding our assemblies in many towns, instead of taverns and public houses, has done much to correct this and other errors, and will, I hope, continue to do so to a much greater extent. As an instance of the prevalence of wrong impressions on this score, I may mention that a few days ago I was very innocently asked by a lady, not if the Masons would assemble, but if our feast would occur this week. My reply was, no, accompanied by the explanation that the lodge would meet, but that there is only one meeting in the year at which any refreshment is introduced. This is perhaps carrying out the principle of abstinence rather too severely; for I do think that after lodge duties a kindly feeling may be advantageously promoted by very moderate refreshment and an hour's social intercourse, when matters connected with the Craft may be discussed in a friendly colloquial manner, free from the formalities of the lodge room, where definite regulations must be enforced, in order to preserve discipline, and all observations must be addressed to the chair; besides, in the absence of these restraints, a better opportunity occurs of becoming acquainted with each other, for, entering a lodge as a member in a strange place nine months ago, where we separate as soon as we take off our clothing, I do not yet know all the brethren. In the lodges at another place, where, till lately, I resided for eight years, it was the custom to adjourn to another room for an hour or more, and I can speak confidently, from experience, of its salutary effect in encouraging intimate personal friendships between Masons. But a week or two ago I attended the annual banquet of a lodge, when about seventy brethren sat down, and though we were together at table for nearly four hours after the lodge was closed, I think I am safe in asserting that scarcely more than a dozen bottles of wine were consumed by the whole party, but plenty of lemonade, soda water, &c. Many who give us credit for over-indulgence in eating and drinking assume it as a fact that we are thus employed, probably because they are ignorant of the nature of our operations, ceremonial or otherwise; they have no idea of the great mental labour which all those must go through who accept office in the different branches of our Order, much more those who aspire to the government of a lodge, and who are determined to become thoroughly capable of discharging all their duties with skill and efficiency. As an instructor I am often amused at the surprise expressed by non-Masonic members of the families of those whom I teach, that we are thus almost daily engaged for an hour or two during many successive weeks. Lastly, our depreciators are little aware of the substantial aid afforded to the distressed, the widow, and the fatherless, not only in our extensive and valuable public institutions, but in more private acts of beneficence and charity.

Yours fraternally,
H. H.

EXPLANATORY NOTES TO LODGE MUSIC.

Published in the FREEMASONS' MAGAZINE during the months of June and July, 1868.

Originally compiled and arranged by Bro. CHARLES JOHNSON, P. Prov. S.G.W. for Jersey, and P.M. 491, and further revised and arranged, with additions, by Bro. Dr. H. HOPKINS, P. Prov. S.G.W. for Warwickshire, P.M. 43 and 958, &c.

No. 1.

To be chanted after the prayer in the first and third degrees.

I sought the Lord | and he | heard me
Yea. he delivered me | out of | all my fear.

No. 2.

To be chanted in all the degrees whilst the candidate is making the round of the lodge, to prove himself properly prepared, before being obligated. If he goes round only once, chant the whole; if several times, divide the verses at discretion; the last verse, "My foot standeth right," &c., *mezzo forte.*

1. I will wash my hands in innocency, | O | Lord,
And so will | I go | to Thine | altar.

2. That I may show the voice | of thanks- | giving,
And tell of | all Thy | wondrous | works.

3. Lord I have loved the habitation | of Thy | house,
And the place | where Thine | honour | dwelleth.

4. My foot | standeth | right,
I will praise the Lord | in the | congre- | gations.

No. 3.

To be chanted while the candidate is saluting the volume of the Sacred Law in each of the three degrees.

Keep thy | tongue from | evil, And thy | lips, that they | speak no | guile.

No. 4.

To be chanted very *piano*, when the J.D. offers the charity box to the candidate in the first degree.

Blessed is he that considereth the | poor and | needy:
The Lord shall deliver him | in the | time of | trouble.

No. 5.

To be chanted after every prayer in opening and closing the lodge, and in the course of the ceremonies.

So — mote — it — be.

No. 6.

To be used in the third degree. This beautiful minor chant has a very fine effect. Take A. while the J.W. goes slowly round the candidate by order of the W.M. Take B. while the S.W. goes slowly round the candidate. Take C. while the W.M. goes slowly round the candidate before raising him. Take D. when the W.M. raises the candidate. Chant it with force and spirit.

A.—J.W.
Hear my | prayer, O | God, || And hide not thy- | self from | my pe- | tition.
My heart is dis- | quieted with- | in me, || And the fear of | death is | fallen up- | on me.

B.—S.W.
Fearfulness and trembling are | come up- | on me || and an horrible | dread hath | over- | whelmed me.
And I said, O that I had wings | like a | dove; || for then would I flee a- | way and | be at | rest.

C.—W.M.
As for me, I will | call upon | God, || and the | Lord | shall | save me.

D.
{I am the resurrection and the life, | saith the | Lord; || He that believeth in me, though he were | dead, yet | shall he | live.

(The last of these must not be used when any who are not Christians are present. In such case, either of the two following may be substituted.)

I know that my Re- | deemer | liveth || and that he shall stand at the latter | day up- | on the | earth.

or

The spirit of | God hath | made me || And the breath of the Al- | mighty hath | given me | life.

No. 7.

To be chanted while the candidate is going round in the second degree to communicate the signs and word to the Wardens. It may also be chanted immediately after the candidate has answered the questions previously to being entrusted, before the raising to the third degree.

Hear my law | O my | people : || incline your ears un- | to the | words of my | mouth.
I will open my mouth | in a | parable. || I will declare hard | senten- | ces of | old.
Which we have | heard and | known ; || and such | as our | fathers have | told us.
That we should not hide them from the children of the gene- | ration to | come ; || but to show the honour of the Lord, his mighty and wonderful | works that | he hath | done.
Marvellous things did he in the sight of our forefathers in the | land of | Egypt, || even | in the | field of | Zoar.
He divided the sea, and let | them go | through ; || He made the waters to | stand | on an | heap.
In the daytime also he led them | with a | cloud ; || and all the night through | with a | light of | fire.
He chose the | tribe of | Judah, || even the hill of | Zion, | which he | loved.
And there he built his | temple on | high ; || and laid the foundations of it like the ground which | he hath | made con- | tinually

No. 8.

To be chanted when the candidate receives the Light in the first degree.

Glory be to Thee, O | Lord Most | High.

ODE,

To be sung immediately after the lodge is opened in the first degree.

Tune, "Hark, the Vesper Hymn is stealing."

Hail, Eternal! by whose aid
All created things were made;
Heaven and earth Thy vast design;—
Hear us, Architect Divine!

May our work, begun in Thee,
Ever blest with order be;
And may we, when labours cease,
Part in harmony and peace.

By Thy glorious Majesty,—
By the trust we place in Thee,—
By the badge and mystic sign,—
Hear us, Architect Divine!

ODE,

To be sung immediately after the lodge is closed, and before the I.P.M. concludes the work.

Tune, "Dulce Domum."

Now the evening shadows closing
  Warn from toil to peaceful rest;
Mystic arts and rites reposing
  Sacred in each faithful breast.

God of light, whose love unceasing
  Doth to all Thy works extend,
Crown our Order with Thy blessing;—
  Build,—sustain us to the end.

Humbly now we bow before Thee,
  Grateful for Thy aid Divine;
Everlasting power and glory,
  Mighty Architect! be Thine.

Arrangement of the Music for the opening and closing, and the three degrees, in Masonic Craft Lodge, in consecutive order.

OPENING AND CLOSING.

No. 5, after prayer in opening the lodge.
Ode, after opening the lodge in the first degree.
No. 5, after prayer in opening the lodge in the second degree.
" 5, " " third degree.

No. 5, after prayer in closing the lodge in the third degree.
" 5, " " second degree.
" 5, " " first degree.
Ode, after the lodge is closed, and before the I.P.M. finishes.

INITIATION.—FIRST DEGREE.

Organ, when the candidate for initiation enters the lodge.
No. 5, Immediately after the prayer.
" 1, to follow close on the preceding No. 5.
" 2, while the candidate goes round to show that he is properly prepared.
" 3, while the candidate salutes the volume of the Sacred Law.

No. 8, when the candidate receives the Light.
Organ, while the candidate goes round to communicate to the Wardens the signs and word.
No. 4, when the J.D. offers the charity box to the candidate.
Organ, while the candidate is leaving the lodge.

PASSING.—SECOND DEGREE.

Organ, while the candidate enters the lodge.
No. 5, immediately after the prayers.
" 2, while the candidate goes round to show that he is properly prepared.

No. 3, while the candidate salutes the volume of the Sacred Law.
" 7, while the candidate goes round to communicate to the Wardens the signs and word.
Organ, while the candidate is leaving the lodge.

RAISING.—THIRD DEGREE.

No. 7, after the candidate has answered the questions on the second degree, and before he is entrusted.
Organ, when the candidate enters the lodge.
No. 5, immediately after the prayer.
" 1, to follow close on the preceding No. 5.
" 2, while the candidate goes round to show that he is properly prepared.

No. 3, while the candidate salutes the volume of the Sacred Law.
" 6A, while the J.W. goes slowly round the candidate.
" 6B, " S.W. " "
" 6C, " W.M. " "
" 6D, while the candidate is being raised.
Organ, while the candidate is leaving the lodge.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

We are informed by the secretary of the Royal Albert Asylum for Idiots and Imbeciles, Lancaster, that any lodge contributing the sum of five guineas will be entitled, through its W.M., to a vote at each election of candidates, for twenty-five years; and for a donation of ten guineas to a vote as long as such lodge shall be in existence.

The chief corner-stone of a new Masonic Hall, in St. John's-place, Halifax, was laid on Tuesday, the 30th ult., by Bro. Lieut.-colonel Sir Henry Edwards, P. Prov. G.W. We have received a report of the proceedings, and if space permits shall publish it in our next.

At a meeting of the Anglesea Lodge, No. 1,113, on 5th May last, Bro. J. C. Fourdrinier, I.P.M., P. Prov. G.W., was presented, in the name of the lodge, by Bro. William Bulkeley Hughes, *M.P.*, P. Prov. S.W., with an address, a P. Prov. G.J.W.'s jewel, and a purse of money, as a token of the esteem in which he is held for the service he has rendered to the province. We have received a report of the interesting proceedings, but in consequence of its great length we are reluctantly compelled for the present to allow it to stand over.

In answer to numerous inquiries of the whereabouts of Bro. Robert Morris, we beg to inform our readers that he left England for America on Tuesday, after a sojourn in London of only five days. We regret to learn that a serious illness in Syria, from which he only partially recovered, is the cause of his abrupt departure.

UNITED GRAND LODGE.

In consequence of want of space last week we were unable to give the whole report of the proceedings of the emergency meeting of the Grand Lodge, which we now supply.

The Grand Master.

Bro. the Rev. Robert J. Simpson, G. Chap., brought forward the motion of which he had given notice:—

"That the following brethren constitute a committee to carry out the resolutions passed at the last Grand Lodge in reference to the celebration of the twenty-fifth anniversary of the M.W. Grand Master's accession to office as Grand Master of England: Deputy Grand Master, all the Provincial Grand Masters *ex officio*; Lord Eliot and J. Havers, P.G.W.'s; Rev. R. J. Simpson, G. Chap.; S. Tomkins, G. Treas.; Æ. J. McIntyre, G. Reg.; J. Ll. Evans, President of Board of General Purposes; A. W. Woods, G. Dir. of Cers.; Hervey, Savage, Head, G. Cox, P.G.D.'s; Symonds, P.G. Assist. Dir. of Cers.; Young, P.G.S.B.; J. Smith, P.G. Purst.; Mason, P.G.S.B.; Sharpe, *LL.D.*, P.G.S.; B. Baker, P.G.S.; E. Cox; Bennoch, P.G.S.; Adlard; Rev. Sir J. Hayes, Prov. G. Chaplain Berks; Cope, Prov. G.S.B. Cheshire; Deighton, Prov. G.D., and Evans, Cambridge; Powell, Bristol; S. Leith Tomkins, P.G.S.; Metham, P.G.D. Devonshire; Coombs, Dorset; Crosby, Durham; Meggy, Essex; Newmarch, Gloster; Stebbing, P.G.D. Hants; Hyde Pullen, P.G.S.B. Isle of Wight; R. Callender, E. Lancashire; Kelly, Leicester; Rev. C. Martin, Norfolk; Dr. Goldsbro', N. Wales; Inns, Northampton; R. Allen, Nottingham; Earl Percy and Spiers, P.G.S.B. Oxford; Bridges, P.G.S.B. Somerset; David Williams, South Wales; Dorling, Suffolk; Morrison, Surrey; G. E. Pocock, P.G.S.B. Sussex; E. Busher, P.G.S.B. Westmoreland; C. E. Winnington, Warwick; Sir D. Gooch, P.G.S.B. Wilts; Dr. Bell, Yorkshire (North and East); Bentley Shaw, G.D., and Nelson, Yorkshire (West); W. Gray Clark, G. Sec.; with power to add to their number."

Before the rev. brother proceeded with his statement,

The G. Master said: As to the motion of Bro. Simpson, it is a matter in which I am concerned, and I have attended here as a point of duty, but upon such a subject I ought to give no opinion. I therefore ask Bro. Fawcett, Prov. G.M. for Durham, to place the question before the Grand Lodge, and although I shall occupy the chair, as there are some other matters to be disposed of, upon this I shall abstain from taking any part in the proceedings.

Bro. the Rev. J. Simpson then proceeded, and said he must crave the assistance and indulgence of Grand Lodge in bringing forward this motion, because he felt incompetent to the task he had undertaken, and would gladly have placed it in other hands. He had pressed it upon several members of Grand Lodge, older and of mere experience than himself, but they would not take it upon themselves. He claimed the assistance of Grand Lodge on that ground, and on another, as that was the first time he had spoken in Grand Lodge, as he had not been able to attend their meetings, although he had been long a member of the Craft, except within a few years. Although not able during a career of something like twenty years as a Mason to attend, yet notwithstanding he had been an attentive observer of the illustrious nobleman and true English gentleman who had presided over the Craft during that eventful period. When he looked at the number of lodges, at the increased number of members, the extension of their Fraternity in the colonies, the marked improvement in the tone of members towards each other, and the expansion of their charities, he felt thankful to the Great Architect of the Universe for the favours they had received, and which marked the annals of the most venerable society in the world. Its success, however, like many other good things, had been achieved through trials and difficulties. Masonry had been tried in many ways. It had been assailed with allocutions and statements put forward by men in high places, who, like one of Milton's characters, preferred darkness, and hated the light which beamed from Freemasonry. Masonry, however, had survived them all, and would survive them still. If those walls could speak they would tell them that great and knotty points had at times been raised in that Grand Lodge. There might have been hasty words uttered, but the harmony was never disturbed, and their honoured chief, like another, was able to take up the refrain of the song, and say, "Fear not, but trust in Providence wherever you may be." Whether they looked at the improvements which had taken place in their great institution, or the difficulties which had been got over, they would have ample means for coming to a conclusion that for the manner in which their Grand Master had presided over their institution for twenty-five years right well and worthily, he was entitled to their respect and esteem. He (Bro. Simpson) was compelled to speak in the presence of their Grand Master, and he should not do so in terms of fulsome adulation, but he should ask them to express that esteem in something more than words in paying the tribute of respect to their Grand Master. He trusted that there would be a fitting occasion when the members might rejoice together, and while recently a great monarch held a celebration for his silver wedding, he hoped they would also celebrate the patrimonial alliance which for a similar time had existed between the Grand Master and the Masons of England. He trusted that the committee would be able to carry out this object, and he should rejoice if they should present a tribute of respect to their Grand Master for the dignity, urbanity, and zeal with which he had for twenty-five years presided over the Craft. He (Bro. Simpson) had ventured to place on the paper the names of some brethren to carry out the wishes of Grand Lodge expressed at the last quarterly communication but one, when it was determined to mark the era in a way the brethren might think befitting for it. He (Bro. Simpson) had a great difficulty in attempting such a delicate task, but he had been assisted in it by several members of Grand Lodge who had suggested to him the names of those who in their respective provinces had shown themselves to be good men and Masons, to form the committee. When he put down those names he had no idea that they would be anything more than the nucleus of the committee, leaving the initiative to the brethren themselves; and he should feel delighted to find other names added, as he did not for a moment conceive that the committee was to be confined to the names he had put down. He had one observation to make in conclusion, and that was this. At a time like that, when they all saw a great amount of combination amongst men, especially those of the same class, and associations tending to gather large bodies of men, too often, he feared, for no good purpose, that was a time when they ought to show to the world the solution of a problem by which men of all political opinions and creeds—men of every class of society—could meet on common ground, for the most holy of purposes, of a religious character, with allegiance to the sovereign of their native land, and regard and affection to the chief of their noble Order. When they found classes breaking up, and keeping separated, it was pleasing to them that they could meet on common ground and pay respect to their Grand Master, and thus in their measure fulfil those noble precepts consecrated by the prestige of eighteen centuries, "Honour all men, love the brotherhood, fear God, and honour the king."

A brother said he had great pleasure in seconding the motion, and congratulated the brethren on the many happy years they had enjoyed under the rule of their Grand Master. When they looked back at the progress that had been made under his rule for twenty-five years, during which time the numbers in Freemasonry had increased, and a greater amount of harmony prevailed than ever existed before. He thought it was the duty of the brethren to raise a memorial to him, so that he might be happy to say that he was pleased in having ruled over them so long. A number of leading brethren and active Masons in the different districts had appended their names, and although he had other names to propose, he thought they might safely leave it in their hands to carry out the object, and he felt obliged on behalf of the brethren to the Grand Chaplain for having brought the subject forward.

Bro. R. Stewart said he rose to complain of the nomination of so small a committee. If he understood the subject, the object was to pay a noble debt of gratitude due to their Grand Master, and that could not be done by the names of those he saw before him, but let it be brought forward in all the lodges. Let them give their Grand Master a silver marriage; but the first thing he would ask them to do was to put some of the Masters of lodges in London and the provinces on the committee.

Bro. H. G. Warren said the names placed in his hands did not represent the London lodges, for on looking down the list he found all the names but one on it were either Grand Officers, or members of the Board of General Purposes. He had sometimes differed with the Grand Master, but if they did honour at all, let it be so general that there should be no complaint on the part of any one that he had not had an opportunity of taking part in it. During the time the lodges were meeting nothing had been done in it, and now it must remain for some time before the lodges would meet again to take the subject into consideration.

Bro. Simpson said; To have included other names would have been premature in the first stage, and the fact of his omitting the names of the London Masters was with a desire that the initiative should come from the Grand Lodge, which he thought should rather have been taken as a compliment to them than to exclude any one from the list. He was in hope that in Grand Lodge there would have been a large attendance come prepared with names to be upon the committee. The larger it was the more complimentary would it be to the Grand Master, and the more likely to be carried out.

Bro. Bennoch said it was clear a nucleus of a committee must be formed before any action could take place, and it would be its first duty to put itself in communication not only with London lodges, but every other lodge throughout the country, so that they might get up such a demonstration as to make it not only a silver wedding, but a golden demonstration throughout the kingdom. If names were to be given in *ad captandum* it would take until twelve o'clock at night to receive them, so anxious were the Craft to be members of this committee.

Bro. the Earl of Limerick said it would have been impossible to name the members of every lodge, and those who had been named ought to be looked upon as a committee of selection to send out invitations broadly, and get as much support as possible. In Grand Lodge there was always a number of brethren of London and its neighbourhood, and the brethren living in the provinces at longer distances might be a little overlooked, but they desired the general support of the whole country acknowledged by the Grand Lodge of England. He believed it would be advisable that those brethren who were so well known—he alluded to the Deputy Provincial Grand Master—should be appointed *ex officio* members of the committee.

Bro. Hyde Clarke suggested that an opportunity should be given to the District Grand Masters to concur in the object of the meeting.

Bro. Simpson said he was prepared to adopt the suggestion that all Deputy Provincial Grand Masters and District Grand Masters should be included *ex officio* on this committee.

Bro. Havers said it had been suggested to him that the colonial brethren should have time to share in this resolution, and thought the committee should have full power to make any addition to their number.

Bro. Stewart said the committee was not large enough.

Bro. Havers said he had received a large number of communications from the provinces within the last few days on this subject, and he had advised them to wait for a short time to see what would be done at that meeting. He thought it would be absurd to propose the Deputy Grand Masters to be added to the committee, as most of them were already named.

Bro. Fawcett, the acting G. Master, said that any objection that the committee was not large enough, was met by the words at the end of the resolution—"with power to add to their number," and he thought it would be inconvenient then to open the door by altering the form of notice. He knew that the committee would enlarge their numbers and make the matter well known, not only in the provinces of England, but wherever Freemasonry was known under the Grand Lodge of England.

The motion, with the Earl of Limerick's addition, was then put and carried unanimously.

COALS FOR THE MASONIC BENEVOLENT INSTITUTION.

By Bro. John Udall, P.G.D.—Moved, that the sum of £50 be given from the Fund of General Purposes.—That the money be placed in the hands of the secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.

The Grand Master put the motion, which was unanimously agreed to

THE FUNDS OF THE BOARD OF BENEVOLENCE.

On Bro. Clabon being called upon to proceed with the motion of which he had given notice.

Bro. Savage, P.G.D., suggested that the motion should be postponed until there was a fuller Grand Lodge. The Masters ought to give notice to their Wardens, and many of them were not aware of that meeting. If he was in order he would move that the subject be postponed until the meeting in December.

The Grand Master said he could not receive that motion without notice.

The notice on the paper was as follows:

By Bro. John M. Clabon, P.G.D.—

Considering.—1. The amount of the reserved fund of benevolence and the annually increasing surplus of that fund, as shown by the annexed table.

	RECEIPTS.		PAYMENTS.					
	Interest.	Contributions, Fees of Honour, Calendar.	No. of Masons Relieved.	Amount of Benevolence.	Charities.	Surplus.	Reserved Fund. S. Stock. M. Mortgage.	
	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.		£
1840	...	...	...	...	...	...	S	11,000
1850	...	...	...	...	...	...	S	12,500
1860	562 10 0	2,512 19 10	109	1,386 10 0	800 0 0	888 19 10	S	19,000
1861	592 10 0	3,019 11 2	146	1,883 17 6	800 0 0	928 4 2	S	20,500
1862	622 10 0	2,707 15 3	168	2,351 0 0	800 0 0	179 5 3	S	21,000
1863	630 0 0	3,067 6 9	170	2,310 2 0	800 0 0	587 4 9	S	21,000
1864	637 10 0	3,527 0 3	159	2,449 10 0	800 0 0	915 0 3	S	22,500
1865	675 0 0	3,640 10 9	134	1,672 10 0	800 0 0	1,843 0 9	S	23,500
1866	727 10 0	3,902 4 2	134	1,840 2 0	800 0 0	1,989 12 2	S M	19,874 5,000
1867	1,053 15 1	4,226 18 2	152	2,108 12 0	800 0 0	2,372 1 3	S M	9,279 17,500

Considering.—2. That no reasons exists for continuing this accumulation, and that without diminishing the principal of the reserved fund, the annual surplus may be applied with advantage for the benefit of this generation.

Considering.—3. That there is no existing provision for apprenticing the children of Freemasons on their leaving the Masonic schools, or in otherwise assisting them to commence life.

Move to resolve.—1. That one-third of the annual surplus of the Fund of Benevolence be appropriated for the Boys' School, and another third for the Girls' School, in forming funds for such apprenticeship and assistance.

2. That such one-third parts respectively be invested, and the dividends paid to the House Committee of either school.

3. That the House Committee, for the time being of each school, do apply the dividends of the funds respectively appropriated to the school in their discretion for the benefit of children who have been at the school.

1. In apprenticing them to any business or profession.

2. In making annual payments for a limited period to those proceeding to any of the public schools, colleges, or universities.

3. In aiding them to establish themselves in any business or profession.

With power to appropriate the surplus of one year, in like manner, in future years, and rendering to the Grand Lodge an annual account of their receipts and expenditure on account of the said funds.

Bro. Clabon said it appeared to be the feeling of the Grand Lodge at that moment, that he should proceed to make a statement, and although he did not venture to suppose that all would agree with him in what he recommended, yet he felt sure that the Grand Lodge would concur with him when he said that the subject was one of great interest. They took orphans into their buildings, where they gave them an admirable education, but at fifteen years of age, in the case of the boys, and sixteen in that of the girls, they were sent out into the world without any further education and without funds. Now he asked by his motion to supply that want. The first thing he had to do, was to tell them where he found the funds which he wished to utilise for that purpose. He found, upon examination, that the funds of the Board of Benevolence, which were produced by the quarterage of Masons, were not all spent, and there was an increase every year, and in a few years that accumulation had increased to £10,000, and at the present time it was nearly £30,000. So fast did these funds accumulate, that a few years ago they were enabled to lend £19,000 to meet the expense of building the place in which they were assembled. The first change, he proposed to make upon these funds would, of course, be their Charities, for which £10,000 would be sufficient, and then he proposed to give the surplus to those objects which his resolution had in view. They then received as quarterages about £4,000, and £800 or £900 as interest from money invested in the funds, but they did not spend half that amount in grants by the Board of Benevolence; consequently there was a surplus of about £2,000 a year, which went on accumulating. Now the question had been asked whether they had any right to take away from future Masons the right of participating in these funds, but he should be exceedingly sorry to find that any one should be tempted to enter their Order for the sake of obtaining the benefits of them. However, having accumulated a large fund, the time must come when that accumulation ought to cease. They might keep £30,000 for the support of their Charities, and then consider what they would do for the future. As he did not believe that persons would be tempted to enter their Order for the purpose of obtaining a share of the funds of the Board of Benevolence, he thought they might fairly begin to consider what they would do with the surplus, instead of going on accumulating. He would begin by attending to the children of their schools on their leaving, and in doing so he thought there was nothing like an instance as an illustration. A leading boy left their schools, he being fifteen years of age, but he was not fitted to go to a trade or business, and there was no person to give him a premium. A situation, however, was found for him in a stockbroker's office, at 6s. per week, at which he must have remained for some time had not some friends come forward to make up the amount to 15s., to keep the lad until he was able to provide for himself. Therefore what they wanted was, some fund by which they could bridge over the interval of the time of a nice boy leaving school until he was able to keep himself. On this point he would read a letter he had received from Miss Davies, the talented mistress of the Girls' School, and the letter also gave the opinion of Miss Jarwood, the matron, on the subject. The letter was as follows:—

> "My dear Sir,—Miss Yarwood and I have read and thought over your paper, and find that we have but little to add to what we said personally to you on Thursday, viz., that we feel, and have for some time felt, what a great boon such a fund as you propose would be, in helping our children in their first start in life. With so many who on leaving, look chiefly to their *school* for assistance in that respect, the great difficulty we have to deal with is "want of means." Cases are few (taking the number) where the friends can raise money for a premium. Some cases there are where they cannot even keep the child; should she give her services in a school, or in any business, for advantages received, they must at once *earn*; thus some are obliged to take situations inferior to their abilities, or the previous position of their parents. Some are a long time getting settled to anything, while others, who would be far better articled for a time as governess pupils in good private schools, or apprenticed to business—which would lead to something *certain* in the future—are obliged to turn to that unfailing resource, a nursery governess, because it is a position which requires no premium, and one in which they may at once *earn*, however little it may be. For at the age of sixteen, however well a girl may have been educated, she cannot be more than *nursery* governess, neither will she ever be, unless she has the opportunity of continuing her education. Were such a fund once started the great advantage of it would soon be apparent and be felt. It would *increase* the ties of love and gratitude which bind these children to their school. To *it* they would owe *everything*; and the future would find many former pupils' names in its list of subscribers. This is a subject in which we feel deep interest, and in favour of which we cannot speak too strongly. Sincerely wishing it success,
>
> "I am, dear Sir, yours respectfully,
>
> "Sarah Louisa Davies.
>
> "John M. Clabon, Esq."

He had also received a letter from Mr. Ferrier, the master of the Boys' School, to a similar effect, but he would not occupy the time of the brethren by reading it. His first proposition was that one-third of the surplus of the Fund of Benevolence should be appropriated to the Boys' School, and another third for the Girls' School, in forming funds for apprenticeship and assistance. As to giving a sum of money for marriage portions, he had heard objections to that course, and he thought it would be better to omit that recommendation, and should offer no observations upon it, but leave the matter in the hands of Grand Lodge. At the last Grand Lodge it had been suggested that instead of having it referred to a separate committee of Grand Lodge, that another matter might be taken up by a committee on this subject, but as Bro. Symonds had shown him the terms of his motion he (Bro. Clabon) could not assent to it as it would compromise an inquiry into the whole of the funds of the Board of Benevolence. Now he (Bro. Clabon) only proposed to inquire into the surplus, and if a committee was appointed they would only deal with the subject as to applying the surplus to the schools, and would not be a committee to inquire into the administration of the funds of the Board of Benevolence. The names of three gentlemen, he was told, had been omitted, who ought to have been named on the committee, but if it was appointed he had no objection to include them. He had been in the chair at the Board of Benevolence, and he believed that the funds were well administered, and he suggested that there should not be an inquiry into the general conduct of the Board of Benevolence. He concluded by moving the recommendation previously set forth.

Bro. Udall, P.G.D., seconded the motion.

Bro. Spiers, P.G.S.B., inquired if Bro. Clabon had withdrawn the recommendation as to granting marriage portions.

Bro. Clabon said he had.

Bro. Savage, P.J.D., said he had already indicated what he considered would be the proper course to pursue, but he was told that he could not move that without notice. His lordship, however, had told him that he was at liberty if he saw fit to move the "previous question," but if he did that and it was carried it would get rid of the matter altogether, which he had no desire to do. He was aware of the motion of Bro. Symond's, and not having run it over he felt there would be a difficulty in proposing an amendment of that kind unless notice of it had been given at the Board of Masters. A large number of those who usually attended Grand Lodge had received no notice whatever of this amendment, and therefore he thought it would be much better to adjourn the debate upon this question, and especially so as the attendance was so limited, a large number of brethren not being aware of that meeting. Let them have time to consider the subject, for he must say that he had not come to a conclusion upon it, and was not prepared to vote upon it. He wanted time to consider it. He asked on his own behalf and he believed also a very numerous section of the Craft, that they should have time to consider the subject, and then they would also have the opportunity of giving notices of any amendments they might think necessary to propose at the Board of Masters. As the amendment of Bro. Symonds went beyond this question, and as it applied to the whole of the administration of the Board of Benevolence he moved, as an amendment, the adjournment of the debate to the December Quarterly Communication.

Bro. Grissell, G.D., seconded the amendment. Many members of the Grand Lodge did not know of that meeting, the Wardens having received no intimation from the Masters that it was to take place, and consequently had no means of giving notices of amendments.

Bro. Stewart opposed any further adjournment.

Bro. J. E. Saunders, G. Steward, said, as they were not about to come to any definite vote, the absent brethren could not be taken by surprise; but simply to put the matter in a train for investigation. When the committee brought up their report, if it did not commend itself to the judgment of the brethren, they need not accept their recommendations. If the motion was agreed to that night, to refer the subject to a committee, it would be considerably forwarded.

Bro. M. Cooke wanted to know his lordship's opinion as to the propriety of Bro. Savage's amendment.

The Grand Master said it was perfectly competent for Bro. Savage to move such an amendment without notice. Any important amendment required that notice of it should be given before the meeting of Grand Lodge, but they were that night only taking up matters not disposed of for want of time at the last meeting, and not considering new matter.

Bro. Warren wished distinctly to state that he should propose an amendment on Bro. Clabon's motion, extending the inquiry, if Bro. Savage's amendment was not carried.

Bro. Empson said they had met that night to continue with the business left over from the last Grand Lodge by reason of want of time to get through it, and he hoped they would conclude it that night.

Bro. Havers, P.G.W., said he thought that as they had before them a motion so important, and involving such serious consequences, as they were called together that night for the dispatch of business, it would be unwise to say that they could not attend to it; and therefore he hoped that Bro. Savage would not persevere with his amendment As to Bro. Clabon's motion, he did not ask the brethren to come to a decision upon it, for it might be a good motion on a good question, and they could refer it for inquiry. He believed that it was impossible to administer any charity without occasionally getting into grave errors; but at the same time he did not believe that any charities were administered more carefully or more economically than their Masonic charities. There was no necessity for delay, and there was no harm in carrying the motion that night. As to the Book of Constitutions, although he was no stickler for words, still he found it stated that "The fund appropriated to the object of benevolence shall be solely devoted to charity." Now, the question might be raised whether this fund could be applied in the way proposed, and a question might arise whether they could dispose of two-thirds of the surplus of their funds without rescinding this rule. Then the third rule said that the distribution and application of this fund should take place on certain days, all of which were matters for consideration. He believed that it was a thing that ought to be done, and Bro. Clabon did not ask them to decide anything, but only to put it in a train for inquiry.

Bro. Hopwood hoped that Bro. Savage would withdraw his amendment, and let the business go on.

Bro. Savage said if he did that he did not know what other amendment might be proposed. Bro. Symonds's amendment had been shown to him, and it went immensely beyond what Bro. Clabon proposed.

Bro. Hyde Clarke said the meeting had been called for the express purpose of disposing of the business left over at the last Grand Lodge, and all the brethren had had notice of a motion for applying the surplus fund of the Board of Benevolence.

Bro. Bennoch said it appeared to him a doubtful question whether a larger assembly of Grand Lodge could decide more accurately than they could decide that night; for if they were not to go on that night with the question a great amount of valuable time would have been wasted. Therefore he hoped they would go on with the discussion.

The motion for the adjournment of the debate was then put and negatived.

Bro. Symonds expressed his thanks to Bro. Clabon for having taken up the subject, but he thought before coming to any decision upon it at all, details should be thoroughly investigated by a committee. The amendment he should propose had been drawn up by the Grand Registrar, and having discussed it with Bro. Clabon, it met his views, and he then assented to it: but that night he took some exception to it. He wished before any conclusion was come to upon it, that the committe should consider the propriety of making alterations in the funds of the Board of Benevolence. To show how strong was his sympathy with Bro. Clabon's proposition, he had taken, as members of his committee, the names of all brethren who had shown an interest in their charities, and were Vice-Presidents.

Bro. Savage rose to order. Bro. Symonds's amendment would cover more ground than Bro. Clabon's proposition, and went immensely beyond it.

The G. Master ruled that Bro. Symonds was in order.

Bro. Symonds then read his amendment to Bro. Clabon's motion:—"That it be referred to the consideration of a committee of fifteen members to be named by the Grand Lodge, and five others to be named by the Grand Master, with instructions to such committee to report to Grand Lodge in December upon the proposed scheme, and generally as to the advisability of making any, and if any, what alterations in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith." He said if Bro. Clabon would then state the names he wished to be added, he would adopt them as a portion of his amendment.

Bro. Clabon said they were Bros. Joseph Smith, Frederick Gales, and Joshua Nunn.

Bro. M. Cooke wished to ask a question. If he considered this was not a proper matter before Grand Lodge, when would be the proper time to take objection to it?

The G. Master: When the committee bring up their report.

Bro. Bellerby suggested that Bros. May, Gale, Warren, Brett, and Cotterbrune should be added to the committee.

The G. Master suggested that these nominations should be deferred until they had disposed of Bro. Symonds' amendment, but at the same time he warned the Grand Lodge against making the committee too large.

The amendment was then put, and carried by a majority of 47 to 24.

On being put by the Grand Master as an original motion,

Bro. J. R. Simpson, G. Chaplain, said he thought it very undesirable that a substantive motion should come as an amendment at the tail of another motion; and it appeared to him a dangerous precedent if they carried so important a measure in that way. He moved the omission of all the words in Bro. Symonds' amendment after the word "scheme."

Bro. Stewart seconded the amendment.

The G. Master then put the questions, when there appeared—

For Bro. Symonds' motion	33
Against it	31
Majority	2

It was therefore declared to be carried.

There being no further business the Grand Lodge was closed in ample form and with solemn prayer, soon after eleven o'clock.

If one defrauds you, and exults thereat, he is the most to be pitied of human beings. He has done for himself a much deeper injury than he has done you. It is him whom God regards with mingled displeasure and compassion, and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man.

PROVINCIAL.

CORNWALL.

Provincial Grand Lodge.

The annual meeting of the Provincial Grand Lodge for the province of Cornwall was held at Liskeard on the 23rd ult. The Guildhall was suitably fitted up for the occasion as a lodge-room, where the Grand Lodge was close tyled at ten o'clock a.m.

There was a large attendance of past and present officers of the province, all the lodges in the province being liberally represented at the meeting. The Provincial Grand Master, the R.W. Bro. Augustus Smith, presided, supported by the R.W. Bros. the Right Hon. Lord Eliot, *M.P.*, S.G.W. of England; Howe, G. Purst. of England; J. Roscorla, P.D. Prov. G.M.; Bros. T. Solomon, S. Prov. G.W., Mayor of Truro; F. W. Dabb; J. Prov. G.W.; Dr. J. Bannister, incumbent of St. Day; Dr. Treffry, Place, Fowey, Prov. G. Chaps.; W. Tweedy, Prov. G. Reg.; E. T. Carlyon, Prov. G. Sec.; J. O. Mayne, Prov. G. Assist. Sec.; E. H. Hawke, Prov. S.G.D.; S. Holloway, Prov. J.G.D.; J. Michell, Prov. G. Dir. of Cers.; G. Kerswill, Prov. G. Assist. Dir. of Cers.; H. Bale, Prov. G. Supt. of Works; Dyke, Prov. G. Org.; S. Harvey, Prov. G. Purst.; J. G. Richards and W. H. Bickford, Prov. G. Stewards; W. Rookes, Prov. G.I.G.; J. Polkinghorn, Prov. G. Treas.; Revs. J. Downes Hawksley, incumbent of Biscovey, and F. B. Paul, incumbent of St. Blazey.

The business commenced with confirming the minutes of the previous meeting, held at Redruth last year. The Prov. G. Treasurer submitted his annual statement, showing a balance in hand of £72 2s. 8d. Reports of the Cornwall Masonic Annuity fund and of the committee on petitions on relief were also brought up. Out of the cash in hand £50 were voted to the Masonic Annuity fund, £10 as a gift to a distressed brother, and £10 towards the expenses of the present meeting. Bro. W. Wyatt, of Truro, aged seventy-six, and a Mason of forty years' standing, was elected as a second annuitant on the Cornwall Masonic Annuity fund.

At this stage of the business the lodge was adjourned, and about 250 of the Masonic brethren, in full official paraphernalia, with the Provincial Grand Master's banner, the emblems and banners of the Order, and the banners of the lodges displayed, proceeded, headed by the Pensilva band, to the parish church to attend divine service. The prayers were read by Bro. Dr. Bannister, the first lesson by Bro. the Rev. J. Downes Hawksley, and the second lesson by Bro. the Rev. F. B. Paul. The sermon was preached by Bro. Dr. Treffry from the Frst Book of Kings, 6th chap., 7th verse. The rev. brother, in an eloquent address, listened to with deep attention, pointed out the peculiar manner in which the temple of Solomon was erected. There was no labour executed on the spot in the preparation of the materials, but the stones were all brought there ready fitted to be placed in the building—a typical figure of much mystic moment to the brethren as displayed in connection with the tracing board handed down through the Order, and to them and to the outer world, of the gradual building up of that temple, for which stones were being continually hewn forth from the quarries of sin and unbelief to be fitted, floated away, and set up in the edifice, progressing towards that day when the topstone being placed, the scaffolding will be taken away and masonry required no further.—The choral parts of the service and an anthem were rendered by the church choir, the major part of whom were very juvenile singers, in a highly creditable manner, both in voice and execution.

At the close of the service a collection was made. The brethren then re-formed in procession, and returned to the lodge-room.

On business being resumed, Bros. R. Rogers was re-elected the Treasurer, and Chirgwin Secretary of the Cornwall Masonic Annuity fund; and Bros. Holloway and Johns its auditors for the ensuing year. The Prov. G.M. next proceeded to appoint his officers for the ensuing year. Through the increase in Masonry and the number of lodges in his province, he said this part of the business was becoming every year more difficult for him—he had so many brethren eligible, from among whom to select. It was, however, his rule always to select from P.M.'s or W.M.'s of lodges, and a great deal depended upon the manner in which the lodges thus rightly prepared the candidates for these offices. He knew it was the practice in some of the lodges when a brother was once admitted to the lower offices, for him to always pass up in rotation to the chair. This plan he did not, however, entirely commend. The brethren should consider the fitness of the candidates for office, and always elect the most suitable brother. He then invested the following brethren:—Bros. J. Roscorla, P.D. Prov. G.M.; the Right Hon. Lord Eliot, D. Prov. G.M.; J. H. Lawrence, P.M. 510, S. Prov. G.W.; Captain Kempthorne, 557, J. Prov. G.W.; Dr. Treffry and Rev. J. Downes Hawksley, G. Chaps.; W. Johns, G. Reg.; E. T. Carlyon, Prov. G. Sec.; J. O. Meyne, Prov. Assist. G. Sec.; W. H. Bickford, Prov. S.G.D.; J. Ough, Prov. J.G.D.; Boswetherwick, Prov. G. Supt. of Works; Dr. Kerswill, Prov. G. Dir. of Cers.; S. Higgs, Prov. G. Assist. Dir. of Cers.; Capt. W. T. Sobey, S.B.; T. Taylor, 318, Prov. G. Org.; S. Harvey, Prov. G. Purst.; W. Rookes, Prov. G.I.G.; W. Dawe, 510; J. Seccombe, 510; S. Jacob, 967; W. J. Hughan, 131; J. Dawe, 970; and W. T. Parsons, 789, Prov. G. Stewards. Bro. W. Tweedy was re-elected Prov. G. Treas.; and Bro. Peter Carroll Prov. G. Tyler. The committee of three for relief—Bros. R. Rogers, W. Tweedy, and E. J. Carlyon were also re-elected. Bros. T. Solomon and F. W. Dabb were elected the auditors.

The Treasurer reported that the collection in the church had amounted to £11 11s. 3d.; of this one-fifth was given to the clergyman of the parish, two-fifths towards paying off the debt of £300 that is owing on the parish schools recently erected by the incumbent, the Rev. Flavel Cook, and the other two-fifths to the Cornwall Masonic Annuity fund.

Notice was given that at the next meeting of the lodge it would be proposed, that for the future it should be a by-law that the money obtained at those collections after sermons should be divided, one-fifth to the clergyman of the parish, two-fifths to the local charities, and the other two-fifths to Masonic charities. The next income of £20 arising from the Cornwall Annuity fund should be applied to providing schooling for the son of a Mason in the province, to be held for five years or otherwise, as might be determined, and that a committee be appointed to make the needful alteration in the rules. A P.M. of a lodge complained that a candidate that had been refused admission into the Order in his lodge, had succeded in obtaining initiation by a lodge in the adjoining province of Devon, notwithstanding a protest had been sent, and then visited the complainant's lodge, to the annoyance of its members. The Provincial Grand Master said he would call the attention of his brother provincial of Devon to this matter. Candidates should never be initiated but in the neighbourhood of where they resided; or, at least, if there was a lodge there its officers should be made aware of the proposed initiation, and great care should be taken that they were eligible persons.

Some remarks were also made on the large number of impostors who were going about the country seeking and obtaining relief on the plea of their being Masons. The brethren were cautioned that fully ninety-nine out of a hundred of such applications were founded on imposition.

At the close of the business the lodge adjourned to the butter market, where about 170 of the brethren dined together. The market was gaily decorated with evergreens, flowers, and flags, and an excellent spread was provided by Bro. Venning, of the London Inn. After dinner the usual loyal and Masonic toasts were drunk, and several excellent speeches made in reply. The memory of the late Bro. Sir Charles Lemon, the last Provincial Grand Master, was also drunk in solemn silence.

CUMBERLAND AND WESTMORELAND.

Carlisle.—*Union Lodge* (310).—At a lodge of instruction held on Tuesday evening, 16th ult., at the above rooms, the following brethren were present:—F. W. Hayward, P.M., P. Prov. S.G.W., in the chair; W. Johnstone, S.W.; A. Woodhouse, W.M., 412, P.G.S., as J.W.; J. Gibson, I.G.; J. Barnes, Tyler; also, Bros. J. Slack, W.M.; G. Somerville, J.W.; G. G. Hayward, P.M., Prov. S.G.B.; Sergt.-Major W. Forde, R. Metcalf, G. Turnbull, W. Court, Treas. Visiting brethren—S. Ramus (185), London; T. Gibson (327), W. Nixon, P.M. (412), H. Fleming, P.M. (412), Prov. G. Assist. Dir. of Cers.; W. H. Fryer, S.D. (1,211). The lodge was duly opened in the refreshment room; the subject of attending the ceremony of laying the foundation stone of the Royal Albert Asylum at Lancaster, by the Right Hon. Earl Zetland, *K.T.*, G.M., on Wednesday, 17th ult., was then discussed, and several brethren signified their intention of being present on the occasion. Bro. Woodhouse intimated that he had been honoured with a purse, and would be glad to receive any contributions towards so laudable an object as the R. A. A. The test question and sections of the first degree was then worked by Bros. G. G. Hayward, G. Somerville, and S. Ramus. The usual loyal and Masonic toasts were given and responded to. The acting W.M., in proposing the health of the visitors, remarked that he was pleased to say that of all the brethren he had had the honour of testing prior to their entering the lodge, he was confident that he never proved one who was more explicit in his answers than Bro. S. Ramus, and since the lodge had been opened he (Bro. H.) was better pleased to see the workings of sections by Bro. Ramus, and as regards Bro. Fryer, though he had not tested him, he was sure, nay, satisfied, as to his being a Mason for the manner he (Bro. F.) had answered the questions put to him during the lecture. Speaking of the remainder of the visitors, he thought it would be a loss of time to comment upon their abilities, for the brethren present were well acquainted with them, so therefore, without any preface, he begged the brethren to drink to the visitors health and prosperity, with musical honours, which was well responded to. Bro. S. Ramus rising to respond, said that it was the first time he had the honour of visiting a lodge in Carlisle, but he hoped that it would not be the last, for he was rather bashful in visiting a strange lodge; but he was thankful to say that he had met with men and brethren who had received and treated him more than a visitor, and was grateful for their kindness; and when he returned to London with what pleasure it would be to him to tell his brethren of the Tranquility Lodge, No. 185, how he had been received and treated in a land of strangers. He begged to thank the brethren for the toast they had been pleased to drink to him, and whenever he should come within the length of his cable town of "Merrie Carlisle" he would not forget to give them a call. The other visitors returned thanks in humourous and lengthy speeches. The lodge was then closed, and the brethren parted in harmony. The evening's entertainment was enlivened with the vocal strains of Bro. W. Johnston, F. W. Hayward, and S. Ramus.

DERBYSHIRE.

ASHBOURNE.—*St. Oswald Lodge* (No. 850).—This lodge held its anniversary of St. John in the Assembly Room, Market-hall, at its regular monthly meeting on Monday, the 6th inst. The lodge was opened in due form. Bro. Frederick Britton, W.M. elect, was duly installed in the chair, the ceremony being performed in a most able manner by Bro. W. R. Holland, P.M. The W.M. then appointed the following as his officers:—Bros. S. B. Swindell, P.M.; James Britton, S.W.; Rev. H. W. P. Freeman, J.W.; W. R. Holland, P.M., Dir. of Cers.; E. Bradley, Treas.; H. Brambles, P.M., Sec.; B. Parkin, Org.; J. Howell, S.D.; J. Sheldon, J.D.; J. Corbishley, I.G.; W. Arnold, Tyler; J. W. Lister, P.M., and J. H. Anderson, P.M., Stewards. The brethren afterwards adjourned to a banquet provided by Bro. Wallis, at the Green Man and Black's Head, Royal Hotel.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—Thursday, the 2nd inst., being the proper day, the ordinary monthly meeting of the lodge was held, though it was unfortunate, owing to the annual regatta on the river Dart taking place, which being kept as a general holiday, prevented many of the members from attending. The chair was taken at 6.30 P.M. by Bro. John Heath, W.M., who opened the lodge in the first degree, assisted by Bros. Marks, as I.P.M.; Geo. Heath, as S.W.; Oldrey, J.W.; Watson, P.M., as S.D.; W. Cuming, as I.G. The minutes of the previous meeting were read and confirmed. Bro. Stafford having been presented as a candidate for the degree of F.C., on due examination was found to be proficient, and was regularly entrusted as such. He was then directed to retire, and the lodge was opened in the second degree. At the request of the W.M., Bro. Marks then took the chair, and on the return of the candidate, administered the ceremony by which he was passed to the degree of F.C. The charge and the lecture on the tracing board were given by Bro. Dr. Hopkins, P.M. Bro. J. Heath then resumed his place as W.M., and closed the lodge in the second degree. On the proposition of Bro. G. Heath, seconded by Bro. Marks, a gentleman was proposed for initiation at the next meeting. Several matters of business, interesting only to the members, were then discussed, and the lodge was finally closed at 7·30.

ESSEX.

BRIGHTLINGSEA.—*Lodge of Hope* (No. 433).—The regular meeting of this lodge was held at the Swan Inn, on Monday, the 29th ult. Bro. J. Ward, W.M., occupied the chair of K.S., and was supported by Bros. Minter, S.W.; Bragg, J.W.; Robt. Salmon, S.D.; — Wiseman, Sec.; Clarey, P.M., Treas.; Rodger, I.G. The lodge was opened in the first degree. The minutes of last meeting were read and confirmed. Lodge was then opened and closed in the second and third degrees. Bro. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, visitor from the United Lodge, No. 697, Colchester, delivered a highly interesting lecture on No. 1 tracing board. It was then proposed and seconded "that we contribute £1 1s. towards the Masonic Life Boat Fund." Some further business having been transacted, the lodge was closed, and the brethren adjourned to refreshment, and spent a pleasant hour in love and harmony.

SUFFOLK.

IPSWICH.—*Lodge Prince of Wales* (No. 959).—The members of this lodge celebrated the festival of St. John, at their Hall in Brook-street, on 24th ult. The lodge was opened at five o'clock, when the newly-elected W.M., Bro. the Rev. R. N. Sanderson, was duly installed by Bro. C. Townsend, the P. Prov. S.G.W. Bro. Norman presided at the organ. At the conclusion of the ceremony, the Rev. Bro. appointed his officers for the year. Before the lodge closed the W.M. said he had been requested to present a testimonial, consisting of a gold watch and chain, to Mrs. Dorling, which had been subscribed for by several members of the lodge, as a mark of respect for the interest she took in Masonry. In the absence of Bro. Dorling, Bro. C. T. Townsend took charge of the testimonial. The lodge having been closed in due form, the brethren adjourned to the banqueting-room, where a well-served dinner was placed upon the table by Bro. Spalding, which gave the greatest possible satisfaction to all present. About 25 were present. The tables were very prettily decked with flowers, and this being the Feast of Roses, each brother wore one in his coat—thanks to the kindness of Bro. Ward, of the Rosary, Foxhall-road. After the removal of the cloth, and the dessert and wines had been placed upon the table, the loyal toasts were given, followed by those usual among Masons, namely, "The Earl of Zetland," "The Earl De Grey and Ripon," "The Prov. G.M., Colonel R. A. S. Adair," "The D. Prov. G.M. and the Prov. G. Officers," "The I.P.M. and Officers of the Lodge," &c., &c. The evening was very pleasantly spent.

IRELAND.

TYRONE.

STRABANE.—*The Abercorn Lodge* (No. 188).—This young and prosperous lodge held their monthly meeting on Thursday evening, 25th ult., in the Masonic Hall, Church-street, Strabane, for the purpose of installing the office-bearers for the present year. The lodge having been opened, Bro. R. T. Turbitt, S.W., was duly installed W. M., to which he had been unanimously elected by the brethren at the previous meeting. The ceremony of installation was ably performed by Bro. J. Moody, P.M., assisted by Bros. R. M'Cleery, W.M., of 102 Lifford, Dr. Charles Smith, W.M., of 438 Raphoe, David M'Menamin, P.M., 102 Lifford, and J. Hetherington, P.M., 102 Lifford. The W.M. having received the congratulations of the brethren, proceeded to instal his officers in their respective offices, when the lodge was closed in peace and harmony, and the brethren adjourned to refreshment. The W.M. gave the usual loyal and Masonic toasts, which were received with the accustomed honours. Several Masonic and other songs were sung at appropriate intervals, and the brethren separated at an early hour, the harmony and pleasure of the meeting being unalloyed.

TURKEY.

SMYRNA.

ST. GEORGE'S LODGE (No. 1015).—An extraordinary meeting of this prosperous lodge took place on Friday, the 10th ult., at the lodge rooms, Crammer's-passage. About seventy brethren attended the meeting, among whom were the W.M.'s of the Dekran, Homer and Stella Ionia Lodges. The business of the evening was the installation of Bro. Dr. Caracoussi as W.M. of the St. George's (Greek) Lodge for the ensuing year. W. Bro. S. Stab, P.D.G.W., P.M. St. John's and Dekran Lodges, acted on this occasion as installing officer. The whole ceremony was conducted with great solemnity. After closing the works of the evening, the brethren adjourned to refreshment, at which several speeches were made with reference to the great advantages derived from the introduction of Freemasonry into this country. The band of the Smyrna Theatre was in attendance during the evening. The usual Masonic toasts were given, after which the company separated.

ROYAL ARCH.

NORFOLK.

YARMOUTH.—*Friendship Royal Arch Chapter* (No. 100).—The quarterly meeting of this chapter was held on Thursday, 11th ult., at the Crown and Anchor Hotel, at which there was an excellent attendance. The newly-elected 3rd Principle Comp. Hanlon, passed Scribe E., was installed in the chair of J. by Comp. Henry John Mason, P.Z. The companions were then admitted, when two brethren of the lodge were exalted companions of the order. The chair of K., in the absence of the 1st principal, was taken by Comp. W. Wicks, P.Z. Comp. H. J. Mason, Prin. Soj., who, on this occasion, gave the mystic symbolic lectures. Too much praise cannot be given to Comp. Hanlon, P.S.E., Z., of the chapter, who, during his year of office, furnished the chapter with a complete set of new furniture, floor cloth, &c. A vote of thanks was ordered for his exertions to be entered on the books of the chapter. Thanks was accorded to Comps. Mason and Wicks for their attendance, coming from Norwich on purpose to assist the chapter on this and various other occasions. Amongst the visitors were Comp. H. W. Aylmer Williams, 105th Regiment of Light Infantry; and Comp. Loftus, of the Cabbel Chapter. Every prospect now exists of an entire revival of this chapter, there being three candidates for exaltation. The chapter was then closed in solemn prayer, after which an excellent banquet was supplied by Comp. Franklin. The companions separated after one of the most satisfactory evenings spent in Masonry.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION MARK MASONRY (No. 86).—This lodge met on Wednesday, the 24th ult., at the Freemasons' Hall, Bro. M. A. Loewenstark, G.S., W.M., presiding. Many candidates were expected, but owing to unforseen circumstances only one was present, Bro. J. Arnold, of No. 177, who was favoured with this advanced degree. Among the brethren present were Bros. J. J. Hayboe, S.W.; Barrett, P.G.O., M.O.; J. Rosenthal, S.O.; M. Pilcher, J.O.; A. D. Loewenstark, G.P., P.M., Treas.; H. W. Pilcher, Reg.; F. Walters, P.G.P., S.M., Sec.; &c. The visitor was Bro. P. A. Latham, No. 55.

MASONIC FESTIVITIES.

SCOTLAND.

VISIT OF THE LODGE OF GLASGOW ST. JOHN NO. 3^2 TO MELROSE AND ABBOTSFORD.

The annual midsummer trip of the Lodge of Glasgow St. John took place this year to Melrose and Abbotsford, *viâ* Edinburgh, on 25th ult.; the brethren and their friends numbered about eighty.

On arrival at Melrose, about 11 A.M. breakfast was served in the hall of the Melrose St. John's Lodge (the hall in the hotel not being large enough); after which the brethren adjourned to the Abbey ruins, where, after viewing the ruins, and getting the popular version of their age, &c., those present had the pleasure of hearing an essay read by Bro. Baird, architect, giving a historical and technical description of the ruins, which, although it made sad havoc of the idea that David I. founded the present building, was taken in good part by the Melrose brethren, and quite possibly gave sufficient light to some of them to change their former ideas. Abbotsford was also visited, and the beauties and interesting objects therein seen.

The day was beautiful, and it is hoped that when next the brethren of the Glasgow St. John's visit Melrose, they will find that Melrose St. John's, following the example of its elder brother, has also got itself enrolled under the banner of the Grand Lodge of Scotland, which would enable both to fraternize together more fully than can be done under the present circumstances. Time going on, the brethren had to turn back to Edinburgh again for dinner, which was served in splendid style by the brother who is the proprietor of the Café Royal. Everything going off well, they started for Glasgow, and arrived home again all safe, and highly satisfied with the day's excursion.

THE ROYAL ALBERT IDIOT ASYLUM, LANCASTER.

LAYING THE FOUNDATION STONE.

The grand ceremonial for laying the foundation stone of the Asylum, with full Masonic honours, which took place on the 17th ult., in the neighbourhood of Lancaster, was looked forward to with much interest by all interested in the philanthropic work which has been begun. Long before the time appointed for the ceremony, the streets presented a very bustling appearance, and during the morning visitors began to pour in from all parts of Lancashire and adjoining counties, special trains being run from Manchester, Liverpool, Preston, Leeds, Carlisle, and other towns of importance. There was a large muster of brethren from neighbouring lodges, numbering altogether about 1,100. The inhabitants of Lancaster must feel highly honoured, when they remember that, under the auspices of the Grand Lodge of England, only four such ceremonials have taken place in the provinces since the laying of the foundation stone of St. Paul's Cathedral, London, in 1673.

From records of the last 60 years, we find that the foundation stone of the following institutions, &c., has been laid with Masonic honours, by the Grand Lodge:—The Freemasons' Hall, London, in 1864; the North Riding Infirmary, at Middlesbro', in 1860; St. George's Hall, Bradford, 1851; monument at Penshaw, in 1844, to the memory of the late Earl of Durham, P. Prov. G.M.; the suspension bridge at Hammersmith, in 1825; the London University and Caledonian Asylum, in 1827; the Licensed Victuallers' Asylum, in 1828; Charing Cross Hospital, London, in 1831; and Covent Garden Theatre, London, in 1808. Prior to those dates there does not appear to be a record of any foundation stone being laid by a Grand Master of the Grand Lodge since 1673.

At an early hour of the day appointed for the ceremony, lodge was opened in the Palatine Hall in ample form, when at least 300 Masters, Past Masters, and Wardens were assembled. The M.W.G.M., the Earl of Zetland, presided, assisted by the Marquis of Hartingdon, as D.G.M.; Bros. Le Gendre, N. Starkie, as S.G.W.; H. Grissell, as J.G.W.; Dr. Senior and the Rev. W. Bramwell Smith, as G. Chaps.; Capt. Cope as G. Treas.; Savage, as G. Reg.; W. Gray Clarke, G. Sec.; Bentley Shaw, S.G.D.; H. Browne and W. Latham, as J.G. Deacons; H. Cooke, as G. Supt. of Works; A. W. Wood, as G. Dir. of Cers.; Fenn, Assist. G.D.C.; E. Busher, as G.S.B.; F. Dean, as G. Org.; U. Nicholls, G. Purs.; C. B. Payne, G. Tyler; and Prov. G. Masters, Lord de Tabley and Lord Kenlis.

The M.W.G.M. called upon Bro. W. Gray Clarke to read the circular convening the meeting. The W.G.M then explained to the Grand Lodge assembled the reason for this meeting, viz., to lay with Masonic ceremonial the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties. After a few preliminaries a procession was formed, which was as follows:—

Band of Music.
Two Tylers, with Drawn Swords.
Lodges according to their numbers, Juniors walking first.
Members and officers of the Grand Stewards Lodge.
Grand Steward. A Cornucopia with Corn, borne by a Master of a Lodge. Two Ewers with Wine and Oil, borne by Masters of Lodges. Grand Steward.
Assistant Grand Pursuivant.
Grand Pursuivant.
Grand Organist.
Trowel, borne by a Past Master. Mallet, borne by a Past Master.
Assistant Grand Director of Ceremonies.
Grand Director of Ceremonies.
Past Grand Sword Bearer.
Grand Superintendent of Works bearing a plate with the Inscription for the foundation stone.
Past Grand Deacons.
Grand Secretary, with the Book of Constitution.
President of the Board of General Purposes.
Past Grand Registrars.
Grand Registrar bearing the Great Seal.
Grand Treasurer bearing a phial containing the coins to be deposited in the Stone.
Past Grand Chaplains.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Master.
The Corinthian Light borne by the Master of a Lodge.
The Column of the Junior Grand Warden borne by the Master of a Lodge.
The Junior Grand Warden with the Plumb Rule.
Grand Steward. Banner of the Grand Lodge. Grand Steward.
The Doric Light borne by the Master of a Lodge.
The Column of the Senior Grand Warden borne by the Master of a Lodge.
The Senior Grand Warden with the Level.
Junior Grand Deacons (on the right).
Grand Steward. The Grand Chaplain Bearing the Sacred Law on a cushion. Grand Steward.
The Deputy Grand Master with the Square.
The Ionic light borne by the Master of a Lodge.
The Grand Sword Bearer.
THE MOST WORSHIPFUL GRAND MASTER.
Senior Grand Deacons (on the right).
Two Grand Stewards.
Grand Tyler.
10th Lancashire Volunteer Rifle Corps with Band.

In addition to which the following also formed a portion of the procession:—

Band.
24th Lancashire Artillery Corps.
Militia Fife and Drum Band.
Independent Order of Oddfellows.
Fife and Drum Band.
Druids.
Clergy and Ministers.
Magistrates, Gentry, and Inhabitants.
Mayor and Corporation of Lancaster.
Central Committee of the Asylum.

At a few minutes past three o'clock the ceremony commenced, and was conducted according to the following order:—

The Grand Master having taken his seat, vessels of corn, wine, and oil borne by the proper officers, were placed on a pedestal on his left hand, placed for their reception. Dr. E. Denis de Vitre, chairman of the central committee of the Asylum, then presented an address to the Most Worshipful Grand Master. The address was as follows:—

"To the Right Hon. the Earl of Zetland, K.T., Most Worshipful Grand Master of the Free and Accepted Masons of England.

"The Royal Albert Asylum for Idiots and Imbeciles of the seven Northern Counties was projected in the year of our Lord one thousand eight hundred and sixty-four, and had its immediate origin in the munificent offer of £2,000 by a gentleman to erect a small asylum in the vicinity of Lancaster. A few individuals deeply impressed with the urgent necessity for a large establishment of this kind for the north of England, determined to take advantage of the gift thus opportunely offered, and ultimately ventured to appeal to the public for support to erect an asylum to contain from five hundred to eight hundred inmates. Every confidence was entertained that by supplying all available statistical information, and shewing the great benefits to be conferred by a proper system of education and training to this most helpless class of our fellow-creatures, the appeal would not be made in vain. It is with unspeakable thankfulness to the Almighty Disposer of all things that the central committee can now record the success which has so far attended their efforts.

Her Most Gracious Majesty has not only subscribed to the funds, but has permitted the asylum to be placed under her immediate patronage; the nobility, gentry, and indeed all classes of society, have nobly and cheerfully responded to the calls made on their liberality to an extent which justified the committee in commencing operations by contracting for a building to contain five hundred patients. To complete this building and pay for the necessary land at least £20,000 will still be required, but the committee are animated by the same hope which has hitherto sustained their efforts, and they confidently depend on the continued liberality of the public and the generosity of all who sympathise with suffering humanity.

It is, my lord, for this asylum, founded for the most beneficent and humane purposes by the free contributions of a generous and enlightened people, that your lordship, as the Most Worshipful Grand Master of the Free and Accepted Masons of England, has conferred upon the central committee the special favour of accepting an invitation to lay the foundation stone. For the very generous and unhesitating manner in which your lordship at once acceded to the invitation, thus evincing the deep interest your lordship and the Grand Lodge of England take in relieving the sufferngs of your fellow creatures, the central committee beg, with a deep sense of obligation, to tender their very sincere thanks to your lordship and to all your brethren who may join in this very important ceremony, and devoutly pray that a Divine blessing may rest upon the sanction your lordship is about to give to this benevolent undertaking.

EDWD. D. DE VITRE,
Chairman of the Central Committe.
Lancaster, June 17th, 1868."

The Grand Master, in reply, said: Dr. De Vitrè and Gentlemen,—I thank you sincerely for the address which you have just presented to me, and I assure you I take the liveliest interest in this institution. When I was asked to give my assent to come down and lay this foundation-stone, I considered it a very high compliment—a higher compliment than I deserved; but I feared that at my age I might be prevented, through want of strength, to come so far to lay the foundation-stone. I assure you that you have my best wishes, and I am very happy to think I am well enough to be able to perform the duty, which I do most gladly. I am not sure whether I am a subscriber—I do not know whether my name is down or not—but it has always been my intention to subscribe. If my name is not already down, I will be glad to place 100 guineas at the disposal of the committee.

LAYING THE STONE.

The upper stone having been raised, and the lower one adjusted, Bro. the Rev. Dr. Senior, P.G. Chap., of Wakefield, offered prayers. Bro. W. G. Clarke, G. Sec., read the following inscription from a plate which was placed on the foundation stone:—

"This foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, was laid by the Right Honourable the Earl of Zetland, K.T., Most Worshipful Grand Master of Free and Accepted Masons of England, assisted by the Grand Lodge of England, on Wednesday, the 17th day of June, in the 31st year of the reign of Her Majesty Queen Victoria (Patron of the Asylum), and in the year of our Lord 1868, A.L. 5872. Edward Denis de Vitrè, M.D., Chairman of the Central Committee; Edward Graham Paley, Architect."

The G. Treas. then deposited in a cavity of the lower stone a phial containing current coins of the realm, and the G. Sec. placed the plate containing the above-quoted inscription on the stone. Bro. Kelland then handed the silver trowel to the Grand Master.

The trowel is of a very beautiful design, was manufactured by Messrs. Ollivant and Bolsford, of Manchester, and cost sixteen guineas. Its extreme length is about 14 inches, the massive handle being six inches long. The width of the trowel at the widest part is 4½ inches. There is an ornamental bordering along the edges, and in the central part appears the following inscription:—

Presented
to the
Right Hon. the EARL of ZETLAND, K.T.,
Most Worshipful Grand Master
of the
Free and Accepted Masons
of England,
upon the occasion of his laying,
with full Masonic honours,
the
Foundation Stone
of the
ROYAL ALBERT ASYLUM
for Idiots and Imbeciles
of the Northern Counties
AT LANCASTER,
on Wednesday,
June 17, 1868.

The trowel was enclosed in a neat case, covered with purple morocco, and inlaid with velvet of a like colour.

The cement was then spread, and the stone slowly lowered with three distinct knocks.

The Grand Master proved the just position of the stone by the plumb rule, level, and square, which were successively handed to him by the J.G. Warden, the S.G. Warden, and the D.G. Master. He next gave the stone three knocks with the mallet.

The mallet used on the occasion was quite a curiosity in itself, it being the same as was presented to King Charles II. by Sir Christopher Wren, when the foundation stone of St. Paul's Cathedral was laid in 1673. It bears a close resemblance to an operative's mallet; it is of an oval shape, the pattern being what is styled "the horse's head." Mallets of exactly the same form are, it is said, still used in some parts of Wales. There is a silver plate affixed to it, bearing an inscription, as follows:—

"By order of the M.W. the Grand Master his Royal Highness the Duke of Sussex, &c., &c., and W. Master of the Lodge of Antiquity, and with the concurrence of the brethren of the lodge, this plate has been engraven and affixed to this mallet, A.L. 5831, A.D. 1827, to commemorate that this being the same mallet with which his Majesty King Charles II. levelled the foundation stone of St. Paul's Cathedral, A.E. 5667, A.D. 1673, was presented to the late Lodge of St. Paul, now the Lodge of Antiquity, acting by immemorial constitution, by Brother Christopher Wren, R.W.D.G.M. and Worshipful Master of this lodge, and architect of that edifice."

A cornucopia and ewers containing wine and oil were handed to the Grand Master, who strewed the corn over the stone, and afterwards poured on it the wine and oil, accompanying each act with the following speech:—

"I strew this corn upon this stone as an emblem of plenty, and may the God of Heaven shower down his blessings upon us, and may we have abundance and plenty in this country."

"I pour this wine as an emblem of joy and gladness, and may the blessing of Divine truth enlighten our minds, and may virtue flourish as the vine.

"I pour this oil as an emblem of peace, and may peace and happiness and brotherly love and affection prevail with us always."

The G. Chaplain then offered up prayer, after which the architect presented his plans to the G. Master, who approved of them.

Bro, the Rev. W. B. Smith, of Birmingham, then delivered a beautiful Masonic oration, which, for want of space, we are reluctantly compelled to omit.

Bro. Albert Words, G. Dir. of Cers., and Bro. Fenn, Assist. G. Dir. of Cers., had the marshalling of the Masonic procession; and they were assisted by Bros. A. Beesley, Prov. G. Dir. of Cers. for West Lancashire. The local Masonic referee was Bro. Dr. Moore, W.M. of the Rowley Lodge, who also conducted the G. Master and the officers of the Grand Lodge to the platform. Upon Bro. Dr. Moore the work of making arrangements for the Masonic ceremonial chiefly devolved; and it is only due to that respected brother to say that he performed his onerous task in a highly satisfactory manner.

About five o'clock a grand banquet was held in a marquee erected in Springfield Park, in front of the Rigby Hospital, presided over by Bro. the Earl of Zetland, and among those present were Bros. the Marquis of Hartington, Capt. Le Gendre Starkie, Chamberlain Starkie, Lord De Tabley, E. M. Fenwick, G. E. Wilson, (Dalham Tower), Montague Ainsley (Ulverston), Edward Lawrence, W. H. Wakefield, Edward Dawson, John Bowes, P.M., P.G.R. Cumberland and Westmoreland; Uriah Nicholls, and numerous other brethren, and the following corporate dignitaries:—The Mayor of Leeds, the Mayor of Preston, the Mayor of Blackburn, the Mayor of Stalybridge, and the Mayor of Durham. The caterer was Mr. Jennison, of Manchester, and the and the banquet was of a first-class description. The usual loyal and other toasts followed, which were duly responded to, interspersed with some good music.

[We hope, in the course of a week or two, to be able to afford space for some further particulars of this very interesting event, and to give an illustration of the front elevation of the building, reduced from the architect's drawing.—ED. *F. M.*]

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JULY 18TH, 1868.

MONDAY, July 13th.—Lodge: Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, July 14th.—Lodge: Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, JULY 15th.—Gen. Com. Grand Chapter, at 3. Lodges: Beadon, 619, Greyhound Tavern, Dulwich. Marquis of Dalhousie, 1,159, Freemasons' Hall.

THURSDAY, July 16th.—Lodge: Cosmopolitan, 917, Great Western Hotel, Paddington.

FRIDAY, July 17th.—Audit Com. Boys' School. Lodge: New Concord, 813, Rosemary Branch Tavern, Hoxton.

SATURDAY, July 18th.—Lodge: Lewis, 1,185, Nightingale Tavern, Wood-green.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

P. G. S. (Liverpool).—It is our intention to publish the whole of the Music, with Explanatory Notes, in Book-form, in a few weeks.

LONDON, SATURDAY, JULY 18, 1863.

SPENSER'S HOUSE OF HOLINESS;

THE MODEL OF A MASONIC LODGE.

By Bro. ROBERT MORRIS, LL.D., *of La Grange, Kentucky, U.S. America.*

Although the writer has adopted so positive a title for this essay, yet he will not affirm that Freemasons' lodges were ever framed upon Spenser's theory of "the House of Holiness;" nor that the poet laureate of Queen Elizabeth ever had a Freemason's lodge in his mind while composing his immortal poem, "The Faerie Queene." All that is proposed under this head, is to exhibit some apparent analogies between the two.

Masonic writers have scarcely touched the great field which the ethical and poetical works of early English authors—Chaucer, Spenser, Shakespeare, and Milton, may be named in this connection—afford them in illustrating those features of human brotherhood, chivalry, charity, prudence, temperance, and other graces and virtues, that make up so large a part of the Masonic code. The derivation of the institution from ancient societies, its symbolical machinery, and the practical details of its workings, have secured the time and attention of our authors, to the exclusion, for the most part, of other things. The facility with which a Masonic speaker can illustrate his objects from the writings of Edmund Spenser, for instance, has not, to the writer's knowledge, occurred to any of our authors. Yet, unless his admiration for the "gentle bard" has blinded his judgment, there is a mine of Masonic analogies, particularly in the "Faerie Queen," worthy of all note. And should it prove that his opinion upon the subject is altogether fallacious, the reader will not deem time misspent that is given to the companionship of so rare a bard as Edmund Spenser.

A word concerning the man himself. Both the time and place of Spenser's birth are involved in some doubt. His life was for the most part quiet; the events of a poet's life are seldom marked or important. Among his patrons and companions were numbered Sir Walter Raleigh, the Earl of Essex, Sir Philip Sidney, the Earl of Leicester, and Shakespeare. His death occurred in 1596, and he was buried in Westminster Abbey by the side of his predecessor, Chaucer; his monument bearing this inscription, "Heare lyes (expecting the second coming of our Saviour, Christ Jesus), the body of Edmund Spenser, the prince of poets in his tyme; whose divine spirit needs noe other witness then the works which he left behind him. He was borne in London in the year 1510, and died in the yeare 1596."

A brief paragraph concerning his writings and particularly the poem of "The Faerie Queene." A commentator justly says, that in no poem is the elevation of morality blended with the variance of chivalry, with such singular success—in no work do we find the development of that graceful elevation of the female sex from the degradation of feudalism so nobly set forth—nowhere are the vagaries of the Pagan world made so admirably subservient to the purposes of a Christian lesson—and, above all, no ancient English writer can be so safely and profitably read by the young. As a study of the English language, the "Faerie Queene" is highly instructive, while, as a glorious storehouse of fancy, of legend, and of brilliant allegory, we may say with Lucretius,

> "Juvat integros accedere fontes
> Atque haurire, juvatque novos decerpere effores."

In the present paper I can only give a few quotations, selected with a view to attract the reader's attention. In a future article, if the editor approve, I will work up my theory more elaborately. The numbers refer to book, canto, and stanza respectively.

"Either embracing other lovingly,
And swearing faith to either on his blade,
Never thenceforth to nourish enmity,
But either others cause to maintaine mutually."
v., 8, 14.

"These three did love each other dearely well
And with so firme affection were allyde,
As if but one soul in them all did dwell,
Which did her powre into three parts divyde,
Like three faire branches budding farre and wide
That from one roote deriv'd their vitall sap."
IV., 2, 43.

"And eke of private persons many moe
That were too long a worke, to count them all,
Some of sworne friends that did their faith forgoe,
Some of borne brethren prov'd unnaturall,
Some of dear lovers, foes perpetuall;
Witnesse their broken bondes there to be seene,
Their garland's rent, their bowers despoyled all,
The monuments whereof there byding beene
As plane as at the first when they were fresh and
greene." IV., 1, 24.

" And all within the riven halls were hung
With ragged monuments of times forepast,
All which the sad effects of discord sung :—
There were rent robes and broken sceptor's plast,
Altars defyled and holy things defast,
Disshivered speares and shields ytorn in twaine,
Great cities ransackt and strong castles vast,
Nations captived and huge armies slaine,
Of all which ruines there some relicks did remaine..
iv., 1, 21.

" Firebrand of hell, first tynd in Phlegeion
By thousand furies, and from thence outthrowen
Into this world to worke confusion,
And set it on fire by force unknowen,
Is wicked Discord." iv., 2, 1.

" Two knights that lincked rode in lovely wise,
As if they secret counsels did partake."
iv., 2, 30.

" Amongst those knights there were three brethren bold—
" Three bolder brethren never were yborne,
Borne of one mother in one happie mold,
Borne at one burden in one happie morne;
Thrise happie mother and thrise happy morne
That bore three such, three such not to be fond ! "
iv., 2, 41.

" Whoever as he saw him nigh succeed,
Can cry aloud with horrible affright,
And shrieked out, a thing uncomely in a knight."
vi., 4, 8.

" The gentle knight
Regarded more his faith which he did plight,
As well it to his mortall enemie,
Than to entrap him by false treacherie."
vi., 7, 23.

" To his owne love his loialtie he saved
Whose character in th' adamantine mould
Of his true hart, so firmly was engraved
That no new love's impression ever could
Bereave it thence." v., 6, 2.

" Unknightly knight, the blemish of that name,
And blot of all that armes uppon them take,
Which is the badge of honour and of fame.
Loe I defie thee; and here challenge make
That thou for ever doe those armes forsake,
And be for ever held a recreant knight.
Unlesse thou dare for thy deare ladies sake,
And for thine own defence on foote alight
To instifie thy fault gainst me in equall fight."
vi., 3, 35.

" His kindly courtesie to prove
He him by all the bands of love besought,
And as it mote, a faithfull friend behove
So safe conduct his love, and not for ought
To leave till to her father's house he had her brought.
Sir Calidori his faith thereto did plight
It to perform." vi., 3, 15 and 16.

" There him he caused to kneel and made to sweare
Faith to his knight, and truth to ladies all;
And never to be recreant for feare
Of perill, or of ought that might befall:
So he him dubbed and his squire did call."
vi., 2, 35.

" True is that whilome that good poet sayd,
The gentle mind by gentle deeds is known;
For man by nothing is so well betrayed
As by his manners." vi., 3, 1.

" What virtue is so fitting for a knight,
Or for a ladie whom a knight should love,
As curtesy; to beare themselves aright
To all of each degree as doth behove ? "
vi., 2, 1.

" Perdie, great blame, then said Sir Calidore,
For armed knight a wight unarm'd to wrong."
vi., 2, 8.

" Why hath thy hand, too bold itself, embrewed
In blood of knight, the which by thee is slaine .
By thee, no knight; which armes impugneth plaine ! " vi., 2, 7.

" Whoever thinks through confidence of might,
Or through support of count'nance proud and hault
To wrong the weaker oft falles in his own assault."
vi., 2, 13.

" Sate a lady passing faire
And bright that seemed borne of angel's brood,
And with her beautie, bountie did compare
Whether of them in her should have the greater share.
In her right hand a rod of peace shee bore,
About the which two serpents woven round
Entrayled mutually in lovely lore,
And by the tailes together firmely bound
And both were with one olive garland crowned."
iv., 3, 40 and 42.

" For knights and all men this by nature have
Towards all womenkind them kindly to behave."
vi., 2, 4.

"For her no other termes should ever tie,
Then what prescribed were by lawes of chivalrie."
v., 7, 28.

"Such is the weakness of all mortal's hope,
So fickle is the state of earthly things,
That ere they come unto their aymed scope
They fall too short of our fraile reckonings,
And bring us bale and bitter sorrowings
Instead of comfort which we should embrace;
This is the state of keasars and of kings."
vi., 3, 5.

"It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore."
vi., 9, 30.

"Ne wound which warlike hand of enemy
Inflicts with dint of sword, so sore doth light
As doth the poyson's sting which infamy
Infixeth in the name of noble wight;
For by no art nor any leaches might
It ever can recured be again."
vi., 6, 1.

"Like as the gentle hart itself bewrayes
In doing gentle deeds with franke delight;
Even so the baser mind itself displayes
In cancred malice and revengefull spight;
For to maligne t' envie, t' use shifting slight
Be arguments of a vile donghill mind."
vi., 7, 1.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 25).

BOOK THIRD—CHAPTER VI.

Grand Master—Herman de Perigord.

Disastrous attack upon Guascum.—Arrival of troops from the west.—State of Europe.—The Emperor continues to persecute the Order.—Expedition against Hems.—Alliance with the Sultan of Damascus.—The King of Navarre defeated.—Jerusalem surrendered to the Christians.—Letters of Grandmaster to England.—Quarrel with the Hospitallers.—The Carizmans.—Jerusalem abandoned. Slaughter of the Christians and the Military Orders by the Carizmans. A.D. 1231-1244.

Peter de Montagu was succeeded by Herman de Perigord, Grand Preceptor of Calabria and Sicily.* The name of the new Grand Master is sometimes written Armand de Petragrossa, and sometimes Herman de Petragrocious, and several writers, in giving lists of the Masters, especially the Masonic writers, have assumed these names to belong to two different persons, Petragrossa reigning to 1237, and Petragrorious to 1244. This mistake is ludicrous, and the slightest attention given to the subject would have discovered its absurdity.

The Sultan of Aleppo, with whom a truce had been entered into, having died, the Templars resolved to enlarge their territories so as to offer a more effectual resistance to the attacks of the Musselmen. For this purpose a band of Templars accompanied by other Christian troops, under the command of William de Montferrat, the Preceptor of Antioch, a native of Auvergne, were sent to lay siege to a fortress called Guascum, situated at the north side of Antioch, which was then in possession of the Musselmen. They marched out in battle array, but using a certain degree of caution to conceal their approach from the enemy. In this they were unsuccessful, for on approaching Guascum, some captive Christians, who were detained in chains by the infidel, together with some apostates, seeing them approach, cried out to them "Flee, wretched men, flee; why are you rushing upon your own destruction? You are all dead men. Your enemies are ready in countless numbers to massacre you by command of the Sultan of Aleppo, who has surrounded you with ambuscades."

William de Montferrat, however, paid no attention to this warning, but proceeded to invest the place. The warnings of their brethren did not fall unheeded on the ears of the other Christians, who, calculating the chances of war, the smallness of their own force, and the multitude of enemies that might be brought against them, advised William to beware of his actions, till they were assured of the actual force of the enemy to be brought against them, and the position of the ambuscades. This advice was unpalatable to the Templar, who replied that the danger had been already incurred, the enemy was around them, and all that they had to do was to defend themselves, and, if possible, to take the castle before they were attacked by the infidel, in which case they could defend themselves behind its walls. Several of the Christians, however, alarmed at the state of matters, abruptly left the Templars, and took to flight, whereupon De Montferrat ordered an immediate attack to be made upon the castle.

The Musselmen, informed of this by their spies despatched a large force to the relief of the fortress. On approaching, they summoned the Templars to retire from the siege, and to surrender themselves prisoners. The Knights refused, whereupon the Musselmen attacked them, and a furious battle ensued. In a compact body the Templars charged the enemy, and many an infidel, in the emphatic words of the chronicler, was despatched to hell. The other Christians, who had remained with the Templars, fought bravely. It was not till the Christians were surrounded and overwhelmed by the enemy that the Musselmen obtained the victory. The Templars, in this conflict, behaved with their accustomed valour, and performed prodigies worthy of their predecessors, with which the reader is acquainted. Where all were brave it is scarcely just to mention individual cases. The Balcanifer, an English Knight, called Reginald d'Argenton, added another name to the roll of Templars, who fell gallantly in the cause of the cross. Early in the battle he received severe wounds which completely disabled him from defending the Beauseant or himself. Still in his bleeding hands he held it aloft, while the fury of the battle raged around him. His legs and arms were hewed off and he was slain. After the battle he was found lying with the standard gathered beneath him upon a heap of his dead brethren, whose bodies again covered piles of the Musselmen.

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* Cotton M.S., Nero VI., 23 i., p. 60, f. 466. Ducange, Gloss, Tom VI., Col. 1036. L'Art de Verif, Tom V., p. 351.

William de Montferrat, the gallant leader of the Templars, likewise conducted himself in a glorious manner, and before he was slain "sent sixteen of the infidels to hell," not reckoning those whom he had disabled or mortally wounded. A hundred Knights of the Temple, three hundred cross bowmen, many secular Knights, and all the infantry were slain. Three thousand of the enemy fell in this terrible combat.* This slaughter, following so close upon the loss of so many brethren in previous battles, reduced to an alarming degree the strength of the Templars, and they wrote urgently to the west for supplies both of men and money.

The Templars and the Hospitallers, whose numbers had also been heavily reduced, dwelling in London, hearing of these disasters, hastened to send assistance, and those who would avenge the slaughter of their brethren. The Hospitallers sent their Prior, Theodoric, a German by birth, and an experienced Knight, with a body of Knights and stipendary attendants, and a large sum of money, to the assistance of the Holy Land. They having made all their arrangements, set out from their house at Clerkenwell, and proceeded in good order with about thirty shields uncovered, with spears raised, and preceded by their banner through the midst of the city towards the bridge, that they might obtain the blessings of the spectators, and, bowing their heads, and with hoods lowered, commended themselves to the prayers of all.*

The state of Europe at this time was deplorable. The Pope and Emperor came to an open rupture, which resulted in an appeal to arms. The Emperor still persecuted the military Orders, and the money gathered for the relief of the Holy Land was seized upon to defray the expenses of the unseemly war. The religious Orders following the example of the head of the church carried on feuds among themselves, and Matthew Paris relates with detail the quarrels between the Minorite and Preaching Friars. Those who had vowed to proceed to the Holy Land were released upon payment of money. which was swept into the Pope's exchequer. Frederick proceeded to extreme measures with the Templars. He seized all their property in his Sicilian and Italian dominions, and likewise possessed himself of the lands and churches of the Hospitallers, for all of which he was again excommunicated by the Pope. The excommunication, so far as it applied to the military Orders, bore, that the Templars and Hospitallers had been despoiled of their moveable property as well as fixtures, and had not been restored completely, according to the terms of the previous peace. To this the Emperor replied that it was true that, by a judgement and an ancient constitution of the kingdom of Sicily, certain feudal and burgage lands were revoked from the Templars and Hospitallers, which they held by a grant from the invaders of the kingdom, to whom they supplied horses, arms, provisions, wine, and all other necessaries in great abundance, when they were harassing him, and absolutely refused all kinds of assistance when he required it of them, thus lowering him to a mere king in pupillage and destitute. Other feudal and burgage lands had, however, been allowed them, as they had been obtained and held them previous to the death of King William the Second, or of which they had received grants from his predecessors. But some burgage lands which they bought were revoked from them according to the terms of the ancient constitution of Sicily, because no grant of burgage lands could be made amongst the living without the consent of their prince, nor could they be bequeathed by a last will, without being bound to sell or grant to other secular burgesses, after the lapse of a year, a month, a week, and a day. This decree had been made of old, for the reason that if they were allowed freely and perpetually to buy or receive burgage lands, in a short time they would buy the whole kingdom of Sicily, which seemed of all the provinces in the world to suit them best, and that constitution was in force beyond the sea.*

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* Mat., Paris. A.D. 1237.

* Mat. Paris, A.D. 1237.

Frederick attempted to enlist the gallant Richard, Duke of Cornwall, nephew of Richard, Cœur de Lion, in his quarrel, and wrote to him in furious terms against the Pope, whereupon the Pontiff sent a letter to the Archbishop of Canterbury, describing Frederick as a monster of iniquity, with the feet of a bear, the mouth of a roaring lion, and in his other members a panther, blaspheming God, and attempting to subvert the faith. In this letter the Pope denies the truth of Frederick's statement regarding the justice of the spoilation of the military Orders, and charges the Emperor with leaguing with the Saracens, and with all his might assailing the Patriarch of Jerusalem, and robbing the Templars.

In spite of all these drawbacks Pope Gregory IX. preached another Crusade, to which several of the Spanish princes responded. Dissensions had also arisen among the Saracens, and the Templars deeming it a favourable opportunity for renewing the war, raised the Beauseant against the Sultans of Damascus and Egypt. The Sultan of Hems having refused to pay the annual tribute due to the Hospitallers of Crac, the Orders joined forces, and marched against Montferrat, but which they were unable to take. They retired to Lasonjaquine, and pitching their tents there proceeded to ravage the surrounding country. The Sultans of Damascus and Egypt advanced to the relief, and throwing themselves into Hems entered into negociations for peace, which was concluded upon the tribute being paid. Having thus helped the Hospitallers, the Templars marched against Haiton, the successor of Leon I., King of Armenia, who had imbibed all the hatred of that monarch to the Order. Quarreling with the brethren in his dominions, he had hanged a Knight who had uttered some insolent threats in his presence.* The Templars united their forces with the Prince of Antioch, and entered Armenia. Haiton, unprepared for war, sued for peace, submitted to all the demands of the Grand Master, and made ample reparation for all the injuries he had done the Order.

The war was then carried on against the Sultans of Damascus and Egypt, with the assistance of the newly arrived Crusaders. De Perigord divided the Christian forces into two divisions, one of which accompanied Thibunt, King of Navarre, the Duke of Burgundy, and other nobles to the attack upon the Sultan of Egypt, while the other commanded by the Grand Master marched against the Sultan of Damascus. The King of Navarre was unsuccessful in his adventure, for at Gaza he was defeated in a bloody battle by the Mamlooks, and the Count de Bar, with many Knights and nobles slain. The Count de Montfort was taken prisoner, and all the munitions of war and baggage captured. The King was forced to retreat to Joppa, with the survivors of his army, and there took shipping for Acre.† The Templars lay encamped in the palm grove near Caiphas, and thither the defeated Crusaders repaired, hoping in subsequent conflicts to wash out the memory of their reverse. Leaving Caiphas, the united troops marched upon Tiberias, and encamped at Sephouri. Saleh Ismael, the Sultan of Damascus, on hearing of this advance, doubtful of the issue of a battle with them, and having quarrelled with the Sultan of Egypt, sent messengers to the Grand Master to treat for peace. His proposals embraced a mutual surrender of all Musselmen and Christian prisoners and abandonment by the former of the whole of Palestine between the sea coast and the Jordan, with the exception of St. Abraham, Naplos and Bisan, which they were still to retain; the Christians to assist the Sultan of Damascus in his war with the Sultan of Egypt, and to march their forces to the South for the purpose of garrisoning Joppa and Ascalon, so as to check the Egyptian advance; and lastly, no truce was to be made with the Sultan of Damascus without his being a party to it.

These tidings the Grand Master conveyed to England in the following letter :—" Brother Herman de Perigord, by the grace of God, humble Master of the poor Knights of the Temple, to his beloved brother in Christ, Master Robert Sanford, Preceptor of the House of the said Knights in England, greeting in the Lord. We have to inform your community, that after the Christian army had lain for a long time on the sand, weary and inactive, could not decide what course to hold, or what to do, until at length the Lord, rising on high, has visited it, not owing to the urgency of its merits, but in the clemency of his usual mercy. For the Sultan of Damascus, not through fear of the Christians, by the miraculous intervention of the Lord, has restored to the Christian power the whole of the country entire, from the river Jordan, with this covenant and agreement between the two parties, namely, that the one shall assist the other to the utmost of his power in defending their country against the Sultan of Babylon, neither party to make terms with the said Sultan, without the others agreeing to it. This agreement was rceeived with unanimous consent. Blessed be God for all things who has effected this."*

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* Mat. Paris, A.D. 1239.

* Tyr. Cont. Hist. Col. 717.

† Tyr. Cont. Hist. Col. 720-721, Marin. Saunt., A.D. 1239.

The Grand Master of the Hospitallers, however, declined subscribing to this agreement, alleging that he had entered into a treaty with the Sultan of Egypt. The jealously which existed between the two Orders may have had more to do with this refusal than the treaty, and once more the Orders stood forth antagonists. Upon the conclusion of the treaty, the Templars marched to Joppa, where they were joined by Richard Earl of Cornwall, who had just landed in the Holy Land. The Hospitallers attempted to seduce the Earl to their faction, but he refused, declaring that he had come to Palestine to fight the infidel wherever they were to be found.† Proceeding to Ascalon, the Crusaders rebuilt the walls, and upon their completion the Duke returned home again. The Templars thereafter marched upon Gaza, leaving a strong force to garrison Ascalon. The possession of Gaza was all important, as it commanded the passes from Egypt to Jerusalem. They were accompanied by Saleh Ismael, and easily obtained possession of it, the Egytians fleeing at their approach.

Quarrels ensued between the Templars and Hospitallers upon the departure of the Earl of Cornwall. Paris says that the Earl, on his departure, would not intrust the city of Ascalon, nor the money which he left there for the purpose of finishing some parts of the castle, to the Templars, but handed it to the Emperor's agent, whence the Templars felt great rancour against the Earl. He accuses them of shutting the Hospitallers up in Acre, as if in a state of siege, not allowing them to purchase provisions, nor even to bury their dead.* We scarcely think these charges are tenable.

Gaza in their possession and garrisoned, the Templars marched upon Jerusalem. No resistance was offered to their entrance, the Musselmen fled at their approach, and the Holy City was once more the possession of the Christians. The Templars entered the town bearheaded and barefooted, and singing hymns of praise; the holy places were rededicated to God, and the sound of the Vesper bell, superceded the shrill cry of the muezzins.

(*To be continued.*)

ARKISM.

Those who want to know what Arkism is, and how it is made to refer to Masonry, may read with advantage the following interesting article from the *Athenæum* :—

At the outset, and in spite of the many singularities of style and creed which pervade this volume, let us say that it is the work of a thinker and a student. It possesses also a distinction which is uncommon in mere lectures, viz., individuality. Its author is not a simple repeater of other men's views and discoveries, but he fuses all till they run in his own mould; and those who have gone over the same ground as he has, may frequently discern that Mr. Lesley is distinguished by clear observation, considerable penetration, and lively fancy. We seldom receive a Transatlantic volume so thoughtful, though so doubtful. Other qualities than these named, and not good ones, may appear to our readers in the course of the remarks which we make and the extracts which we give from a book which certainly claims perusal and invites criticism.

The title, as respects the actual book, is nearly a misnomer, and a piece of platform rhetoric. The author professes to show how far the sciences, as they are now advanced, succeed in throwing light on the early history of our race. But while this is his professed object, he walks about his platform like some modern rhetoricians, and sometimes talks rather grandiloquently and confusedly. Yet every now and then he returns to the front of his platform, and gives utterance to a true and suggestive thought. In his second lecture, on the "Genius of the Physical Sciences, Ancient and Modern," we meet with several specimens of mere lecture formularies, and also with some of the results of long thinking and wide reading. But even thus early in the book we encounter dubious and singular etymological propositions. For instance, "Star" does not come from a Sanscrit root signifying *to stand*, and so through the Latin *stare*, but from *tor*, the word for mountain; thus *tor*, s'tor, star. Old astrology shines to-night in our *stars*.

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* Mat. Paris, A.D. 1240.

† Tyr. Cont. Hist. Col., 725.

* Mat. Paris, A.D. 1241-1243.

In his third and fourth lectures Mr. Lesley treats respectively of the antiquity, the dignity, and the unity of the human race. In his sixth lecture he expatiates on the social life of the ancients; in the seventh, on the origin of language; in his eighth, on the origin of taste, and especially the development of architecture. His theory of the origin of letters—a curious one, and more curious than credible—appears in his ninth lecture. Here we have not only the invention of the alphabet, but a singular medley on "the nature of those spiritual fancies which became concrete in the mythological traditions of the world." The religious instinct is not so religiously treated as some would wish in the tenth lecture, which exhibits very little ceremony in explaining ceremonial worships. The eleventh lecture expounds the author's great secret, and to this we shall more particularly refer. Mr. Lesley's silver key to unlock half the closed doors of past mythologies,—his wand to disenchant half the magical forms of the worships of to-day,—is to be found in lecture eleven, and the last.

Three long mornings have we devoted to the study of the great mystery of this book, the wonderful discovery, the riddle of Œpidus. It is Mr. Lesley's last, best, and brighest announcement. While we have read and reflected, we frequently remembered some obsolete fancies of Jacob Bryant and other antique mythologists, long since buried; and we have seen some of our own youthful imaginings rise up in a cloud-like resurrection before us. Twenty years ago Mr. Lesley perused "Harcourt on the Deluge," which perusal opened before him "a new series of combinations of the facts of history and science." Quite twenty years ago we also perused the same book. The difference between ourselves and Mr. Lesley is, that we have grown out of it, and he, root-like, has grown into it. As to Jacob Bryant, we would now much more readily believe in Jacob the Jew than Jacob the mythologist.

Mr. Lesley, however, has surpassed all *our* imaginings of the past; another great, dark, universal Arkite Mystery renews our youth by its eagle-like penetration and its eagle-like wing-soaring. How shall we convey to our readers a brief explanation of this mystery in the words of its propounder? Here is the only short sentence we can find:—"It is as certain, in my opinion, that respect for the simplest forms of Arkite symbolism, an unæsthetic, unmetaphysical, unmathematical, confused, dreamy, inconsistent veneration for whatever suggested to the eye the ideas of the ship, the mountain, and the flood—constituted the principal part of the early religion of the race—as it is certain that trilobites and brachiopods monopolized the Silurian world." We have only to admit Arkism, and all will be as clear as things should be. At present, indeed, we are rather badly placed; for just as "everything at the opening of the intellectual history of man was cabalistic, and most things remain cabilistic, in a mythologic sense, to the present day—nine-tenths of the people of the earth are still living in the practice of cabilistic formulæ; and nine-tenths of the religion of the remaining tenth is actually and demonstrably cabala." Possibly; but is not the Arkite symbolism cabala? Yes; "the Chancellor of England sits gravely on the awkward Woolsack, without knowing that wool is the cabalistic symbol of water, and that he is Lord High Baron because, like the bards and barons of Druid times, his place is at the summit of the Bar, or holy mountain." Comfort here for the Bar, and comfort also for the bald; for "the same scorn of the tonsure is expressed to-day which prompted the boys to cry to Elisha, "Go up, thou baldpate:" with the same ignorance that the circles of hair around the naked skull is the symbol of the Arkite water around the naked mountain-top; and therefore the French word for hair is *chevaux—capilla* is the cabalistic sign of iniation into the priest hood."

This wonderful Arkism explains the whole, good and bad, serious and trifling. Take, for instance, that most common and familiar of appellations, TOM. You call your son or brother "Tom," but are quite ignorant that herein is a great mystery of Arkism; for the old antique TOM survives in your son or brother, and in his cousins *tomb* and *dome*, and their derivatives, the *tabor temple* and *devil* symbols. Poor Tom! little do you know of your ancestry and surviving relatives!

Mariolatry is explained by Arkism, though "half educated preachers will give a common-place and vulgar explanation of it. But they are schoolmasters, not *savants*." It is the revival of an always existing and most ancient system of religious ideas. She is the Venus—Astarte—Isis of the old mythologies. The most famous images of the Virgin Mary, like those in the crypt at Chartres and the Monastery at Einsiedeln, are *black* and very old, and the local tradition assigns to them a heathen or Druidic origin." Go back and go abroad where you will, what are all the virgins but "ancillary Arkisms?"

More Arkisms everywhere, not only amongst those old legendary Jews and their Old Testament, but amongst these loving Christians also, and in their New Testament!—"These literalists that thunder from our pulpits are stupid or crazy Grahamites, pretending that the husks are needful for our weak digestion." Arkism in the Gospels; little but Arkism in the Acopalypse of St. John; Arkism amongst the Apostles, as, for instance, why was a great zoological sheet let down in vision out of heaven precisely upon Peter's head, and on no other apostle's, unless it were because *by name* he typified the Ararat?

Arkism everywhere again. The secret order of the Jesuits, what are they but the Arkites of the revived worship of the Queen of Heaven, the Mary of the Moon? The Freemasons in particular, what are they but long-lived and ever-spreading Arkites? No phenomenon connected with the existence of man has excited more curiosity and speculation than the universal spread of not only the spirit, but the language of Freemasonry around the world. It can only be explained by the simplicity of their formularies, and their preservation from remotest antiquity, as modern representatives of primeval Arkism." Solomon, the primeval Grand Master, called himself the *Quelt* or Cabalist. Not only Solomon and the ancients are concerned in this mystery, but even our words *kirk* and *church* are derivatives from *Quel*, and the most orthodox gentiles have an unconscious connection with the Arkite-Cabala. In fact, we are all more or less involved in this strange Arkism, and in all directions. One cannot call "Tom" without being in it; one cannot put a university cap on Tom's head without seeing an Arkite symbol. From the Chancellor on the woolpack to Tom at college, even his sister at school, we are all Arkites. At the Zoological Gardens we are Arkites again, for "we all of us talk of monkeys gibbering, and idiots muttering gibberish, and turkeys gobbling, and school-girls gabbling, without suspicion that these words date from the times when the language of the initiated was a mysterious unintelligible cabala to the common people." So steeped are we in Arkite symbolism, that when we close this volume and go out to get a breath of air, we find symbols which Mr. Lesley never suspected. Yonder is a girl in a high-heeled boot; what is that boot but an Arkite symbol reversed? Behind her head she wears her hair in a huge dome or bump; that is the top of the *mountain*. Over her head she carries a little skiff-like bonnet: that is the sign of the ancient *ship*. Who would have thought it?—the girl is Arkite from head to heel! Nay, more, the very word *girl* is significant of cabala, for quel = *girl*. Yes, the whole mystery is in that girl and her name and her dress. Why this strange and persistent revival of the oldest symbols? In yonder grocer's window we see them again—the obelisk in those sugar-loaves. It rains, and we put up our umbrella—an Arkite symbol again of a dome and the waters descending on the top of Ararat. On returning to our study we find a letter from our solicitor, informing us that a certain deed "will not hold water." Ah! here is another Arkite metaphor! The woolsack represents a skin holding water; therefore, whatever is not legally sound is legally said "not to hold water." Wonderfully fertile is this Arkite symbolism!—

The world's all Arkite, tho' we did not know it
Till J. P. Lesley kindly came to show it!

Seriously considered, while we acknowledge the ingenuity, research, and persistence of our author in tracing the Arkite symbols through long ages and through obscure mythologies, in the light of comparative philology this theory must be pronounced a *word-fetich*, and in the light of interpreted mythology a *thing-fetich*. Mr. Lesley as imperiously demands homage to this new, or rather repainted and redecorated, idol, as did

Nebuchadnezzar to his great image. No man who is not hurried away by his own wild but long-nursed fancy would dream that in Arkism he had found that which "allies two such apparently irrevalant trains of thought as those suggested by the hierarchy of the Grand Lama in his capital at Llassa, and the Apocalyptic 'Lamb in the midst of the throne,' before whom the four-and-twenty elders and the hosts of the New Jerusalem fell down and worshipped." Let the Apocalypse be "an evident mythical rhapsody," if you will; yet none but an evident mythical rhapsodist would connect its sublime imagery with the worship of the Grand Lama. It is a little too extravagant to maintain that "that marvellous picture with which the Apocalyptic writer opens the twelfth chapter of his immortal drama, 'And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet,' &c., borrows the principal details of the dress in which the metaphor flashed splendidly before the inspired writer from the universal Arkite sentiment of the pre-Christian and pre-Judaic mythology."

Just as much, not to say more, has been and may be said for Ophism as for Arkism. The Serpent Symbol can be as widely imagined and as greatly magnified as the Arkite. But Arkism in this author's hands is a bigger serpent that swallows up all the other serpents. It is more mysterious than the great Asian mystery, and more voracious. It is almost omnivorous; for not only Ophism, but likewise Phallism, Druidism, Mithraism, and half a dozen other isms, go down the throat of this boa-constrictor Arkism. "In the mountain and the ship, which rescued mankind from destruction, we have the explanation of the origin of all Phallism and Egg-worship. In the waters which came so near destroying him, we have the explanation of the origin of all Ophism and Devil-worship. Both were made ornate in the tasteful idolatry of Greece, scientific in the clear-eyed mountain-land of Persia, and spiritual among the justice-loving seers of Palestine. Before Arkism, of course, was universal fetichism, like a great chaos, without law, or any method of self-expression; and after Archism came all forms of thought and feeling possible for man to invent, but all budding from the Yggdrasil, and bearing flowers and fruit after the pattern of its undying life."

But what of "Man's Destiny" in all this? Not a glimmer of it do we catch from the platform. Does Arkism reveal nothing of this? Why, then, tempt us with an unfulfilled title? After all, perhaps the coffin is the last symbol of Arkism, as the cradle is the first. Here is another contribution to the theory. Man's life begins and ends with an Arkite symbol. After all, his baptism, what is but fontal Arkism; his burial, but the shutting of the Ark? Beyond this life, too, there is one other symbol—Charon's boat. But we are becoming too Arkite, and have lingered so long with Mr. Lesley as to have become infected. Success to his theory! it came to us across the Atlantic in a ship—another Arkite symbol. We are Arkite to the very last line?

MASONIC NOTES AND QUERIES.

K. H. S.

K.H.S. means Knight of the Holy Sepulchre, a chivalric order still conferred by the Pope, and which, in the end of the last century, was adopted as the subject of a sham Masonic degree, and which has now been revived for such purposes, as the facetious Bro. W. Harris proposes to establish the Masonic Order of the Garter. Bro. Harris's joke steps short at the proposition, but the propounders of K.H.S. have found a tavern in which to start it. There is more in Bro. Harris than appears.—Ezekiel.

ORDER OF THE SACRED TEMPLE.

According to the English newspaper published in Mexico, the Spanish ladies of that city have founded a female secret society called the Order of the Sacred Temple.—Cuttle.

A COMMUNICATION FROM YORKSHIRE.

A correspondent sends a communication, meant for our *Magazine*, entitled "A Communication from Yorkshire;" and he asks if I like it. My answer is—no. The subject is necessarily vulgar, and is made yet more vulgar by the unskilful and common way in which it is treated. Communications of this sort offend all readers who have taste, natural or acquired, and effectively prevent the periodical which inserts them from attaining reputation as a literary publication.—C. P. Cooper.

A MAXIM.

Natural Theism, desirous of propagating true Masonry, should make pure Christianity her ally.—From one of Bro. Purton Cooper's Note Books.

ORDINARY MASONRY AND SPECULATIVE MASONRY.

A young imaginative correspondent, who writes that when men began to construct dwellings ordinary Masonry arose, and when they began to reflect, speculative Masonry arose, should read Bro. Hughan's First Analysis. It is contained in numbers of the *Freemasons' Magazine* for October, November, and December last.—Charles Purton Cooper.

BUZZWINGS.

In Notes and Queries for July 10th there is a note in reference to the mysterious advertisements in the *Times* about the Society of Buzzwings, and the writer asks whether it is a secret society.—S. S. S.

WILLIAM SINCLAIR, EARL OF ORKNEY AND CAITHNESS, AND BARON OF ROSSLYN, HEREDITARY GRAND MASTER, A.D. 1437.

A correspondent, thus entitling his letter, sends some extracts from the Memorabilia of the "British, Irish, and Colonial Masonic Calendar." He should, in reference to one of his observations, look at a passage in our Bro. Hughan's First Analysis, *Free masons' Magazine*, vol. 17, page 326.—C. P. COOPER.

AUSTRIA.

Has Freemasonry established itself in Austria and Hungary since the recent inauguration of the constitutional *régime*?—ENQUIRER.

FACT, PROOF, OPINION, HYPOTHESIS.

First, Masonic fact—Masonic proof; next Masonic opinion—Masonic hypothesis.—From a paper in Bro. PURTON COOPER's possession, called "Freemasons' Table Talk."

SOCIAL SCIENCE—PHYSICAL SCIENCE.

Bro. "W. G. C.," in Social Science, inquire into the origin of a secular or religious institution, as in Physical Science you inquire into the cause of a phenomenon of nature.—C. P. COOPER.

PROTESTANT INTOLERANCE OF FREEMASONRY.

In the fifth of the series of interesting and instructive papers on Freemasonry in France, which appears lately in the *Magazine* from the pen "J. A. H." there occurs the following passage in connection with the question of "Priestly Oppression to Freemasonry:"—" . . . A man cannot be a good Catholic in the sense of being an acknowledged member of the Roman Church, and at the same time be a Freemason—unless he has a special dispensation from Rome, which can only be obtained with great difficulty, and is never granted except to persons of very great influence. On the other hand, there may be Protestants who ignoranty condemn Freemasonry, but there is no case on record of a person having been refused membership in the Protestant Churches simply because he was a Mason." The record of an instance of bigotry such as that which "J. A. H." thinks impossible on the part of a Protestant Church, need not now be awanting. Some two or three years ago a brother, personally known to us, being (for family reasons and on the occasion of the death of a former pastor) desirous of connecting himself with the Original Secession Church, communicated his intentions to the minister of the congregation he had elected to join, and received for answer that the Act of the Associate Synod excommunicating Freemasons being still in force, it was impossible to entertain his application for church membership unless under an obligation to withdraw from Freemasonry, which he declined to give, and was thus refused membership in a Protestant church simply because of his being a Freemason. We were previously well aware of the sentence of excommunication passed upon Freemasons by the Church in question in 1757, but did not think that such intolerance of Freemasonry could, amid the enlightenment of the 19th century, be found to exist in the councils of any section of the Protestant Church.—D. MURRAY LYON.

THE WORD OF GOD.

I have received the letter of a Provincial Grand Chaplain. My words at a recent meeting have not been correctly reported. I have always understood that the decision of which he speaks was to this effect. that the phrase "the Word of God" is not applicable to every statement contained in every part of the Old and New Testament.—C. P. COOPER.

MIRACLES.

Thanks, Bro. "D. I. M." for your letter respecting my two communications, entitled "Miracles," *Freemasons' Magazine*, vol. 18, pages 66 and 249. Say, then, that Miracle is the result of an unknown law of nature, the cause of such unknown law being the Will of the Great Architect of the Universe.—C. P. COOPER.

THE MYTHS AND LEGENDS.

Our Freemasonry regards the Myths and Legends as our Church regards the Apocrypha. It finds in them "example," but it applies them not for "establishment."—From Bro. PURTON COOPER's Memorandum Book.

OUR LATE BROTHER THE REV. SALEM TOWN.

(See the communication "Town's Speculative Masonry," *Freemasons' Magazine*, vol. 18, p. 268.)

Our late brother, the Rev. Salem Town, a distinguished American writer and lecturer on Freemasonry, who died February, 1864, is the author of that work. A Correspondent will find an account of him in the *Freemasons Magazine*, vol. 14, p. 362.—C. P. COOPER.

A FOLLOWER OF JACOBI.

The brother, studying at the London University, who finds the essence of religion in the human soul, and calls Christianity the historical development of it, may not unfitly consider himself a follower of Jacobi.—C. P. COOPER.

PRIMORDIAL GERMS.

A brother, whose letter is signed "Naturalist," sends two remarks upon my communication, "Primordial Germs," *Freemasons' Magazine*, vol. 18, p. 50. My brother should look at at a passage in Mons. Quatrefage's "Métamorphoses de l'Homme et des Animaux," p. 12. Had the theory of Epigenesis occurred to my mind, it is probable I should not have written "evolved."—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GRAND LODGE.—FUND OF BENEVOLENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I fear I must not have been heard by your reporter, as his account is altogether opposed to what I said. It was very difficult for those of us who sat only half-way down the hall to hear what was said in front of the dais.

I opposed proceeding with the business on the ground that brethren had not received notice, and urged that any scheme of distribution should include the orphans of Masons generally, and not be restricted solely to the pupils of those valuable institutions the schools. I trust this will still meet with attention, for the Fund of Benevolence belongs to the Craft at large. I consequently object to the distribution being handed over to the school committees, bodies not named by Grand Lodge.

Yours fraternally,
HYDE CLARKE.

32, St. George's-square, S.W.
11, July, 1868.

IRREGULARITIES IN APPOINTMENTS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your remarks on the irregularities in the matter of appointments by Lord Leigh (as reported in the *Freemasons' Magazine*, July 4), although doubtless what you alluded to deserved criticism, you were wrong in the selection of my case, as an instance, as well as wrong in my *name* and in the *office* to which I was appointed.

I was legally appointed to an actual present office in the Prov. Grand Lodge, being properly qualified. My office is not "P.G.S.B.," but P.G. Org., and my name is not "Joseph Bragg," but *John* Bragg.

I trust you will kindly set this right in such a way as may be most convenient to yourself.

Yours fraternally,
JOHN BRAGG,
P.G.O. Warwickshire, W.M. 739.

Birmingham, July 10, 1868.

PRIORITY OF THE LODGE GLASGOW ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Having read with considerable interest the letters which appear from time to time from the pen of Bro. W. P. Buchan, allow me to remark that that brother deserves to be greatly encouraged in his laudable task of attempting to establish, if not the priority, at least the great antiquity, of the above lodge. Bro. Buchan may not be a man of particularly brilliant parts, and it is clear that "R. Y." is more than a match for him, yet the sterling honesty and dogged perseverance which so characterize him are much more valuable for purposes of Masonic research than even the possession of genius or the acquisition of great learning. However, Bro. Buchan is not quite so independent as he should be. "R. Y." told him in your issue of the 21st. ult., that he, Bro. Buchan, had fairly disposed of the Malcolm Charter, and should next proceed to do the same with the William the Lion Charter. This is a well-merited return to the servility manifested by Bro. Buchan in a former letter, in which he undertakes to show that "R. Y." was quite right in calling the Malcolm Charter "an impudent forgery, probably executed since 1740." If Bro. Buchan is going to allow himself thus to be led, I can fancy his next communication to you commencing somewhat as follows:—"I shall now proceed to dispose of the William the Lion Charter, as "R. Y." kindly suggests, and to prove that, if there ever were such a charter, it had no connexion whatever with the Lodge of Glasgow St. John, as 'R. Y.' very properly observes." And so on for the next six or twelvemonths, till the work of demolition is complete.

No. Let Bro. Buchan plod on, and continue his investigations. He will arrive at the truth much sooner if he attend less to the dictum of his clever opponent. Such rapid and wholesale disposal of charters will hardly satisfy reflecting minds.

Yours fraternally,
J. A .

4th July, 1868.

PROCESSIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am glad to see, from time to time, questions of great importance to the Craft being put and answered in your *Magazine*, and I am quite sure the able manner in which light is thrown on many a "knotty point" of Masonry, will do good to the Order, yourselves, and the world at large.

It does not seem to be clearly defined in our Masonic guide books what we, as a body, are to do on several occasions, especially in public. It is no doubt right that Freemasons should, under certain circumstances, "walk in procession," and that for certain reasons some edifices should be commenced or founded, under the mystic ceremony peculiar to our ancient Order, because both occasions have at different times been honoured by the presence of the grand rulers of our society; but I have never seen the *manner* of processions treated on, in any reliable Masonic publication (such as your own). I would, therefore, be glad to know if Masons are justified in joining a promiscuous (and often a motley crowd) while they wear the sacred symbols of their offices, in which ragged schools, free gardeners, "mounted carters," and decorated chimney-sweeps may take part, and before whom, much of what is intended to be hid from the outer world is, of necessity displayed; and is it right, that the beautiful ceremony of laying a foundation stone—in phraseology and forms used only in strictly tyled and guarded meetings—should be held up to the vulgar gaze and criticism of such a gathering. And then I should like to know if any rule exists relative to the *kind* of building entitled to ask for Masonic honours; whether our labours should be confined to edifices of a strictly public nature, or if it is proper that they should extend to private places of business, factories, or workshops? There are many amongst us who would like to know what course should be adopted under circumstances similar to some of these.

Yours fraternally,
P. M.

As the luminaries of Heaven reflect from one to another their light and heat, even so it is that one human heart must reflect upon the other the general glow of happiness and joy.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Lanarkshire (Middle Ward).—We understand a vacancy has occurred in the Provincial Grand Secretaryship of this province, owing to the death, on the 14th ult., of the late lamented Secretary, Bro. Robert Bruce, who, notwithstanding his long-continued ill health, discharged the duties of Provincial Grand Secretary with untiring zeal, and took a lively interest in all appertaining to the weal of Masonry in the province. Bro. Bruce has been cut off quite a young man of only some thirty-years of age, consumption being, we understand, the fatal complaint. The province of the Middle Ward of Lanarkshire stands, in point of seniority, number six of the thirty home provinces on the roll of the Grand Lodge of Scotland, and includes twelve daughter lodges; two of these are in the palatial town of Hamilton, and the remainder are distributed throughout the the towns of Airdrie, Coatbridge, Motherwell Wishaw, and other important seats, in this province, of the great mining and metallurgical industries of this thriving part of Scotland. The present Prov. G. Master is Bro. J. Merry *M.P.*, of Belladrum, and he has an excellent Depute Prov. G. Master in the person of Bro. Major R. D. Barbor.

Bro. Victor Hugo.—We are pleased to receive the assurance that the article entitled "Bro. Victor Hugo at Home," which recently appeared in the Magazine, has been warmly appreciated by the distinguished poet. The article having been copied by the *Guernsey Mail and Telegraph*, our esteemed Bro. Frederick Clarke, editor of that journal, received from Bro. Hugo a portrait of himself, with his autograph and "cordial remerciments." It cannot but be equally gratifying to the writer of the article, as well as to the conductors of the Magazine to find that Bro. Hugo thus fraternally acknowledges the good-will of his brother Craftsmen.

Death of W. Bro. Wm. Gray Clarke, G. Sec. of England.—We deeply regret to announce the sudden demise of Bro. W. Gray Clarke, Grand Secretary, which sad event took place on Wednesday afternoon last.

ROYAL MASONIC INSTITUTION FOR BOYS.

The distribution of prizes and annual summer *fete* took place on the 8th inst., under the presidency of Bro. Bentley Shaw, G.S.D., D. Prov. G.M., West Yorkshire. None of the previous *fetes* have been entered into with more zest than that which was held this year at Wood-green, to celebrate the third anniversary of the opening of the new building, and to diminish the debt of £10,000 owing by the institution. About 450 ladies and gentlemen were present, and everything that was possible to be done to make the day's entertainment attractive was carefully studied. Noticeable among the brethren present was Bros. Bentley Shaw, G.S.D., D. Prov. G.M. for West Yorkshire, John Udall, H. Browse, Algernon Perkins, J. G. Chancellor, G. Cox, E. Cox, J. Creaton, E. Farthing, C. Gosden, B. Head, A. H. Hewlett, S. May, W. Paas, G. Plucknett, F. Walters, F. H. Ebsworth, R. W. Stewart, W. Young, R. White, H. Empson, H. Glover, the Head Master; Furrian, the Chaplain; Woodward, F. Binckes, John Read.

The pupils of the institution began the sports of the day by engaging in flat-races, running in shackles, &c., all of which were loudly applauded. When these were finished, the prizes were distributed by the president as follows:—Prizes presented by the institution, first class, classics, mathematics, and English, three separate prizes, to H. W. Wildman; and for Modern Languages, one to W. E. Henty. Second class, classics, mathematics, and modern languages, three prizes, to G. W. Martin; and for English, one to A. F. Pratt. Third class, Latin, G. S. Recknell: Mathematics, W. B. Redgrave; French, E. H. Martin; English, M. E. Clough. Fourth class, Latin, French, and English, three prizes, to W. L. Crampton; and arithmetic, one to C. J. Jones. Fifth class, proficiency, F. Maile. For efficiency as monitor, W. E. Henty. Presented by the House Committee. First writing prize, to W. E. Henty; second, to F. H. Read. Dictation, first, H. W. Wildman; second, W. B. West. History, first, H. W. Wildman; second, W. H. Parkinson. Geography and mapping, first, W. E. Henty; second, R. C. Wilson. General attention to studies, first, C. F. Turner; second, John Lewis. General proficiency, H. W. Wildman. Mental arithmetic, first, H. W. Wildman; second, W. E. Henty. Proficiency in drill, first, J. Lewis; second, W. H. Parkinson. Personal cleanliness and general attention to neatness, first, Alfred Berkely; second, G. S. Recknell. Presented by Dr. Goodwin.—Geometry, H. W. Wildman; Arithmetic, R. F. Rees. The Chairman addressed the lads after this distribution, and commended the winners of the prizes for the exertions they had made in obtaining proficiency in the different branches of study in which they had been engaged. The distribution of prizes was mingled with a concert, given in the dining hall, and Bro. John Read performed on the organ, Mr. B. Chatterton on the harp, and Miss Kate Chatterton on the piano. The scholars sang the glees, "O! who will o'er the downs so free," "The hardy Norseman," and "The Lass of Richmond Hill." When this portion of the entertainment was concluded, the company adjourned to the grounds, where they took part in croquet and bowling, and a number of other charming games, to the music of an excellent band provided by Bro. James Weaver. At four o'clock the visitors sat down to an admirable repast, which was provided by the cook of the establishment, and as by that time the outdoor games had provoked considerable appetite, ladies and gentlemen bestowed much attention of what was set before them. A staff of waiters from Freemasons' Tavern, men well skilled in their work, were in attendance, and the dinner consequently went off in excellent style. The Chairman in toasting the Queen, said ever since she ascended the throne she had performed the duties of her station with great grace and dignity; and, in giving "The Prince and Princess of Wales, and the rest of the Royal Family," of course alluded to the most recent addition to the domestic cares of the Royal household, and the late wicked attempt on the life of the Duke of Edinburgh. When the chairman's health had been proposed by Bro. Algernon Perkins, the chairman, in a very able and feeling speech, spoke of the various advantage the school possessed, and thanked the company for the warmth with which they had drunk his health. Then he proposed the Grand Master's health, and aftewards "The Ladies," who, when Bro. Raynham W. Stewart had acknowledged the compliment, quitted the hall to exhibit their butterfly costumes where there was a better opportunity of their being seeen. Dinner over, it was followed by fresh speeches, in which the excellence of the institution, which now maintains 104 boys, and the great good it was effecting were announced.

The chairman, who had been eulogised by Bro. Perkins for what he had done for the school, replied, and Bro. R. Stewart, acknowledging how much the institution was indebted to the ladies, proposed "The Head Master, the Head Matron, and the Assistant Master of the School." Bro. Furrian was absent at the moment, and the chairman gave "The Secretary" to the institution.

Bro. F. Binckes, in rising, said, the success of this *fete*, beyond all other previous *fetes* of the school, was the first made known. Not nearly the number of visitors who had come had been expected, and nothing in future years would be adequate as a provision for their accommodation, short of covering the quadrangle with a Brobdignagian tent. There had been a plethora of success, which was not an evanescent but a lasting triumph. Honour to whom honour was due! He could not sit down without acknowledging the exertions and the kindness of Bro. Samuel May, to whom so large a share of the day's success was owing. Bro. May having replied, and the Chaplain, Bro. Woodward, having been called upon to answer for himself, said he had spared no exertion to fit the boys so to "pass through things temporal that they might finally lose not the things eternal."

In the evening the boys gave the senate scene from "Othello," the forum scene from "Julius Cæsar," and the prologue and senate scene from "Cato." Amateur theatricals are often poor indeed, but we were agreeably surprised with the dramatic aptitude of several of the boys. The performance of William Andrew Glasse, as "Marc Antony," we should especially single out for praise. The dresses and accessories were kindly provided by Bro. Samuel May. The day closed with a ball in the dining hall. Altogether we rarely, if ever, were present at a *fete*, the course of which ran so smoothly. The arrangements did great credit to the managers, and to their able and courteous secretary, Bro. Frederick Binckes.

Want of space compels us to leave out the admirable address of the chairman, which we shall give in our next.

The following lines, written for the occasion, were delivered in the course of the day :—

All hail! Jehovah's name, all hail!
A hundred voices come this day
To sing all hail! to thee.
Great Architect divine! send forth thy grace
Abundantly in all our hearts! teach us to dwell
In harmony and peace in our Masonic fold.—
Our fold where we are sheltered from all sorrow,
And from the world's cold frown protected.
When with manhood's years shall come
Hard toils, and care, and strife—as come they must—
And man goes forth to do his Maker's will,
To battle with the strong and guard the weak.
If ever you are sorely tried, a moment pause,
Look back, and think of this our boydhood's home,
Where, by God's blessing, happy hours were passed,
And where instruction, fraught with noble truths,
Was learned from men, true delegates from heaven.
Ah! ne'er forget to pay for them, for they
Have watched and prayed for us while we have slept
The sleep of boyhood's innocence, and calm
Playing o'er within that wondrous dreamland's shade,
Our merry sports and pastimes.
Our souls thus roused to action, we'll go forth
As men of Christian fortitude to win
A glorious crown, strengthened in faith and love!

METROPOLITAN.

Beadon Lodge (No. 619).—At a meeting of this lodge on the 15th inst., at the Greyhound, Dulwich, Bro. H. Massey, was unanimously elected W.M.; Bro. A. Avery, P.M., Treas.; and Bro. J. Daly, Tyler.

Excelsior Lodge (No. 1,155).—The installation meeting of this lodge was held at the Sydney Arms Tavern, Lewisham road, on the 2nd inst. Bro. N. Wingfield W.M., opened the lodge, assisted by his officers, and one initiation took place. Before leaving the chair he thanked the brethren in an eloquent speech for their kindness to him during his year of office. The Treasurer, Bro. G. Bolton, P.M., then took the chair and Bro. J. Searle, P.M., then S.W., presented Bro. Moore, P.M., J.W., as the W.M. elect for installation. The ceremony was most ably performed by the installing brother, and Bro. H. Moore appointed and invested the following brethren as his officers, viz. :—N. Wingfield, I.P.N.; J. Searle, P.M., S.W.; C. G. Dilley, J.W.; G. Bolton, P.M. and Treas.; G. Shaw, Sec.; T. Littlecott, S.D.; J. Carver, J.D.; P. Froud, I.G. The usual charges were admirably delivered. The W.M., on behalf of the lodge, presented Bro. N. Wingfield, I.P.M, with a massive P.M. jewel, of good workmanship and elegant design, and the I.P.M. in an suitable speech acknowledged the compliment. On the motion of Bro. W. Andrews, P.M., a vote of thanks was ordered to be recorded in the minute book of the lodge to Bro. Bolton, for performing the ceremony of installation. Bro. Bolton having thanked the brethren, the day's labour was brought to a conclusion, and refreshment and an elegant banquet followed. Bros. Simmons, P.M., W. Watson, P.M., and several other brethren were present, and among the visitors were Bros. H. Potter, P.M. (No. 11); F. Walters, P.M. (No. 73), Secretary (Nos, 871, 1,178, and 1,194); J. W. Halsey, P.M. (No. 134); J. T. Tibbals, P.M. (No. 169); Batt, S.W. (No. 147); and King (No8 71). The evening was passed very merrily and happily.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

Silloth.—*Solway Lodge* (No. 1220).—This new lodge held its first regular meeting on Monday, the 6th inst., and, all being well, will continue to meet on the first Monday in each month. The chair was held by Bro. F. W. Hayward, P.M., P.Z. 310, P. Prov. S.G.W., as W.M., and assisted by his officers, Bros, J. Hutton, P.M. 327, S.W. and Treas.; A. Routledge, P.M. 327, J.W.; T. Woodall 310, S.D.; R. Lambert, 310, J.D.; A. Woodhouse, W.M. 412, P.G.S., Sec.; A Dixon, 327, as I.G.; G. G. Hayward, P.M., P.G.S.B., as Tyler; also visiting brethren; S. Halifax, W.M. 327; G. Stoddart, 327; W. Dickson, 10, Hiram U.S.A. The lodge was then opened in ample form, and after the minutes were read and confirmed, the ballot was taken for Bros. W. Dickson, G. Stoddart, G. Brough, J. R. Harris; Rev. J. Halifax, and Mr. G. Holmes, drnggist, Silloth, and each case proved unanimous—Bro. Stoddart, a candidate for the second degree, was tested as to his proficiency, and found worthy (considering that it is upwards of 38 years since he was initiated in the Wigton Lodge), for he answered each question without prompting—was instructed, retired, and re-admitted, and passed to the F.C. by the W.M. The lodge was closed down to the E.A. degree, and Mr. G. Holmes, druggist, Silloth, a candidate, was admitted, and initiated into the mysteries and privileges of Freemasonry. Other important business was then freely discussed, after which the lodge was finally closed, and the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were drunk and responded to. To "The Health of the new Candidates," each returned thanks in humorcus speeches. Bro. A. Routledge proposed "The Health and Prosperity of Bro. F. W. Hayward, and his Family, their present W.M., Bro. Routledge, said he had no doubt but that the W.M. would fulfil the duties of Master to the best of his abilities. Bro. Hayward rose to return thanks for their kindness in drinking to his family, in addition to his own, and as regards his own, he thanked them from the bottom of his heart, and so long as the Great Architect of the Universe granted him health and strength, he would never be absent (during his Mastership) from the Lodge Solway. The lodge was then closed.

NORTH WALES AND SHROPSHIRE.

Anglesea Lodge (No. 1,113).

Presentation of Testimonial to the V.W. Bro. John Coles Fourdrinier, I.P.M., P. Prov. G.W., &c.

In obedience to the summons of the V.W. Bro. William Bulkeley Hughes, *M.P.*, Prov. G.S.W., and W.M., convening a special meeting of this lodge, an unusually large assemblage of the members and of visitors from the neighbouring lodges, congregated at Llangefni on the 5th May. Among the number of those present were—V.W. Bros. William Bulkely Hughes, *M.P.*, W.M., P.S.G.W.; John Coles Fourdrinier, I.P.M., P.P.G.W.; T. W. Goldsbro', P.P.G.S.W.; T. C. Roden, P.M. 755, P.G.S.W, Warwickshire; W. Bros. W. Swansborough, P.P.G.S.D, P.M. 384; General Hughes, 1,113; Captain Keyworth, *H.M.F.*; J. Nixon, P.M. 384; E. W. Thomas, W.M. 384; Charles Darbishire, Captain Rowlands, William Hughes, R. H. Williams, — Alexanders, L. Williams, *M.D.;* Hugh Owen, J. Evans, *M.D.;* Owen Williams, *M.D.;* J. Phillips, McKinn, 601; J. Hughes, Ellis Roberts, J. Griffiths, J. Pritchard, H. Hulse, J. Roberts, E. W. Thomas, John Owen, Watson Robinson, Hathawaye, Crewdson, M. Dyer, &c.

The lodge was opened in the three degrees, and afterwards resumed in the first degree. The W.M. V.W. Bro. W. Bulkeley Hughes, alluding to the special cause of his summoning the brethren to attend on that day, spoke as follows: Brethren, during the progress of a very long life, many circumstances have occurred to me of a painful as well as of a pleasing nature, but few, if any circumstances in that period have afforded me greater satisfaction than in addressing on this occasion; my dear brother Fourdrinier, I have known you for a few years, and I am pleased to say they have been too few, yet during those few years of Masonic life I have experienced the highest and purest gratification. Brethren, I have seldom met a man and a Mason more truly self-denying, and more honest in his desire to afford every facility of the Craft to those brethren with whom he has been associated. It has been my pleasing position within very few backs, to be present on an occasion (to Bro. Fourdrinier) not less gratifying to you, sir, than it was to myself and the brethren who were present, to see you and another very dear and estimable brother (a past master whom we have the honour to greet as being present on this occasion) decorated by a more ancient lodge than this is, with a Past Master's jewel, which I am sure you very highly prize. We have, by the unanimous decision of this lodge, as can be testified by one and all present, come to the resolution that, for the services and for the laborious exertions rendered by you to this lodge, a Past Provincial Grand Junior Wardens jewel, should be presented to you, a very imperfect tribute of our gratitude, esteem, and veneration. I know, sir, that you seek, you require no reward; the only reward you ask for and aim at, is to give satisfaction to your brethren generally. It is indeed a gratifying circumstance to me, brethren, old in years but young in Masonry, that it has fallen to my lot to initiate this testimony to my friend, and it is peculiarly gratifying to me to announce to you that we have, I would say, without straining any point whatever, by the gratuitous and spontaneous act of the brethren of this lodge, and I may say, of a few elsewhere collected such a sum of money, which I hold in my hand in the form of a cheque, to present to him on this occasion, as I think may be worthy of his acceptance. I could have wished that the sum was double or treble the amount, but I am proud to say, that from our small lodge, there is in this purse the value of eighty-five pounds, which I hope that brother will accept. Money is but a fleeting commodity, there is something else which I hold in my hand to add to the decorations he already possesses. Brethren, you have only to look to see how the breast of our dear brother is already decorated by the testimonials of esteem, thankfulness, and gratitude, but I am sure few, if any of those emblems of regard which have already been conferred upon him will be held more precious by him than those which I am now about to present to him. We are, as a lodge, indebted to him as the first Master of it. You, brethren, who through his instrumentality first saw lights in a Masons lodge will testify how anxiously, how sedulously and how hard he has worked for us, and ought we not to be proud as well as grateful we have such a man who takes such an interest in the Craft? For myself, I would say one or two words, I am grateful to him not only for introducing me here as the second Master of this lodge, but for his services, his valued and inestimable services in the neighbouring lodge of Saint Tudno, where he stood in the gap when I wanted an officer to take a place vacated at a time when the lodge was in the greatest difficulty; but my friend and brother aided me in coming to my rescue, and he is the Worshipful Master of the Tudno Lodge at the present moment. I will now invest our brother with this badge, and may the Great Architect of the Universe grant him long life to do honour to this lodge and credit to himself. I beg his acceptance of this inadequate proof of our gratitude, our regard, and our veneration. With your permission I will read an address which has been beautifully got up, and more beautifully penned by our esteemed brother and friend Dr. Roden :—

"Ancient and Honourable Fraternity of Free and Accepted Masons. Anglesea Lodge, No. 1,113 Langefni, May 5th, 1868. To the Very Worshipful Brother, John Coles Fourdrinier, Past Master, Past Prov. G. Warden North Wales and Shropshire. Worshipful Paster, in requesting your acceptance of a Past Provincial Grand Junior Warden's jewel and a purse of money, as a slight return for your expenditure of time, labour, and money in the service of this lodge, and as a sincere though humble token of the respect and regard in which you are held by its members, as well as by the other brethren who have desired to unite with them in this testimony to your high personal and Masonic character, it has been presumed that a copy of the resolution unanimously passed by the lodge, which briefly and inadequately expressed the grounds on which they consider you entitled to their gratitude and lasting remembrance would be acceptable to you. Signed, on behalf the lodge, and with fraternal wishes for your welfare and and happiness.

"Signed William Bulkeley Hughes, W.M.
William Hughes, SW.
R. H. Williams, J.W."

Copy of resolution of the lodge held January 7, 1868:—It was proposed by the Worshipful Master, seconded by Bro. Henry Pritchard, and passed unanimously, that some recognition of the regard and gratitude of the brethren be made to the Immediate Past Master, Bro. John Coles Fourdrinier for the remarkable zeal and efficiency with which he has discharged the duties of the chair and other offices, during the past year, for the active and laborious part he has taken in the establishment of this lodge, and for his eminent services to the Craft in general in this portion of the province, and that a fund be created for the purpose of presenting him with a Past Provincial Grand Junior Warden's jewel accompanied by a purse of money."

My very dear brother, continued the W.M., this imperfect recognition of our regard I present to you, I know there is one near and dear to you who, when it pleases the Great Architect of the Universe to take you from this sublunary world, will regard it with the same veneration as that with which you will now receive it.

The warmhearted, kind, and feeling, address of the W.M. was received by the brethren with the most unmistakeable and enthusiastic marks of pleasure and satisfaction. Some minutes elapsed before Bro. Fourdrinier had sufficently recovered from the deep emotion under which he laboured, to reply, which he did as follows:—Brethren all, you are all friends, and sympathising friends, or you would not be here. I pray you extend to me that feeling of sympathy, and to place yourselves for an instant in my position, and then realize what I do feel. Brethren, it is impossible with a heart overcharged for the tongue to speak. I did hope, and I confess I did endeavour to prepare myself for this most serious, at the same time pleasing opportunity, but my preparation is gone, I am utterly powerless. Worshipful Master, I did hope, I admit I did hope and expect to receive from the brethren an acknowledgment of their thanks, and I may say I expected to receive, it might be possible a medal, not so much for my own deserts, as a token of that regard and good feeling which the brethren entertain towards me; but, to be the recipient of such a testimonial as this, is so truly beyond my merits and was so unexpected that on its first announcement to myself I was quite incapable of saying one word. I do claim to myself the merit of one word which our dear brother Dr. Roden was kind enough to express of me on one occasion, I claim to be an "earnest" man. I have endeavoured through many years to devote myself to the good of the Craft, to do all the good I possibly could, and I hope, if my senses are spared to me, I shall be enabled, very inefficiently perhaps to take part in our interesting ceremonies so long as life is spared to me. I see that the brethren are sympathising friends, I pray them to believe I am sincerely grateful and to understand that their kindness is so undeserved; I do hope they will take my very inadequate expressions of an honest heart.

Bro. Fourdrinier was warmly cheered in the course of his reply, and at its conclusion

Bro. Goldsbro' said: Brethren, I have the permission of the Worshipful Master to say a few words, and I have preferred the request that I might communicate to my brethren of the Anglesea Lodge, that which I know will give them great pleasure and satisfaction. Having attended the Provincial Grand Lodge, held at Wellington, on the 24th ult., I had the distinguished honour to be the humble, still the proud, representative of the V.W. Bro. William Bulkeley Hughes, our esteemed and Worshipful Master, and of being invested, on his behalf, with the insignia of office of the Grand Senior Warden of the Province. I feel that it is a subject of congratulation to the Craft of the Province generally, and to the members of this Lodge in particular, that the R.W. Provincial Grand Master has been pleased to confer this, the highest distinction, upon so universally and worthily esteemed a brother as the Worshipful Master of the Anglesea Lodge, and I claim the honours for him as our V.W. Provincial Grand Senior Warden.

Grand honours having been given, V.W. Bro. William Bulkeley Hughes said: I feel deeply indebted to my very dear brother for his kindness in introducing me to your notice, I must say I feel very proud of standing in the position next to our Provincial Grand Master and his Deputy, the Senior Officer in the Province. It is one I never sought, and never expected, but I prize it greatly. It could not be supposed it is conferred upon the individual so much as upon the Master of this Lodge, and in consequence of my having been Master for two years of the Saint Tudno Lodge, and in recognition of the services of this part of the Province. I little thought it would fall on the individual who now addresses you. I have a duty to perform in the Provincial Grand Lodge which I hope I may do with consistency. Let me advise you, my brethren, to pay constant attention to the duties of the Craft, and to follow in worthier footsteps, by which means alone you will attain to the summit of your wishes and to such honour as that which has been conferred upon me on this occasion. I sincerely hope that we may meet as brethren on very many occasions.

The business for which the brethren had been specially summoned being concluded, the lodge was closed in solemn form, and the brethren adjourned to an excellent banquet provided by Bro. and Mrs. Crewdon, of the Bull Hotel. The V.W. Bro. Bulkeley Hughes, W.M., presided, supported by nearly the whole of the brethren, who had been present at the interesting proceedings of the lodge.

After the banquet, the W.M. said: Under no circumstances of my Masonic life, or indeed of those of usual life, have I ever risen with greater respect and veneration for our gracious Sovereign the Queen than on this occasion. It is usual on these occasions to drink the health of the Queen, and in so drinking her health (God bless her) we associate the toasts at all Masonic honours with "The Craft," in order that we may give Masonic honours to the revered name of Victoria; but on this occasion, as a good Welshman (and I hope there are many true Welshmen, not only in this room, and in this kingdom, but in the universe also, who wish well to our gracious Sovereign) I am sure it will respond to the feelings of the heart of every worthy man and woman to congratulate the Sovereign the escape of her son. I should have considered it my duty as the Master of this lodge to have suggested an address to her Majesty, expressive of feelings of deep indignation at the dastardly attempt upon the life of her son, Prince Alfred, and of congratulation upon his happy escape from the design of the would-be assassin, had it not been that at the meeting of the Grand Lodge of England, the M.W.G.M., the Earl of Zetland, himself, on behalf of the Craft, proposed, Earl de Grey and Ripon seconded, and the members of the Grand Lodge of England passed unanimously and with acclamation, that an address from the Grand Lodge of England, embodying the feelings of the Craft under its jurisdiction, should be presented in their name, which address the noble Grand Master himself kindly volunteered to present. I am satisfied of this, it will redound to the credit of Masons, and it will be soothing to the feelings of the Queen that such an ebulition of feeling should have been evinced on that occasion. I give you the health of our gracious Queen Victoria, long life—longer life, because we are well governed now, and we know not what another year or another day might bring forth. May God bless her.

"National Anthem."

[The conclusion of the above report will appear in our next—pressure upon our space preventing us giving it in full this week.—ED. *F.M.*]

SUFFOLK.

PROVINCIAL GRAND LODGE.—FRAMLINGHAM.

The annual gathering of the brethren of Suffolk, was held on Monday, the 6th inst., in the fine old town of Framlingham, by command of the R.W. the P.G.M. Colonel R. A. S. Adair, A.D.C. As a matter of course, this meeting of the Order, composed of brethren from all parts of the Province, is always the subject of much anticipation, and it was expected that the meeting of 1868 would prove more than usually interesting from the fact of Framlingham, with its fine old Castle, its College, and other objects of historic interest, being selected as the place of meeting.

The fronts of many of the residences of the brethren were tastefully decorated with flags and mottoes, and opposite the Church gates a very pretty arch was erected, composed of evergreens, studded with red and white roses. Over the centre was the word "Unity," in pink letters upon a white ground. The *facade* of the residence of the worthy W.M. of Lodge "Fidelity," Brother F. Jennings, showed great taste in the decorative arrangements. The ornamental iron work, which runs the whole length of the deep bay window, was draped at the back with crimson cloth, and in the centre was placed a handsome masonic emblem—the square and compasses—tastefully formed of pink and white roses. Festoons of flowers and evergreens hung on either side, and flags floated from every window. Near the entrance to the Castle was another arch, but of less pretensions than the one we have just described. On the top of the lofty steeple was hoisted the Union Jack, whilst at intervals the merry peal of bells rang out most joyously. Indeed, from first to last, there was every desire evinced by the brethren of the Framlingham Lodge to give the Province a right hearty welcome. Brothers Jennings, Moseley, Lane, and Fisher, especially deserve a word of thanks.

The P.G. Lodge was arranged within the Castle walls, a spacious tent being pitched in the centre of the court yard, the outer gate being guarded to keep off all intruders, as if the whole space within was one vast lodge room. In this tent, surrounded by lofty walls, which shut out the din of the world, the P.G.M. took his seat at two o'clock, surrounded by the P.G. officers of all rank, arrayed in their clothing of purple and gold. Arranged under their various banners were the brethren from the different Lodges in the Province, numbering about 130. And we could not but contrast the assembly, summoned by their Chief, for peaceful and charitable purposes, with those gatherings which probably on that very spot were held some thousand years ago. The arrangements of the Lodge were very tasteful and effective.

Amongst those present were Bros. the Rev. E. I. Lockwood, D.P.G.M.; F. S. Corrance, M.P., of Lodge "Fidelity," 555; Rev. A. Tighe Gregory, P.G. Chaplain; Rev. R. N. Sanderson, P.P.G. Chaplain; Rev. F. Palmer, P.G. Chaplain for Oxfordshire; J. S. Gissing. P.P.J.G.W.; F. B. Strathern, P.P,J.G.W.; E. B. Adams, P.G.S.B.; S. Freeman, P.G. Treas.; W. P. Mills, P.P.S.G.W.; Rev, T. J. Brereton, Chap. 555; T. J. Huddleston, P.S.G.W.; G. S. Findley, P.P.A.D. of Cers; John Pitcher, P.P.J.G.W.; S. H. Wright, P.P.S.G.D.; F. B. Marriott, P.G. Reg.; J. Hatton, P.P.S.G.W.; E. Dorling, P.G. Sec.; James Franks, P.P.G. Reg.; F. Jennings, P.P.G.M. Bombay, and W.M 555; G. S. Golding, P.G. Steward; E. C. Tidd, P.A.G. Sec.; C. S. Pedgrift, P.P.G. Reg.; W. Wilmshurst, P.P.G.S.B.; C. T. Townsend, P.P.S.G.W.; George Bond, P.G.S.; Newson Garrett, P.M. No. 3; Henry Thomas, P.P.S.G.W.; A. J. Barber, P.G.O.; H. Harris, P.P.S,G.D.; Charles Davy, W.M. 225, and P.P.S.G.D. Herts; S. B. King, P.M. 376; W. T. Westgate, P.G.D. of Cers.; J. Williams, P.G. Steward, W. Flory, P.G. Steward; F. Betts, P.G.S.; W. Hart, P.M. 332; J. Whitehead, P.M. 225; J. A. Pettit, P.M. 332; W. Gardiner, 332; J. A. Swornsbourne, Org. 555; J. S. Banning, P.M. 936; W. Moore, W,M. 305; F. Long, W.M. 516; W. Spalding, P.M. 114; J. T. Helms, P.M. 959; F. B. Jennings, P.M. 959; J. T. Wright, W.M. 936; W. A. Elliston, W.M. 959; G. Thompson, W.M. 1008; G. Marjoram, P.M. 555; H. K. Moseley, S.W. 555; R. Capon, J.W. 555; F. Fisher, Sec. 555; E. T. FitzGerald, 555; W. H. Borrett, J.D. 555; Rounce, 555; &c., &c.

Bro. Huddleston occupied the P.S.G.W's. chair, and Bro. John Pitcher that of the P.J.G.W. The Lodge was then opened in due and solemn form, when important matters connected with the Province were transacted. With the exception of No. 71, "Unity," the whole of the Lodges in the Province were represented.

At half-past three the proceedings of the P.G.L. were adjourned, and the Brethren, to the number of 120, formed procession, headed by the Volunteer band, and attended Divine service at the fine old church, celebrated throughout England for its finely sculptured monuments, where, for centuries, have reposed the ashes of the Earls of Surrey and Dukes of Norfolk.

The musical service was under the sole direction of the P.G.O., Bro. Barber, who was kindly assisted in the choir by Miss Attwood, several ladies resident in the town, Bro. Swornsbourne, and Mr. E. Pepper, as well as several members of the church choirs in Ipswich. The anthem, which was most efficiently and sweetly sung, especially the solo parts, by Masters Bateman and Rance, was taken from the 133rd Psalm, "Behold how good and joyful a thing it is, brethren, to dwell together in unity." The hymns were—"O Lord, how joyful 'tis to see"; "For thee, O dear, dear country"; and "Jerusalem the golden."

The prayers were read by Bro. the Rev. T. J. Brereton; and the lessons by the P.P.G. Chap., Bro. the Rev. R. N. Sanderson. The sermon, which was most appropriate, was preached by the P.G. Chap., Bro. the Rev. A. Tighe Gregory, who took his text from v. Ephesians 1, 2, "Be ye followers of God, as dear children, and walk in love, as Christ also hath loved us, and has given Himself for us." The church was crowded in every part, and at the conclusion of the sermon a collection was made for charitable purposes, which amounted to £9 4s. 6d. This sum was handed over to the W.M. of lodge "Fidelity," Bro. F. Jennings.

The procession then reformed, and the brethren proceeded back to the lodge room, when the Prov. G.M. appointed officers as follows:—Bros. T. J. Huddleston, Prov. S.G.W.; W. Moore, Prov. J.G.W. Rev. A. Tighe Gregory, Prov. G. Chap.; Spencer Freeman, Prov. G. Treas.; F. B. Jennings, Prov. G. Reg.; F. B. Marriott, Prov. G. Sec.; W. Ranson, Prov. S.G.D.; M. Abel, Prov. J.G.D.; Chinnock, Prov. G. Supt. of Works; F. Long, Prov. G. Dir. of Cers. E. C. Tidd, Prov. Assist. G. Sec.; A. J. Barber, Prov. G.O.; J. T. Helms, Prov. G.S B.; Gardiner, Prov. G. Purst.; Sheriff, Golding, Williams, Flory, and Geo. Bond, F. Betts, Prov. G Stewards; Syer, Prov. G. Tyler.

The Prov. G. Master announced that the next meeting would be held at Bungay, and the Provincial Grand Lodge then closed.

THE BANQUET

was served in the ancient Castle Hall, which was fitted up so as to form an elegant dining-room. The walls were hung on all sides with paintings executed by Bro. S. Lane, second master of the Hitcham School, who is undoubtedly a very clever and skilful artist. The deep recess of the old window, which was directly over the Prov. G. Master's chair, was tastefully, and, indeed, eloquently decorated. In the centre was placed a large vase filled with evergreens, and above them towered masses of white lilies. At the foot of the vase was a deep bed of various coloured roses, effectively and harmoniously arranged. From the arch of the recess was suspended the arms of the Prince of Wales, encircled with laurel leaves, studded with white and pink roses. Opposite, and over the door, was placed the royal arms; underneath which was a large ink sketch of King Solomon's temple, from the clever pencil of Bro. Rounce, of Southwold. A quantity of smaller pictures and Masonic emblems, kindly lent by various brethren, residents in the town, added to the appearance of the room. The gas pendants were also prettily ornamented. The repast was well served by Bro. J. W. King, of the Crown and Anchor Hotel; to which upwards of one hundred of the Masonic brethren sat down.

On the removal of the cloth, the Prov. G. Master gave "The Queen and the Craft," "The Prince and Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family." These toasts were most cordially received and drank—more especially that which referred to the safe return of the Duke of Edinburgh. Next followed, "The G.M. of England, Earl Zetland." "The D.G.M., Earl de Grey and Ripon"; which were drunk in a manner usual amongst Masons.

The D. Prov. G.M. proposed, in deservedly eulogistic terms, "The Health of the Prov. G.M.," which was drank amid loud and long continued cheering.

The Prov. G.M., in acknowledging the compliment, referred to the condition of Masonry in Ireland, and said all public processions were forbidden in that country, with the exception of those connected with Masonry. After congratulating the brethren on the increasing prosperity of the province, the Right Worshipful Brother concluded by proposing "The Health of the D. Prov G.M., the Rev. E. I Lockwood."

Drank with Masonic honours.

The D. Prov. G.M. returned thanks.

The Prov. G.M. shortly afterwards again rose, and proposed as a toast "The Visitors," uniting with it the name of Bro. the Rev. F. Palmer, Prov. G. Chap. for Oxfordshire, which was drank most enthusiastically.

Bro. the Rev. F. Palmer, (Clopton,) on rising to respond, was very warmly greeted by the brethren. After thanking them for the compliment paid him, he said he had only just come to reside in the county, but thanks to the brethren of the Doric Lodge, he had been privileged to attend their P. G. Lodge on that occasion; but he hoped when he appeared before them again it would not be in the capacity of a visitor, but as one of themselves. He regarded Masonry as one of the greatest institutions of this country, and he believed there was a great future in store for it. There was no disguising the fact that they were on the eve of a great change, and they, therefore, could not over estimate the value of such Societies as these, which brought them closer together. Here, as members of a Masonic Lodge, he as a clergyman, could meet them hand with hand, as members of one great Society, united by a common humanity. Masonry was an Institution for society at large, and he could only say that any clergyman who looked with cold eyes upon it, knew nothing about it. He again thanked them very much for the honour they had done him in so cordially receiving the toast of his health.

The P.G.M. next gave the toast of the P.G Officers, uniting with it the name of the P.G. Chap., and thanks to him for the eloquent sermon they had heard that day. (The toast was drunk with masonic honours.)

The W. Bro, in reply to the compliment, especially referred to the valuable assistance he had received from the P. G. O. Bro. A. J. Barber, and also to the kindness and courtesy of Bro. Brereton, to whom he felt deeply indebted. The manner in which the service had been conducted, he said, was exceedingly gratifying to him.

The P. G. M. in giving "The health of the W. M's. of Lodges," alluded in well deserved terms to the exertions of Bro. F. Jennings, and the brethren of Lodge "Fidelity."

Bro. Jennings having responded, the concluding toast was given, and the proceedings terminated about 10 o'clock.

This meeting of the P. G. L. was most successful in every way, and the brethren resident in Framlingham richly deserve the thanks of the whole province for the heartiness of their reception, and the admirable manner in which the whole of the arrangements were carried out.

SCOTLAND.

PERTH.

On Saturday, the 11th inst., the foundation stone of the Wallace Factory was laid with full Masonic honours, the officiating lodge being the Scoon and Perth, No. 3, of which lodge the proprietor of the factory, Bro. Shields, is a member. To give *eclat* to the proceedings, the Grand Lodge jewels and clothing were obtained, and the V.W. the Right Hon. Lord Kinnaird, the Prov. G.M., kindly agreed to officiate and perform the ceremony. The brethren, about 250 in number, met in the County Hall, where the lodge was opened in proper form. The procession was then marshalled on the esplanade in front of the County Buildings, and proceeded to the factory, where the ceremony was to be performed. The ceremony having been completed in accordance with Masonic precedent, Bro. Shields presented Lord Kinnaird with a handsome silver trowel, used on the occasion, as a memorial of the proceedings of the day. Lord Kinnaird having returned thanks, the procession again formed and marched to the County Hall, where the lodge was closed. The streets through which the procession passed were crowded with spectators, and the ceremonial was witnessed by about 4,000 persons. A dinner and festival took place in the City Hall in the afternoon—Lord Kinnaird presiding. The attendance was close on 150, and the proceedings were of the most enjoyable nature.—[We can only find space for the above short notice of this ceremony, but hope to be able next week to give a report *in extenso*.—*Ed.* F. M.]

IRELAND.

BELFAST.

LAYING THE FOUNDATION STONE OF THE NEW MASONIC HALL.

The laying of the foundation stone of the new Masonic Hall took place on the 24th ult. For some time past our noble Order so firmly adhered to through long ages has been gradually gaining strength in Belfast as throughout the north. The want of a suitable hall in which to hold district chapters and lodge meetings has been becoming daily more apparent. Within the last month or two, however, a company, having for one of its most active members Bro. Sir Charles Lanyon, *M.P.*, has been organised, and under its auspices a site was obtained, operations commenced, and to-day the first stone of the hall and offices was laid according to the ancient rites of the Craft. The situation chosen is central, being approached from the market, Arthur-street and Anne-street, and is sufficiently large to admit the erection of a most extensive building. The day was looked forward to by the brethren with great glee, and to a very large extent the general public shared in the excitement. On all sides, save for a few yards along the left, nothing met the eye but a perfect sea of faces, while more in the centre the 1,200 brethren, as representatives of 33 lodges, were gathered together in motley array.

At eleven o'clock the proceedings were inaugurated by the assembling of the brethren who were to take part in the procession in the Ulster Minor Hall, wearing the clothing and insignia of their respective orders, or the offices which they represented. A Provincial Grand Lodge was here opened in the Master degree, under the presidency of Sir Charles Lanyon. The hall was crowded to excess, there being about 600 present. After having adopted the rules for regulating the ceremony, and the officers having been told off to their respective duties, the necessary caution was given from the chair, and the lodge was adjourned. The brethren then proceeded to theenclosure in Arthur-square, where they were joined by many hundreds of other members of the Craft, and received by the G.M. and officers of the Prov. G. Lodge. On arrival they entered a large marquee, and as they passed through re-invested themselves in their insignia, the wearing of which outside the enclosure, was strictly forbidden. Having robed, the entire body, now numbering 1,200 were marshalled by the Prov. G. Dir. of Cers. (Bro. James Girdwood) and formed procession.

On reaching the platform, a hollow square was formed, inside which the officers of the Grand Lodge stood alone, taking their places "in form," and the Dir. of Cers. having commanded silenc.

Bro. Sir Charles Lanyon, Prov. G. Master, addressed the assembly. He said: Brethren, we are assembled here this day for the purpose of laying the foundation stone of a new Masonic Hall, and I hope that you will aid and assist me in carrying on that ceremony, according to the ancient rites of our Craft. Brethren, I hope that the foundation stone, which we shall lay on this occasion will not only be the foundation stone of a building suitable for the purposes for which it is intended, but that it shall also be a foundation of increase of zeal and energy on the part of our brethren. I will not detain you longer now, but I shall call upon the choir to proceed with the singing of the air which is in the ritual.

Started by the choir, but joined in by the entire company, with fine effect, the verses to the air "Old Hundreth," commencing—

"When earth's foundation first was laid
By the Almighty Artist's hand,"

were sung.

The Archdeacon of Down (the Prov. G. Chap.) then offered up prayer, invoking the blessing of God on the object for which they were met, and the actual ceremony of the day began. The fine block of stone cut in each of the four sides, with the mystic symbols of the Order, hitherto slung in a tackle, was quietly lowered to the ground, making three regular stops in its descent, by Bros. Robert Morgan, 72; Henry Gray, 32; Thomas M'Keown, 22; W. M'Coyd, 124, Ayr, Kilwinning; and Henry M,Cashin, 88. The Provincial Grand Secretary, Bro. H. H. Bottomley, Sub-Sheriff of the county, then deposited in the cavity a roll containing the names of the Grand Master and other office bearers officiating, together with the day and year of Masonry, the current coins of the realm, and the secretary or the hall company added the roll of directors, &c. This having concluded, the architect, Bro. John Lanyon, advanced to the Provincial Deputy Grand Master (Dr. Brown), and presented him with the "working tools," which were subsequently handed —the square to the Provincial Deputy Grand Master, the level to the Provinaial Senior Grand Warden, and the plumb rule to the Junior Grand Warden.

The G.M. having asked and received the usual replies from these officers, then said: "This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skilfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient Craft." Here G.M. received a silver trowel at the hands of the Secretary of the Hall Company, which bore the following inscription:—"Presented to the Right Worshipful Sir Charles Lanyon, Knight, M.P., D. Prov. G.M., Belfast and Down, by the Directors of the Masonic Hall Company, on the occasion of his laying the foundation stone of their new Hall on Wednesday, 24th June, 1868," and which he used, according to ancient custom.

The Deputy Grand Master then came forward with a vessel of corn, and, scattering it on the stone, said: "I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude." The Senior Grand Master followed with a jug of wine, which he also poured on the stone, saying: "I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our present undertaking; and may it be a centre from which friendship shall be established, and from which shall spring brotherly love, that shall endure through all time." The Junior Grand Master, in like manner, pouring a vessel of oil on the stone, said: "I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrowing and trouble no more." In all of these offerings the response, "So mote it be," was made by the brethren.

The Archdeacon of Down then pronounced the invocation, after which the builder (Bro. Thomas M'Kevin), having delivered the maul to the G.M., he struck the stone three times, after which, accompanied by the office-bearers, he returned to the platform, where his re-appearance was greeted with the public honours—eleven on the third coming down, and subsequently the multitude sang the Masonic version of 'God Save the Queen."

The G.M. afterwards addressed the assembly as follows:—Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were intrusted, in peace and honour, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of so many illustrious menin all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.—Response—So mote it be. Amen.

The Prov. G. Chap. having delivered the closing benediction, the brethren divested themselves of their Masonic insignia, and again proceeded to the Ulster Hall, where "labour" was resumed, and shortly after this the lodge was closed in "ancient form."

The Banquet.

In the evening 500 of the brethren sat down to a splendid banquet in the Ulster Hall, under the presidency of the Prov. G.M., Sir Charles Lanyon, M.P. A considerable number of ladies were present, being accommodated in the extensive galleries. After the usual loyal toasts had been proposed, the Chairman gave the "Order of Freemasonry," and in the course of his observations referred to the marked progress which had been made by the Order in the north of Ireland. A few years ago their numbers in Belfast were under 600, now there were no fewer than 850 subscribing, and 150 non-subscribing members in that town alone. The proceedings passed off to the entire satisfaction of all concerned.

ROYAL ARCH.

METROPOLITAN.

Britannic Chapter (No. 33).—A meeting of this chapter took place on the 10th inst., at the Freemasons' Tavern. The following companions were present:—Comps. W. Battye, M.E.Z.; J. Glegg, Scribe E.; W. Shields, Scribe N.; J. Glaisher, Prin. Soj.; Magnus Ohren; W. Smith, *C.E.*, P.Z., as 2nd Principal; L. Crombie, P.Z., as Treas.; J. Bailey, M. Wilson, J. Strapp, D. Hodge, J. Clouston, and S. Spencer. Visitors:—Comps. Watson, P.Z. 25; F. Walters, P.Z. 73; and Loewenstark, Z. 185. The chapter having been opened and the companions admitted, the minutes of last meeting were read and confirmed. This being the night for the election of officers, and their installation into office—under the new by-law, Comps. Crombie, England, and Smith, and other P.Z.'s having begged to be excused from serving the office of Z. again, the choice of the companions was unanimously in favour of the re-election of Comps. W. Battye, as Z.; Woodman, as H.; and J. Strapp as J. The election of the other officers was then proceeded with, and Comp. Crombie was elected Treas.; J. Glegg, as E.; Shields, as N.; J. Glaisher, as Prin. Soj. Bro. Bailey was then exalted and obligated, and the usual business of the chapter was gone through, and the companions adjourned to banquet.

DORSETSHIRE.

WIMBORNE.—*St. Cuthberga Chapter* (No. 622).—A convocation of this chapter was held on the 8th inst. The chapter was opened in ancient and solemn form by the acting Principals, Comps. Rowe, P.Z., as M.E.Z.; the Rev. W. M. Heath, as M.E.H.; Kerridge, as M.E.J.; Ward, as Prin. Soj.; C. W. Wyndham, E.; F. Tanner, N., &c. The minutes of the last two convocations were read and confirmed. The companions then proceeded to ballot for Bro. Smith, Lodge St. Cuthberga (No. 622), as a candidate for exaltation, the same being unanimous in his favour. He was then introduced and exalted to this supreme degree. At the conclusion of the ceremony a conclave of Installed Principals having been opened, the Principals for the ensuing year were installed in a most impressive manner by Comps. Jacob, P.G.H. Dorset; Ward, M.E.Z.; the Rev. W. M. Heath, M.E.H.; Wyndham, M.E J. The companion having been admitted the following officers were invested:—Comps. C. Kerridge, P.Z., F. C. Clifton, N.; C. Tanner, Prin. Soj.; and Wallingford, Janitor. The M.E.Z. then proposed that the thanks of the chapter be tendered to M.E. Comp. Jacob, for his services on this and all occasions, and that he be constituted a life member of the chapter; seconded by the M.E.H., carried unanimously. Comp. Jacob then thanked the companions for the honour they had done him, and expressed the pleasure it afforded him on all occasions to assist the chapter. Comp. Heath proposed a vote of thanks to Comp. Wyndham for his present of a handsome frame for the charter of constitution; seconded by Comp. Rowe, and carried unanimously. There being no further business the chapter was closed in ancient form. The companions then adjourned to an elegant banquet, at which the M.E.Z. presided, supported by other Principals; Comp. Tanner P.S., in the vice-chair. The usual toasts having been given and duly honoured, the companions separated, after having spent a most enjoyable evening.

MASONIC FESTIVITIES.

HULL.

HUMBER LODGE (No. 57).—The fifth annual picnic in connexion with this lodge took place on the 8th inst. The committee of management, to whom too much praise cannot be given, engaged the commodious steamer *Liverpool*, from the Manchester, Sheffield, and Lincolnshire Railway Company, for the occasion, and a large number of the brethren and friends (including several members from the sister lodges in the town) left the Corporation Pier at about half-past eight o'clock, and proceeded direct to the Trent Falls and Alkbro' Hills. The arrangements of the committee did not fail to afford the most genuine enjoyment to all on board. Ample shelter was provided, and dancing was kept up almost incessantly until the arrival of the steamer at Burton Stather, where cricket, croquet, and a variety of rural sports were engaged in. Dancing on the green, for which the excellent quadrille band of Mr. R. Close was engaged, engrossed a large share of attention. The dinner, which was an excellent one, was provided by Bro. George Peacock, and which was admirably served up on board the steamer, in order to meet the convenience of all parties, at twelve, one, and two o'clock respectively. On each occasion the customary loyal toasts were proposed, as was also the toast of "The Ladies,"—the gentlemen called upon to respond being Messrs. McLevey, White, and J. Martin. On the way home dancing was again kept up with unflagging interest on the fore-part of the vessel, while abaft, the visitors were entertained by selections of vocal music rendered by Bros. Chas. Leggott and R. T. Vivian, and Mr. W. J. Piper, and other gentlemen, who were accompanied on the piano by Mr. Petty. Prior to the landing of the party at the pier, three cheers were given for the W.M. (Bro. John Walker) and the visitors.

SOMERSETSHIRE.

The brethren of Wincanton and Bruton organized a very agreeable pic-nic at Stourton on the 25th ult., to which they invited their brethren in Frome and the neighbouring towns. The afternoon was devoted to an inspection of Stourton House and grounds, which Sir Henry Hoare, with accustomed liberality, had thrown open for the occasion. In groups of twenties the visitors were conducted through the state rooms, and shown the rich art treasures for which Stourton House is famed. It was, however, but a passing view. Party succeeded party, and the visitors had but time to glance at the marvellous array of the gems which the taste and the wealth of the Hoare family have collected in their sweet Wiltshire seat. On leaving the house the visitors were conducted through the grounds, the beauties of which, especially at this season, are enchanting. At six o'clock the company sat down to dinner, and Bro. Frapwell provided a first-class repast, which, we need hardly say, his guests very heartily enjoyed after their rambles. The after-dinner proceedings were not of a formal character. The party was a pleasure one, and only a few toasts were given. The Queen, the Grand Master of England, the Earl of Zetland, the Deputy Grand Master, and the Provincial Grand Masters were toasted with enthusiasm. "The Health of Sir Henry Hoare" was especially honoured, and the worthy baronet found a representative in Bro. Fry. The visiting brethren from the Shaftesbury and Frome Lodges were represented respectively by Bro. Sutton, S.W., and Bro. Mason, J.W. "The Ladies," and "The Chairman" were the only remaining toasts. Bro. Andrews presided. The arrangements of the committee of management, Bros. Russell, Sheppard, and Fry, were in every way admirable, and the meeting was throughout a very enjoyable one.

Obituary.

THE ILLUSTRIOUS BRO. M. VIENNET.

Freemasonry has just experienced a severe loss by the death of the illustrious head of the Supreme Grand Council of France. We only received by post on Tuesday last a hastily-written announcement of the lamented death of Bro. M. Viennet, and must therefore defer until a future issue giving a more complete obituary notice and a record of his Masonic career; but we cannot allow the present opportunity to pass without giving such particulars of the known history of this illustrious and very remarkable man as are at hand; and, as the *Times* has in its issue of Wednesday, the 15th inst., devoted nearly a column and a half to a notice of the late M. Viennet, written by their Paris correspondent, we cannot do better than re-produce that notice *verbatim*:—

"The death is announced of M. Viennet, of the French Academy, and member of the Chamber of Deputies, afterwards Peer of France under the Orleans Government. He was born at Beziers, in the department of the Herault, in—so say the papers—1777. I always understood from himself that he was some years older; and I have heard him speak jocosely of his friend Lord Brougham as a young man in comparison. I have, however, remarked that, while some men, before reaching a certain age, do not much like to dilate on this delicate subject, yet, after that limit is passed, they affect a sort of coquetry in making themselves older than they really are. But, 91 or 97, he was, until within the last year or two, remarkably vigorous, and his brisk step in the streets was that of a man at least 30 years younger. Whether 91 or 97, he had, at all events, witnessed ten revolutions; and his career was marked by incidents and adventures which, with a pardonable vanity, he would only attribute to his own peculiar character. He was certainly one of the literary originals of his time, and I have heard him repeatedly assert, with evident satisfaction, that he was the only man (in this, however, he was in error, for there is another) who survived what to so many is fatal in France—ridicule. No man was ever more attacked by this weapon, formidable whether employed in political or literary warfare, than M. Viennet. As a versifier, man of letters, and politician he had the privilege, and he seemed to be proud of it, of having attained political and literary eminence, while reaching the very limits of unpopularity. There was a club in the little town of Beziers shortly after the Revolution broke out—of course on the model of those of Paris—and Viennet, at the age of 14, was chosen president, the other members being none of them older, and most of them younger. At 19 he entered as Lieutenant in the Marine Artillery, on board the *Hercule*. He had no time to distinguish himself, for the *Hercule* was captured by an English vessel the year following, and the future Academician and Peer of France spent nine months a prisoner of war at Plymouth. Whether he escaped or was exchanged I cannot say, but anyhow he regained his liberty, and resumed his service in the same corps. His promotion was, however, greatly retarded by his votes against the life consulate of Bonaparte, and against the establishment of the Empire; but this did not check his military ardour. He made the campaign of Saxony in 1813, and for his gallantry at the Battle of Lutzen received the cross of the Legion of Honour from the hand of the Emperor. He was also present at the Battles of Bautzen and Dresden, and was made prisoner at Leipsic, and only returned to France after the first restoration of the Bourbons. He refused to take service under the Empire during the Hundred Days; and what was very near costing him dear was his refusal to vote for the "*Acte Additionnel*," as the complement to the Constitution of the Empire. The decree for his transportation to Cayenne was actually signed, and it required all the influence of Cambaceres, who was an old friend of his family, to have it revoked. When the Bourbons returned a second time after the fall of Napoleon, Viennet was, through the interest of Marshal Gouvion St. Cyr, admitted into the Royal Staff Corps. Here, again, his prospects of advancement were blighted. He was essentially *frondeur*, and, though born in the Herault, was in every sense a Parisian. He had no more indulgence for the mistakes of his friends than for his adversaries. His satirical poems against the government of the Bourbons alienated from his old patrons. His numerous epistles, written in the most caustic style, raised him up enemies among all political parties. He displeased the Liberals and the Buonapartists, who, by a strange confusion, were generally classed together, by his Epistles to the Emperor Alexander and to Gouvion St. Cyr in 1815; and he disgusted the Royalists by the consideration he showed towards the "Brigands of the Loire." Then came the Epistles to the Greeks and to the Kings of Christendom, and on the Greeks; and, again, his Poem of Parga. In 1824 he denounced in his "Epistle to the Muses" the romantic school and the other innovators in literature. His "Epistle to the Rag Gatherers," printed in 1827, was a fierce satire on the existing laws on the Press. This last production completed his disgrace with the Government. His name was struck off the list of Staff officers, but it made him popular with the Liberals; and this popularity, which he always affected to disregard, was not diminished by his "Epistle to the Mules of Dom Miguel." The principles of M. Viennet were decidedly monarchial, but he hated despotism, and he professed the most intense aversion for the Jesuits. In order to combat the reactionary tendencies of the Restoration he became one of the contributors to the *Constitutionnel*, which was then Liberal and Voltairian; and, owing to the influences of this paper and to the position of his family in his native department of the Herault, he was elected to the Chamber of Deputies in 1827. He took his seat with the Left, and supported by his votes and speeches, as well as by his pen, the formidable opposition against the Government of Charles X., which ended in its overthrow. He took up arms on the side of the insurgents of July, and was among the first to proclaim the Duke of Orleans at the Hotel de Ville. The only recompense he claimed for his services was his reinstatement in his military rank as Chef de Bataillon. He supported with all the ardour of his temperament the counter revolutionary policy adopted by the new Government, and in his speeches in the Chamber uttered fierce invectives against the factions who were working for the ruin of liberty. In a paper called the *Tribune* he was openly charged with receiving an allowance out of the Secret Service Fund. He denounced the calumny in the Chamber of Deputies, and demanded that the proprietor of the *Tribune* should be called to the Bar of the House. A committee was named, with M. Persil, afterwards Minister of Louis Philippe, and now in his old age Senator of the Empire, for Reporter. The Committee decided by a large majority in favour of the motion. The manager of the paper and the editors, Armand Marrast, afterwards editor of the *National* and President of the Constituent Assembly, and Godfrey Cavaignac, brother of the General, appeared to the summons. A prosecution was instituted, and the manager was convicted and sentenced to 10,000fr. fine and two years' imprisonment. Viennet continued to denounce the licentiousness of the Press and the Republican conspirators, and lost whatever remained of the popularity his "Epistles to the Rag-gatherers" had gained him. After the insurrection of April, 1834, he energetically supported the repressive measures introduced by the Government. It must have delighted him to find that he was at that moment, beyond all comparison, the most unpopular man in France. He boasted of it. He said, in one of his speeches:—

"I have counted not less than 500 epigrams published every year on my person, my features, my poems, my speeches in the Chamber, my tuft of hair rebellious to the comb, and my green surtout. There is not a runaway scamp of a schoolboy ambitious of producing a *feuilleton* who does not flash his pen on my frippery, and think it his duty to have a kick at me."

It was in 1840 that M. Viennet was raised to the peerage by Louis Philippe. The mockery and violence of his political adversaries redoubled, and his own caustic tongue and pen added to it. Among other pleasantries about him, repeated over and over again, it is said that, to save coach hire, he used to go to the Chamber of Peers on the top of an omnibus, or on foot, with an old cotton umbrella under his arm, like the citizen King in the first days of the July monarchy. But it was not merely with political parties that M. Viennet provoked a warfare waged on both sides with an intensity which may well astonish the present generation; he was what is called a Classic in literature, and actually seemed to consider the romantic schools as the enemy of civilization, if not of society at large. His controversy with the partisans of the modern ideas gave him additional notoriety independently of his own productions. He became a candidate for the honour of the French Academy, and was elected in 1830, his competitor being Benjamin Constant, to the chair vacant by the death of Count de Segur, father of the well-known historian of the Russian campaign, and himself distinguished for his literary talents. Viennet is said to have been the fourth "Immortal" that the little town of Beziers has produced.

The productions of M. Viennet's pen are very numerous He tried his hand at all sorts of composition,—epistles in prose and verse, essays on poetry and eloquence. heroic poems on Austerlitz, Marengo, &c., "Dialogues of the Dead," in imitation of Fontenelle, "Meditations on the Cemetery of Père la Chaise," the "Siege of Damascus"—an epic in five cantos, "the Philippide" (the hero being Philip Augustus) in 24; an opera, "Aspasia and Pericles;" "Clovis," a tragedy in five acts, on the model of the ancients; "Alexandre," "Achille," "Sigismond de Bourgogne," "Argebarte," and the "Peruvians," tragedies in five acts, besides divers operas, all failures and long since forgotten. He wrote, too, several comedies that had no better success. The best of his productions are incontestably his *Fables*, of which several editions have been published, In 1860 the last appeared "A Mes Quartre-vingts Ans," remarkably spirited for a man of his age. In 1863, being then 86 years old, he composed an epic called the "Françiade, in ten cantos. He was the author of a "History of the Wars of the Revolution and the Campaign of the North in 1792 and 1793." Two years back he published his "Histoire de la Puissance Pontificale," in two volumes. He had many years before written the biographies of 150 Popes for a publication called the "Dictionnaire de la Conversation et de la Lecture," and his later work on the Pontifical Power was given to the world after the famous Encyclical issued by the present Pope. The project was first conceived in 1816, and several chapters written in 1844, and read to the Academy. It was laid aside and resumed several times, and concluded only a few years before his death. In his preface he says:—

"What is now called the Roman question had no relation with my book; my only intention was to recount the origin and progress of a power which had issued from the catabombs and attained the domination of the world, and I stopped at the first years of the 13th century when Innocent III. had crowned the work of his predecessors. I took care—I thought so at least—to keep midway between the exaggerations of the Ultramontanes and those of the Dissenters, guided as I was by that passion for truth and justice which was that of my whole life, and in which consisted all the danger of my book."

What especially urged M. Viennett to complete this work was the anathema launched by the Vatican against Freemasonry and Freemasons, and he happened to be a grand Master. He says:—

"Affiliated for more than 68 years to Freemasonry, I had never heard in our lodges but lessons of morality, virtue, and charity, and never an attack on the conscience of the adepts, nor on any of the creeds into which the world is divided."

He could not, he adds, restrain his anger on hearing how the brotherhood was spoken of; and he at once prepared his work for publication. It was, however, to his *Fables* and his *Memoirs* that he trusted for lasting fame. "I have two crutches," he used to say, "which will help me to go down to posterity—my *Fables* and my *Memoirs*. The *Memoirs* are not yet published. and the *Fables* are familiar to most people.

M. Viennet was past eighty when I first made his acquaintance. He was a most agreeable *causeur*, occasionally very caustic, and always witty, and only two years ago I heard him recite to a select company in a Paris *salon* some of his latest compositions in this way. About the same time he lost his wife; she is buried at Père La Chaise, and he has chosen his last resting-place by her side. Apart from his literary and political controversies, I believe he never had a personal enemy, and, at all events, he is greatly regretted by all who knew him intimately.

In the *Daily News* the following notice appears:—

"M. Viennet, the Academician, died yesterday at Val Saint Germain, at the age of 91. M. Viennet began life as a lieutenant of Marine Artillery in 1796. He was taken prisoner by the English, and remained in their power eight months. He voted against the Consulate for life, and against the Empire—facts that were noted against him and impeded his promotion. Nevertheless, he fought in the Emperor's ranks at Leipsic, and was made prisoner there. During the 100 days he narrowly escaped transportation for voting against the *acte additionnel.* When the second restoration came, Marshal Gouvion de Saint Cyr made him an officer of the staff. He addicted himself to literature at a very early age. His "Philosophical Promenade in Père la Chaise Cemetery" was published as long ago as 1824; and a wish which he expressed at that time to be buried in a particular spot in that sepulture, from which a fine view of Paris is obtained, will now be carried out by his friends. He was a peer in the time of Louis Philippe, and made himself remarked by going to the Chamber as a *bourgeois* in an omnibus with an umbrella under his arm. He wrote several fables and some tragedies, among others *Clovis* and *Constantin.* His academical discourses were models of purity of diction, and some of those delivered in his extreme old age were among his best. He was Grand Master of the French Freemasons of the Scotch rite, and took a leading and successful part some years ago against the project of the Government to amalgamate them with the Grand Orient. There was not in that focus of opposition the Academie Française any more bitter or persevering opponent of the second empire than M. Viennet."

With all who had the great honour and pleasure of a personal acquaintance with the illustrious brother just deceased he greatly endeared himself; and, whilst he lived thus so highly and universally respected, his death is generally regretted.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JULY 25TH, 1868.

Monday, July 20th.—Lodge: Panmure, 720, Balham Hotel, Balham.

Tuesday, July 21st.—Board of Gen. Purposes, at 3. Lodges: Salsbury, 435, 71, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horn's Hotel, Kennington, Surrey.

Wednesday, **July** 22nd.—Lodge of Benevolence, at 7 precisely. Lodges: United Pilgrims, 507, Horn's Tavern, Kennington-park. Prince Frederick William, 753, Knights of St. John, Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford.

Thursday, July 23rd.—House Com. Female School, at 4. Lodges: William Preston, 766, Star and Garter, Putney. South Middlesex, 858, Beaufort House, North End, Fulham. Buckingham and Chandos, Freemasons' Hall. Lily Chapter of Richmond, 820, Greyhound Richmond.

Friday, July 24th.—Lodge: Royal Alfred, 780, Star and Garter, Kew Bridge, Ealing.

TO CORRESPONDENTS.

Errata.—In third line of "Ears of Wheat," etc., appearing in last weeks' **Magazine**, for "its organization" read "the organization;" delete "and" from eighth line from top of second column; for "relation," in fifth line from the end of article, read "relationship."

We have received the report of Royal Union, 382, but it has been unfortunately crowded out in present issue.

LONDON, SATURDAY, JULY 25, 1868.

MASONIC SEALS, COINS, &c.

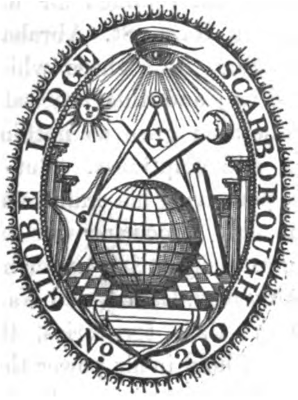
By Bro. William James Hughan.

No. II.

(*Vide No. I., vol. xvii., page* 141).

We have been some time in preparing the following article, being the second of the contemplated series, owing to the difficulty of procuring reliable information respecting the lodges, &c., in question.

The first seal we intend laying before our readers is that belonging to the Old Globe Lodge, Scarborough. It is of an oval shape, and contains more Masonic emblems in a small space than is generally to be found.

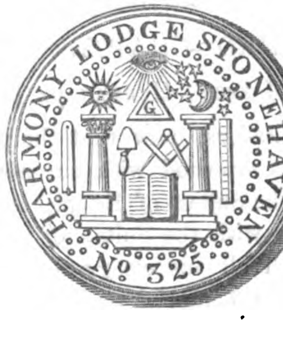


The Globe in the centre, the *moveable* jewels, and the lights, pillars, and all-seeing eye are suitably represented, as also other matters of deep interest to the Craft, which an attentive observer will discover. We consider the arrangement is both artistic and Masonic, and although judging from the number of the lodge, the seal cannot be more than a few years old, unless the figures have been recut, we feel sure that our readers will be pleased to possess so accurate an engraving of it.

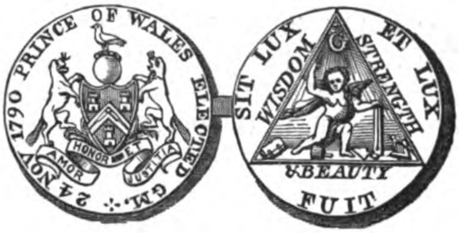
The present number of the lodge is 200, but in 1863 it was 236, and in 1831 it was No. 337. The lodge is not mentioned in the regular list of lodges A.D. 1811, which is accounted for by the fact that the Old Globe had not joined the "Moderns."

We are unable positively to fix the date when this lodge was established. We know, however, that a warrant was granted it by the "Ancients," or Athole Masons, and although now in the "United Grand Lodge of England Calendar," it is inserted between A.D. 1771 and 1772, it cannot be of so early a date; neither can it be of so late an origin as 1791, according to the "British and Irish Calendar," of A.D. 1868. The warrant granted by the Ancients was not its first, as it appears in the regular "Freemasons' Calendar," of 1799, under the date of A.D. 1788. "No. 440, the Old Globe Lodge, Old Globe Inn, Scarborough," page 43. That being the case, we think the warrant was granted by the Moderns (so called, but really the Ancients) A.D. 1788, and account for its being numbered 200, while other lodges of an earlier date are numbered 206, 218, 230, &c., from the fact that at the time of the union, A.D. 1813, and the re-numbering of the lodges of both Grand Lodges, the Old Globe Lodge "had left its first love," and seceded to the Ancients. All the Ancient lodges took higher numbers than the Moderns of the same dates, because the lodges of each Grand Lodge were numbered alternately, and no lodge among the Ancients could date beyond 1740, whereas the Moderns had many from 1723 to that date, and two or three before 1717. In the constitutions of the Ancients of A.D. 1807, the Old Globe Lodge appears as No. 267, "their own hall," thus confirming our statement of its secession. In the year 1797 the "lodge was erased for not conforming to the laws of the society," and as we find the fact was noted in the regular Grand Lodge calendars for A.D. 1803, 1805 and 1810, we have no doubt but that the fact of its erasure led the members to join the rival Grand Lodge, A.D. 1800. The lodge is not mentioned in Browne's "Master Key" of 1799, containing a list of modern lodges.

We hope the narration of these few facts will lead some of its members to take up the subject, as there are few lodges of more importance in the north than the Old Globe, Scarborough.



The next seal is of the Harmony Lodge, Stonehaven (No. 325), now extinct. The arrangement is of a different character to the former, and par-takes more especially of the second degree. According to the first edition of Bro. Laurie's "History of Freemasonry," A.D. 1804, there was a lodge held at Stonehaven, and numbered 78. No name, however, is mentioned. The Harmony Lodge must be of a more recent date. Masonry was in abeyance for a long time in this town, and suffered through the failure of the benefit fund in connection with the lodge. The room, furniture, &c., had to be sold, unfortunately, but we are happy to state that an old lodge was revived A.D. 1859, and numbered 65, the warrant of which was granted 1755. May the present be as successful as we wish.



The above engraving is from a coin we have in our possession, of A.D. 1790. It was struck in honour of the election of His Royal Highness the Prince of Wales to the high and important office of Grand Master. The Marquis of Hastings was appointed acting Grand Master by the M.W. the Grand Master. Three elegant chairs and candlesticks were provided for the use of the Grand Lodge to mark the high sense the fraternity entertained of the honour done to the society by H. R. H. the Prince of Wales' acceptance of the office of Grand Master.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 46).

BOOK THIRD—CHAPTER VI.—(*contd*).

Grand Master—Herman de Perigord.

The Hospitallers, now that the policy of the Templars was crowned with success, broke their treaty with the Sultan of Egypt, and subscribed the one made with the Sultan of Damascus. The Patriarch with all his clergy returned to Jerusalem, and the Templars and Hospitallers emptied their coffers in rebuilding part of the walls. The following letter was despatched to England:—

"Bro. Herman de Perigord, the humble Minister* of the poor soldiery of the Temple, to his dear brother in Christ, Robert de Sandford, Preceptor in England, greeting in the Lord. Since we are bound to inform your fraternity with letters or messengers concerning the state of the Holy Land, so often as an opportunity presents itself, you must know that the Sultan of Babylon, after the ills which he received from us, a Nasser, who was then the furtherer of his designs, his coadjutor, and the persecutor of the Christians, whom we did not cease to attack, according to our forces, have been at last compelled, though unwillingly, to confer with us, and re-establish the truce and promise to restore to the Christians all the land on this side the Jordan. We, therefore, on this occasion, thought fit to send to the presence of the said Sultan, in Babylon, deputies, noble and discreet men of our brethren. Whom having guarded and retained for half a year and more, he cut off Gaza, St. Abraham, Naplons, Varan, and others, from those which he had before promised us; and this proceeding being injurious to us he then gave us nothing but words of deception and emptiness. But we, through divine grace, perceiving his craftiness and perfidy, since he was only procuring our truce that he might the more easily bring under his power the Sultans of Damascus, Camel, and Nazar, the Lord of Carac, with their territories, that when at length he should hold in his power the land of the Saracens, which was contiguous to the land of the Christians, he would not in any way keep his promise with us, as he broke his promises with his own people, whom all Christianity, on this side the sea, which is so weak and small, would then be unable to resist. We having prudently deliberated with regard to this affair, having had the needful advice of the prelates, and of some of the barons of the country, have properly refused the truce of the said Sultan, and have thought proper to treat with the Sultan of Damascus, and with Nazar, the Lord of Carac, so that they have given up to Christian culture all the land on this side of the river Jordan, except St. Abraham, Naplons, and Bisan. Wherefore angels and men should rejoice that the holy city Jerusalem is now inhabited by Christian people, all the Saracens being driven out, and that in all those holy places, in which for fifty-six years the name of God had not been called on, the Bishops of the Church having now reconciled and purified them, the divine mysteries are daily celebrated, for which God be praised. To visit which places, the road lies open, free, and secure to all. Nor is it doubtful but it might remain in this happy and prosperous state for a very long time if in these times the Christians alone in this side the sea would be from this moment of one mind and of one heart. But, alas! how many are there, who through hatred and envy are contrary with us, and troublesome to us, in these and other affairs, which tend to the aggrandizement of the Holy Land. Wherefore, we alone, with our convent and the prelates of thechurches, together with a few of the barons of the land, who afford us all the assistance in their power, carry on our shoulders the burden of defending the land. We have wished to possess the entrance to the country where it touches on the land of Babylon and on the land of Jerusalem, that is to say towards Gaza. In this we have been assisted by the Sultan of Damascus, and by Nazar, Lord of Carac, not without great peril and fatigue to our persons, great expense of money, and long and prudent forethought, which we have given to this business. And yet we fear that God will take heavy vengeance by punishing those for ingratitude, who were slothful and rebellious in this affair. Moreover, as a guard and safety for our land, we propose to erect near Jerusalem, an exceedingly strong castle above Thoron (if we can succeed in procuring the aid of courageous men) by which it is hoped that all the land will be the more easily retained, and for ever defended from enemies. But these things which we possess we are by no means in a position to possess and powerfully to defend for a long time against the Sultan, who is a most potent and crafty man, unless Christ, and his faithful followers, afford us effectual support."*

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* Magister, Master.

Shortly after the capture of Jerusalem, the Templars upon the suggestion of Benedict, Bishop of Marseilles, who was struck with its formidable position at the cost of eleven thousand golden bezants, rebuilt their strong fortress of Safet. The Bishop laid the foundation stone, and there were employed on the work eight hundred and fifty masons and artificers, and four hundred slaves. In time of peace it was garrisoned by seventeen hundred men, but the war establishment was twenty two hundred.

Ibn Alatsyr relates a gallant action of the Antioch brethren.* A troop of Turcomans from Aleppo had seized a Templar of Antioch and slain him. The Grand Preceptor of the province thereupon marched against the Turcomans defeated them in a pitched battle, and returned with many prisoners and much spoil. On another occasion the Templars "more by miracle than by human strength gained a glorious and unexpected victory over many thousands of the Saracens, who had come from the parts near Babylon."†

Addison expresses his wonder at the successful retention by a mere handful of Templars, of cities and territories which had with difficulty been conquered by the united strength of the Christian arms. When we remember the admirable discipline of the Templars who were moreover the picked Knights of Christendom the sternness of their rule and the *esprit de corps*, we cease to wonder. The armies brought against them were for the most part unable to cope wfth them in the field, and it was only by numbers that they could be overcome. Thus we always find the Saracens loss, even where they gained the victory, ten to one of the Templars. The Christians who came to take part in the wars were not only ignorant of the Musselmen tactics, but altogether incapacitated for effective good by underrating the dangers and difficulties, and unable to stand the climate. What was necessary for the safe keeping of the Christian territory was a standing army, constantly recruited from the flower of Europe. It was this that made the military Orders so powerful. The Christian armaments for the most part arrived in times of peace, and when they were not wanted, therefore they hastened home again without any serviceable recruits being drafted into the army for times of war.

The loss of the Holy City came like a thunderclap upon the Musselmen, who were plunged in the profoundest grief at the tidings.‡ The Sultan of Egypt sent an army to drive them out, but the Templars defeated it in a battle fought in the hill country near Jerusalem. The Sultan finding that he could not dislodge the Christians, backed by the Sultan of Damascus, called into his aid the fierce and warlike Carizmans, a pastoral and wandering race from the Caspian. For years they had marched from place to place destroying everything that came in their way. They overrun

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* Mat. Paris, A.D. 1240.

* John Alat, p. 546.

† Mat. Paris, A.D. 1242.

‡ Ibn Schunah A. Hegir, 638.

Armenia and part of Persia, putting many of the inhabitants to the sword, and dragging others in captivity. Without country—their home their tents, their dress a sheepskin, boiled herbs and milk their food, for arms, the bow and lance, without a spark of humanity—their sole pursuit was war, their sole pleasure bloodshed. The Sultan of Damascus fled before their approach, and hastened home. Nazar shut himself up in Carac, and at a solemn council held at Jerusalem it was declared that the Holy City was untenable, and must be abandoned. The Hospitallers and Templars acted as an escort to Joppa, and then hastened to collect their forces to take the field. The Carizmans advanced upon Jerusalem, burning and slaughtering as they went. They entered the Holy City, put the few remaining inhabitants to the sword, and broke open the tombs of the kings in search of treasure. They then marched upon Gaza, stormed the city, and slew the inhabitants.

The Grand Masters of the Templars and Hospitallers with the forces of the Orders and those of the Sultan of Damascus marched to meet them. A battle ensued which was fought from early morn till nightfall, when the darkness preventing the combatants from recognising friend from foe, the retreat was sounded. Immense numbers of the Christians fell, but the enemy's loss was four times theirs. On the following day the Templars and Hospitallers having recovered breath, and invoked assistance from on high, renewed the battle. The infidels advanced like clouds of locusts upon the Christians, whose ranks they broke like chaff. Unable to cope with them, the Christians gave way for a while to reform their sadly diminished ranks. Again they attacked the enemy with such fury, that the Carizmans were driven back astonished at such courage. On the renewal of the battle de Perigord was killed, and the field became a scene of mere butchery. The Grand Master of the Hospitallers was taken prisoner, the ranks were broken up, and the Christians cut down. A few Templars and Hospitallers fled from the field, but afterwards confessed that they would rather have fallen with their brave brethren. Three hundred and twelve Knights, three hundred and twenty-four serving brethren, with several thousand hired mercenaries, formed the loss of the Templars in this disastrous combat.*

(*To be continued.*)

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* Mariu Samut, p. 217.

THE MYSTIC TIE.

(From the *Free Lance.*)

Several important events have lately brought together large assemblies of members of "the Craft," in our neighbourhood. At Lancaster, 2,000 Freemasons assembled a little while ago, under the auspices of the Earl of Zetland, their Grand Master, in connection with a public charity —the Asylum for Idiots—which probably appeals to humanity with stronger claims than any other. As a spectacle that affair was a grand one. The brethren passed along in procession, with all the insignia of their Order, attired in their varied clothing and the gorgeous costume of Grand Lodge, various officers of which came down from London for the occasion. More recently a very large gathering of Masons was seen at Halifax, when the foundation stone of a new Masonic Hall was laid by Colonel Sir Henry Edwards, *M.P.*, a Past Provincial Grand Warden. The cost of the building will exceed £5,000. This is always a very imposing ceremony. The symbols connected with are beautiful and significant, the devotional exercises solemn and impressive, and the addresses are always of a character to arrest attention and fill the memory. The festivities of the brethren on these occasions are bountiful, like the corn, the symbol of plenty, which they scatter; cheerfulness and hope are inspired, as emblemised by the wine of joy they sprinkle; and fraternal feeling is cemented, as expressed by the oil of peace with which they mark their consecration of the first material act of a noble work.

The Freemasons of the two great counties of Lancaster and York have always been remarkable for their public spirit, and the liberality with which they have supported local institutions, and the grand charities which so much distinguish the general body.

It was evident, both at Lancaster and Halifax, that very great curiosity was awakened in the minds of the multitude. The aprons, collars, gauntlets, medals, the clergymen in their robes, and the officials bearing various instruments of office or of symbolization, struck the crowds, who eagerly pressed forward to behold them, as a sight both novel and pleasing; and certainly expressive of something which it was reasonable to infer, from all the circumstances, was good. Accordingly the question was upon the lips of the uninitiated, "What does it all mean?" "What is Freemasonry?" "Is it an amusement?" "For what purpose does the body exist?" "Have not they a great secret? How I should like to know what it is!" To the latter question, generally put to some one who could not answer it, the reply, or spirit of the reply, generally was: that "there *is* a great secret—that it is said to be very awful, but that no one ever could find it out." We once heard such a remark met by another somewhat *naive*—"Hard to find anything out when there is nothing to tell." Well, in one sense, the repartee was appropriate as well as pointed. There is nothing to tell in the sense in which the merely inquisitive conceive there is. All the stories of midnight orgies, ghostly dealings, necromancy, &c., are now known by intelligent persons to be sheer moonshine; scarcely fit either to amuse or frighten even children. Neither is there any dark, latent, mysterious purpose to revolutionise society, governments, or churches. No one, however keen his investigation, will find out any such secrets, because there are none to discover. Every Freemason professes to be bound by the Book of the Law of the Lord, and he finds it there written, "Fear God, honour the king;" "Do good unto all men, especially to them who are of the household of faith."

Yet they have secrets undoubtedly, and they are worth knowing; but in order to learn them, it is necessary to become a Freemason. They will not gratify idle curiosity, nor countenance frivolous taste, nor venality. Formerly, a Freemason would be very slow to speak or write at all about the order, its nature, objects, or principles, but while the brethren are still mindful of the motto *Audi Vide Tace*, they have no objection that it should be understood ever so widely, and ever so clearly, that their society exists for three purposes—for imparting knowledge by methods peculiar to it; for the promotion of charity and mercy, "peace on earth, and good-will to men;" and for binding together in a generous fraternity, all true Masons. "Do they do these things?" it is often asked. The answer may unhesitatingly be given, that these objects are promoted and pursued by all who walk in the communion of the Order. There are men, who although they can never cease to be Freemasons, forsake the assembling of themselves together, and drop out of the beautiful and hallowed discipline and action which the system imposes, just as there were men professing to be members of the Christian Church, who in the days of the Apostles, as well as since, absented themselves from the communities of the brethren, and no longer walked in their spirit.

Does any one need proof that the great body of Masons follow the teachings of beneficence they receive: then behold their noble charities. Count the vast sums raised annually for the Boys' School, Girls' School, the old men's retreat, and the retreat for widows of members of the Craft. A Board of Benevolence sits in London, which extends with generous hand timely assistance to the necessitous; but these acts are not blazoned abroad, they are performed in secret until the time when He "who seeth in secret shall reward them openly."

Not only do the Freemasons support such institutions, but they do so on a scale grandly magnificent. The Asylums and schools are watched over with care, preservance, tenderness, and affection. The children of the school are, as it were, the children of the Order; they are visited, and kindly devised plans of affording them pleasure and encouragement are constantly adopted by brethren possessing the means of thus acting. Few beyond the limits of the Craft contribute to these schools, except members of the Royal Family. It is natural Her Majesty should do so. Her father was Grand Master; her uncle, the Duke of Sussex, was Grand Master; George IV. was, certainly, not a distinguished member of the Order, but a member; and her eldest daughter, the Princess Royal of England and Crown Princess of Prussia is married to a Mason, and the son of a Mason—his Majesty the King of Prussia. The Freemasons support, without obtaining or asking for aid, all their magnificent charities, and those who do so are not the last to assist in alleviating want or suffering among the people at large. In fact, every Freemasons' Lodge is a charitable institution, a fraternal society, and a school of ethics. In proportion only as it is each of these does it work out its mission.

There is a general impression that the Freemasons are very jovial, too jovial, and that feasting, mirth, and conviviality constitute the *rationale* of the system, and the only end proposed by its followers.

No calumny could be more clumsy or baseless. They do hold festivals, but are there no festivals at the opening of churches and chapels, and the assemblies of synods, conferences, and convocations? Dr. Watts taught the world to sing:

> Religion never was designed
> To make our pleasures less.

Neither was Freemasonry, which accepts as its guide the same law. A celebrated Metropolitan Nonconformist minister (Rev. Thomas Binney) wrote a book, the subject of which was to teach his readers "How to make the best of both worlds." Freemasons don't deny that they try to make the best of this; they also inculcate the principles and practices which prepare for the world beyond; the best that can be made of it they hope to be qualified to enjoy when they get there. Often when Freemasons meet, they, like all other assemblages of Englishmen, not strictly and exclusively devotional, have good cheer, and seldom do they join at the banquet table without "the feast of reason and the flow of soul"; and the flow of charity too, for it is a rare thing for Freemasons to dine together without making contributions for some of the charities connected with their own body, and conducing to the benefit of the general public.

If, however, any suppose that there is feasting in a Freemasons' lodge they are under a deception. The ceremonial of a Freemasons' lodge is as Free from carousal or banqueting or luxurious enjoyment, or levity of any kind as the services of the Manchester Cathedral. But as the clergy often dine together when they meet for professional objects, so do Freemasons, thereby promoting better acquaintance with one another, interchanging thought, and it may be good offices.

It is pleasing to perceive that the recent great public Masonic demonstrations attract attention in these counties; and it is obvious that the day is not far distant when men will regard Masonry, not merely as something too mysterious for the veil to be raised, but as deserving their homage; and that many good men, now ignorant of it, shall be entitled to know how one Freemason can recognise another in all places and under all circumstances, and why each is bound to each, although strangers, as a friend and a brother.

FREEMASONRY.

We extract an article under this head from our contemporary the *Building News*, of the 10th inst.:—

"The formation of a society for investigating the antiquities and history of Freemasonry was noticed in the *Building News* of June 12. The field of inquiry proposed to be entered upon has an undoubted interest for archæologists in general and architects in particular. There is reason to believe the confraternity enjoyed great favour under the Church of Rome, and that the best designers and constructors were among its members. The ancient lodges were probably in communication throughout the Christian countries of Europe, and thus arose the noticeable similarity between English and foreign works, but, as the legal existence and assembling of lodges terminated before the invention of printing, contemporary accounts of their proceedings, if not extinct, are exceedingly rare. Freemasonry was intimately connected with Gothic architecture, but there was a ruling mystery not favourable to personal fame, and the merit of individuals was carried to the common stock of the Order. Mystery may have invested the Craft at first with wonder, but early admiration gave place to suspicion that was only to be allayed by removal of the object. During the war with France the meeting of men whose proceedings were marked by the very ostentation of secrecy must have been particularly obnoxious to the rulers of the State, though understood and approved by the rulers of the Church. It must have been quite consistent with the position and policy of Henry V. (son-in-law of the French king, heir presumptive to his throne, and meanwhile regent to his kingdom) to foster artistic intercourse between the two countries, and it is by no means improbable that French Masons were frequently accepted and enrolled as members of the English lodges. But after Henry's death the opposed bearings of the two kingdoms may have caused Parliament (the really absolute power of the time) to regard with distrust secret organisations within the realm, especially such as united advanced intelligence with the favour of the Church. The meetings of Masonic chapters were declared illegal in 1424, and thus when Gothic architecture was in the highest state of excellence and vigour the springs of its existence were abruptly stopped, a few splendid evidences of the glory to which it had attained serving to mark its sudden and convulsive end. The subject has extensive ramifications; religion and learning, home and foreign polity, social and personal considerations influenced it. The effect of each must be traced, and the task, we doubt not, will usefully occupy and abundantly repay the combined effort of a special society.

MASONIC NOTES AND QUERIES.

GRAND SECRETARYSHIP.

The appointment of Grand Secretary is the Prerogative of the Grand Master, the "Book of Constitutions," small edition, 1855, at page 35, states as follows:—

"1. The Grand Secretary is to be appointed by the Grand Master, and continue without re-appointment during the pleasure of the Grand Lodge; he may have a clerk or clerks, who must be Master Masons, but are not, by the appointment, members of the Grand Lodge; and, therefore, if not otherwise members of Grand Lodge, cannot attend therein without leave, or speak therein without special permission. But if any assistant or clerk be in any capacity a member of the Grand Lodge, he is not, by his appointment, deprived of his rights or privileges as a member of the Grand Lodge.

"2. The Grand Secretary may, under the authority of the Grand Registrar, affix the seals of the Grand Lodge to such patents, warrants, certificates, and other documents as shall be specified in any such authority; his duty is to issue summonses for all meetings of the Grand Lodge, its boards and committees, and to attend and take minutes of their proceedings, to receive the returns from the several lodges, and enter them in the books of the Grand Lodge; to transmit to all the lodges the accounts of the proceedings of the quarterly communications, and all other papers and documents which may be ordered, either by the Grand Master or Grand Lodge; to receive all petitions, memorials, &c., and to lay them before the Grand Master or other proper authority; to attend the Grand Master, and to take him any books and papers he may direct; and generally to do all such things as heretofore have been done or ought to be done by a Grand Secretary."—R. E. D.

ALBERT OF STRASBOURG.

In compliance with the request of an antiquarian brother, I have looked through my memorandum books, but can find nothing respecting Albert of Strasbourg, except the subjoined passage, taken from the "Dictionnaire des Sciences Philosophiques," "On attribue à Albert de Strasbourg, l'un des fondateurs de la Francmaçonnerie, une doctrine, scientifique, morale, architecturale, où les nombres jouent un grand rôle, soit comme principes, soit comme symboles."—CHARLES PURTON COOPER.

THE ROYAL ARCH DEGREE.

Considerable confusion is created by the differences which exist between the practices of several Grand Lodges of England, Scotland, and Ireland, and some inconvenience and annoyance recently arose from the refusal of the Grand Scribe E. of England to recognize the eligibility of an eminent Scottish R.A.M. for the first chair of a London R.A. Chapter, as is thought by eminent Masons, upon frivolous grounds. At any rate, uniformity of proceedings should be arrived at, and there is much yet to be done by zealous and right-minded members of our Order to effect the much-desired union and active co-operation between the various Grand Lodges acting in Great Britain. The present state of things is a disgrace. The Grand Officers of Great Britain know as little of each other as if they were 5,000 miles apart, and did not speak the same language. In Ireland and Scotland they think our Grand Lodge folks are far too stiff, cold, and formal. It is much to be regretted that there is not a closer communion between those bodies, as a frequent interchange of civilities would be very useful.—AN OLD R.A.M.

SCOTCH MASONIC TRADITIONS.

A correspondent at Paris makes inquiry as to evidence confirmatory of Scotch Masonic traditions The subject is one upon which I possess no information.—C. P. COOPER.

THE MAHOMMEDAN ORDER OF THE SINCERE BRETHREN.

I have received the letter of a learned correspondent respecting the Mahommedan Order of the Sincere Brethren. The only information in my possession that can be in any way useful to my correpondent consists of some passages taken a few weeks ago from a supplemental part of "Chamber's Encyclopœdia," which accidentally came in my way. The ensuing are the passages:—"Sincere Brethren, or True Friends, is the name of a semi-religious, semi-scientific Mahommedan Order, the beginnings of which are shrouded in obscurity, but which, about A.D. 970, manifested its existence by one of the boldest and most comprehensive literary undertakings, viz., an encyclopœdic treatment of philosophy, theology, science, ethics, and metaphysics, in a series of no less than fifty-one treatises." "Silently, and by small degrees, this new and mysterious union of the Sincere Brethren arose. Though widely spread, their schools, their houses of assembly, their rules, their doctrines—everything remained for, we do not know how long, a profound mystery; and apart from that which they themselves thought fit to reveal of it, neither ancient nor modern investigation has been able to discover many traces of their inner organization and activity."—"Before speaking of the treatises themselves, we shall briefly summarise what can be gathered as to the mutual relation of the Brethren of this secret lodge, and the aims of their association. There is special mention made of the 'secret doctrine' which the Brethren should communicate to each other in their houses of assembly at those 'stated periods' at which no stranger was to be admitted on any condition."—"The speculations of the school extend simply to all things—the sensual and the intellectual—from the moment of their beginning to their end, according to their outer and inner life—that which is clear and palpable about them, and that which is hidden and secret—the Truth, in fact. For the true essence in everything is derived from one primeval orgin and general cause, since there is but one world and one supreme mind, to which all the most manifold phenomena, species and kinds, and divisions, are to be traced back."—"With these words the encyclopœdic tendency of the lodge and their essays is best characterised."—"The supreme (outward) duty of the Brethren was to support one another in case of need."—"The encyclopœdia of treatises which this secret association has left as the monument of its existence, was first compiled at Basrah, about A.D. 1000, but has (save one often reproduced chapter, called 'the Contest between Man and Animal') never been printed."—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PROTESTANT OPPOSITION TO FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. D. Murray Lyon, whose contributions to Masonic history and archeology are always interesting to me, has furnished your readers with an instance of Protestant bigotry such as I had fain hoped did not exist. Still, when the religious fervour of Scotchmen leads them to denounce the mild and highly decorous "good words," we can scarcely wonder at whatever extravagances they commit. I imagine, however, that the sect referred to by Bro. Lyon, is neither large nor influential.

Yours fraternally,
J. A. H.

BROTHER VICTOR HUGO.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the article "Victor Hugo at Home," it was stated that Bro. Hugo left Jersey in consequence of having made certain strictures on Queen Victoria's interview with Napoleon III. at Cherbourg. This explanation of Bro. Hugo's retirement from Jersey has been generally believed in the Channel Islands to be true. Bro. Hugo is, however, anxious that it should be known that he left Jersey on account of matters arising out of the treatment of refugees by the local government of Jersey. If the article in the *Magazine* has done no more than lead to this refutation of a slander on our illustrious brother, it has not been entirely useless.

It is needless to remark that it is far more in accordance with Bro. Hugo's chivalrous life and character to champion his compatriots in distress than to criticise harshly the Sovereign Lady who stands first in the affections of her subjects.

Yours fraternally,
July 20th, 1868. J. A. H.

PRIORITY OF THE LODGE OF GLASGOW ST. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It was quite refreshing to read in the *Magazine*, page 51, the kind letter of "J. A." on this subject, and the way he takes to help on the cause—Truth first—Priority to follow. As "J. A." says, "such rapid and wholesale disposal of charters" (?) "will hardly satisfy reflecting minds." I can fancy the following change being rung on a well-known couplet:—

Let hist'ry, learning, truth, and honour die,
But let our legends and *old* charters lie.

Quite right, "J. A.," it is too bad, this wholesale slaughter of the innocents; poor things, they have been languishing sadly this some time back, and I was lately told that some of them were even dead. Such being the case, we ought, in all honour to their royal descent, to bury them decently; and that nothing may hereafter disturb their peaceful rest, I contribute the following loving epitaph to their memory, which "J. A." will perhaps kindly favour me by seeing duly carved upon their tomb, my own feelings precluding me from the mournful task; and in the performance of this paternal duty the heart of "J. A." may be somewhat soothed. I quote from Professor Innes:—"Our first corporate charters were to burghs, and not till long after came those to the guilds and corporations within and under burghs; but there are no charters to burghs till William the Lion. So you see it did not need much sagacity to stamp the charter of Malcolm—full of the phraseology and minute distinctions of a much later day—as a forgery."

Requiescat—let the forgeries rest—and thanks be to all who have in any way assisted in their downfall. More especially am I indebted to Professor Innes for the very kind and courteous manner in which he responded to my inquiries regarding the Malcolm writ, as well as other matters of a different stamp.

I am also indebted to Mr. A. D. Robertson, Glasgow (who in any ecclesiological inquiry can bring to bear upon the subject what it is said few Scotchmen possess, viz., his knowledge of heraldry), for very kindly giving me a few hints and lessons in archeology and ecclesiology, which I hope I may be enabled to follow up; and if I have not hitherto quite so correctly rendered the information I have received that is my fault, not theirs, and I alone am responsible. I believe the true path to finding out the real origin and history of Freemasonry in Scotland is to be taken in connection with the proper study of these subjects. Which. Freemasonry existed in England amongst the building fraternities, who, after the treaty between William the Lion and Richard Cœur de Lion (1189), spread into Scotland, and it was probably owing to the first income of these into his diocese that Jocelyn obtained our 1190 charter, regarding which I beg to differ from "R. Y.," and assert that it was a genuine charter (relying upon the opinion of the first chartologists of the day), given, I consider, to real operative Masons—to the men who were to do the stone and lime work, as well as to those who were to collect money for the building of the fabric, who, of course, did not require to be operatives. But of course if "R. Y." can show me that he can make good his assertion that "it has no connection with Freemasonry," although genuine otherwise, then I yield at once; but I have no respect for a mere dogmatical assertion, especially from an unknown hand; it is the demonstration I value.

In striving to get at the consistency of truth there is no "servility" in acknowledging error. As Thomas Carlyle said, "there is precious instruction to be got by finding we are wrong. Let a man try faithfully, manfully to be right, he will grow daily more and more right."

This matter has now taken a wider field than was at first expected; it comes now to be not merely whether was St. John's or Kilwinning the first? but what was the true origin of Masonry in Scotland. Our Glasgow Malcolm date is nonsense, so is the 1140 date or legend of Kilwinning, and the Melrose and John Murdo, 1136, likewise.

It will hardly do to tell us that our twelfth century Masons came from Cologne, seeing that in the beginning of the thirteenth century the Gothic style was hardly then introduced into Germany, and but very little understood when practised. Distance lends enchantment to the view, but I look nearer home, and without saying how they arose, or where they came from into England. From England I believe they came to us in the twelfth century, and for some time after, until the "disputed succession at the end of the thirteenth century, interrupted the old friendly communication between the sister nations."

Elgin Cathedral, founded 1224, is said to have been exactly a model of Lichfield. If truly so, it goes a little way to show the connection existing then between Scotland and England.

At page 22 of the *Magazine*, Bro. D. Murray Lyon in the most honourable manner fairly disposes of all "Grand" ideas in connection with the "ancient Grand Lodge of Kilwinning," which "is said to have been governed by Robert Bruce as Grand Master."

Referring to a paragraph in the Masonic Ordinance, said to have been granted by Schaw in 1599, Bro. Lyon says, "Aspirants to the honour of priority over Mother Kilwinning must not shut their eyes to the fact that even when called upon to occupy a secondary position, that lodge had under its jurisdiction the Masons of Glasgow, the possessors, we presume, of those so-called ancient royal charters." In regard to which I observe—

1stly. I am not sure (taking the 1599 ordinance in connection with the 1598 one) that this 1599 document is genuine, and would desire to know when, where, and under what circumstances it was discovered?

2ndly. Allowing it to be genuine, and that Schaw, in 1599, really put Glasgow under the jurisdiction of Kilwinning, that is a proof of Schaw's power—not of Kilwinning's priority.

In 1560 the Catholic Archbishop of Glasgow had fled from his diocese to France, carrying with him all the documents, charters, &c., &c., belonging to the bishopric, in which, and under whom, as head of the diocese, Kilwinning had for centuries before existed. Besides Catholic Glasgow belonged to its bishops, and the Masons therein were the "bishop's men," or "bishop's burgesses;" so that it is not likely that the Bishop of Glasgow would allow operatives from the district of one of his underlings to come into Glasgow and oversee or intermeddle with his own men; but things were altered with the Catholic power in the sixteenth century, and this ordinance of Schaw's shows the revolution that took place in Scotland then.

3rdly. The Glasgow Masons neither are, nor were, the possessors of the Royal charter granted by William the Lion in 1190. It was given to, and held by the bishop, being granted for the protection and encouragement of the fraternity which he had appointed or employed to build his cathedral, and it was from the "Registrum Vetus," which is still in the hands of the Catholic clergy, that Professor Innes was allowed to take the copy of the said charter, to publish for the Bannatyne and Maitland Clubs 20 years ago. It is No. 76, page 66, of "Registrum Glasguensis Episcopis," where "R. Y." or any one else, can read it for themselves, as well as, or better, perhaps, than I can. The following is a translation of it:—

"William, by the grace of God King of Scots, to all good men of his whole realm, both clergy and laicks, greeting: Sympathising with the necessity of the Glasgow Cathedral, and entertaining for it a devout affection, both out of regard to its Supreme King and his most holy confessor, Kentigern. We will to take upon ourselves the care of administering comfort to its desolation, and to cherish it as far as in us lies, with the support of our Royal protection. But seeing that this Mother of many nations, heretofore in pinched and straitened circumstances, desires to be amplified for the glory of God, and moreover in these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid and that of more good men. The fraternity which, to its construction, the venerable Jocelyn, Bishop of this same cathedral, with consent of the abbots, priors, and other clergy of his diocese, has appointed (or employed), we devoutly receive and encourage with the support of our Royal protection, until the completion of the cathedral itself; also all the collectors of this same fraternity; likewise all those who by the authority of the Bishop and the heads of the cathedral request aid for its building we take under our sure protection and peace, strictly charging all our bailiffs and ministers that they protect and take them by the hand everywhere throughout our kingdom, and forbidding that anyone should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these witnesses, Hugh, our Chancellor; Archibald, Abbot of Dumfermline; William de Lindsay, Justiciar; and Philip de Valen, at Rokesburgh. Yours fraternally,

W. P. Buchan.

THEISM AND DEISM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

What can be Bro. Purton Cooper's object in continually bringing before the notice of your readers this unpleasant subject? All Masons know the religion of the Craft is, and must always remain, pure Judaism, the scene of the drama being laid in King Soloman's Temple and the vaults below it, and the period about the time of its dedication, and it is for this reason that Grand Lodge very properly refuses to allow the brethren to wear the symbolic jewels of the high grades, so called, not from any disrespect to the Craft, but from their position on the Masonic ladder, of which the four first degrees necessarily form its four lowest and most ancient rounds; but nobody has yet questioned the Christianity of Freemasons, and certainly Grand Lodge always endeavours to carry out its precepts. Freemasonry professes only to be a peculiar system of morality, and interferes with no man's religion so long as he professes to believe in the existence of one Supreme Being. Upon this condition Freemasonry opens its arms to all good men, of whatever creed they belong to, and long, I trust, it will continue to do so. Those who wish to fight against the opponents of the Gospel of our Lord, under the banner of the Cross, may join the Order of The Temple, which admits only believers in the Holy Trinity. If Bro. Cooper wishes to justify the conduct of the Papal authorities in condemning Freemasonry, he cannot do better than pursue his present course. Yours fraternally,

Rosa Crucis.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.—Bro. His Grace the Duke of St. Albans, R.W. Prov. G. Master of Lincolnshire, purposes holding his annual Provincial Grand Lodge on Thursday, 6th August, in the Corn Exchange, Spalding, at half-past one o'clock in the afternoon.

AT the usual weekly meeting of the Faith Lodge of Instruction (No. 141), held at Westminster Chambers, Victoria-street, on Tuesday evening, it was proposed by Bro. Cottebruue, and seconded by Bro. Scott, "That a vote of condolence with the Craft in general, and with the officers of Grand Lodge in particular, on the melancholy event of the sudden death on the 15th inst., of the late G. Secretary, Bro. W. Gray Clarke, be entered on the minutes," which was carried unanimously, Bro. Cottebrune passing a high eulogium on the lamented deceased brother.

ROYAL MASONIC INSTITUTION FOR BOYS.

ANNUAL SUMMER FETE AND DISTRIBUTION OF PRIZES.

Want of space last week precluded us giving a full report of the above interesting event. What was then omitted will be found below :—

The military band, under the direction of Bro. James Weaver, S. W. Whittington Lodge, 862, having performed a selection of music, the company assembled in the dining hall at two o'clock, Bro. John Reid, P.M. Panmure Lodge, No. 720, playing a march on the organ. During the proceedings a choir of seven ladies and gentlemen, assisted by twelve pupils of the Institution, sang a selection of glees. After the entry of the chairman, accompanied by Bros. B. Head, V.P., Henry Browse, V.P., George Cox, V.P., A. H. Hewlett, V.P., E. Farthing, W. Pass, and W. Young, members of the House Committee, with Bros. S. J. Furrian, Head Master, and Rev. C. Woodward, Chap., who took their seats on the platform.

Brother F. Binckes, Secretary, said:—Bro. Chairman, Ladies and Brethren, it becomes my duty to introduce those pupils of the Institution who having achieved distinction in various branches of instruction, are now present to receive the rewards of their industry and intelligence. Some who are entitled to rewards are unfortunately not with us, in consequence of having quitted the Institution, in accordance with our regulations in December last, and being happily engaged in professional or business pursuits carving out for themselves, as we hope, a road to fortune. Two, however, of those who left us at that time are here to-day, one, William Edward Henty, having travelled a considerable distance for this express purpose; one Frank Herbert Read, favourably placed in a stockbroker's office in London, and kindly permitted the opportunity of attending. Of the others, three are engaged in the organ gallery, adding to our enjoyment by their harmony. Our educational course during the past year has been attended by many gratifying results. It will be remarked, that, in more than one instance, several prizes fall to the lot of the same boy; but this arises, not from favouritism, but from the possession of superior talent, improved by increased industry. We wish it also to be observed, that while sedulously cultivating the *mind*, we think the *body* worth attention, bearing in mind the importance of maintaining the "*Mens sana in corpore sana*," with which object there are prizes presented for efficiency in drill, and for attention to personal neatness and cleanliness. In an Institution like ours, too, there is a class of boys most valuable from the services they render—the monitors—to whom the masters look for support in carrying out the minor details of the every-day routine, and they are not without encouragement. The prizes are awarded on a system of marks furnished by the head master on the work of the year, those for proficiency in the class subjects being presented from the funds of the Institution, those for specific subjects from funds subscribed by a body of brethren, to whom the Institution is under very deep obligations, the House Committee, so many of whom we are glad to see present. One prize may be worth a moments' mention, as I feel sure it will carry with it the sympathies of all present. Many boys are assiduous in their studies, attentive to their masters, anxiously endeavouring to take every advantage of the means offered for their improvement, but, from the lack of requisite ability, just miss distinction. We think they merit approval and deserve encouragement, and therefore a prize is given for "general attention to studies." Two prizes remain to be spoken of. given by a gentleman of eminence in the educational world, himself at the head of a large school, the pupils of which have attained great eminence at the University Local Middle Class Examination, and who was the means of inciting us to send our candidates there, as we have done, and that successfully—Rev. Dr. Goodwin. That gentleman has examined our pupils more than once, officially, and taking still a large interest in our welfare, proffered two prizes, one for geometry and one for simple arithmetic—attended to examine a certain number of pupils himself, with the cheerful concurrence of the head master, Mr. Furrian, and to make his own award, and who expressed himself in terms almost of surprise at the advance made by the pupils since he last examined them. In connection with these two prizes—bear with me while I state a circumstance which I am sure will be received with the greatest satisfaction;—after a long and severe ordeal, both prizes fell to the lot of the same boy, Harry William Wildman, who, it will be noticed, is *facile princeps*, carrying off the largest share of the honours this day. It needed but the slightest hint, and Wildman, in the kindest spirit, resigned his claim to the arithmetical prize, which then fell to the lot of a very deserving boy, Rowland Frederick Rees. Humility under failure is always to be admired' but generosity under success I think still more so, and I state this circumstance, not only as redounding very highly to the credit of the boy in question, but because there is every reason to believe that this affords a very fair sample of the spirit which pervades the entire school.

The pupils entitled to prizes were then presented one by one to the Chairman, and receiving the prizes which were given in our last issue.

Mr. J. Balsair Chatterton, harpist to Her Majesty, then performed a solo on the harp, which was followed by a duet, pianoforte, Miss Kate Chatterton; harp, Mr. J. B, Chatterton, both given with magnificent effect, and received with enthusiastic applause. Miss Chatterton, Mr. Chatterton, Brother John Reid, and the ladies and gentlemen of the choir, gave their valuable services in the kindest manner.

The Chairman, Worshipful Brother Bentley Shaw, then spoke as follows .—

It is now my very agreeable duty to return my warmest thanks to the House Committee, for the honour they have conferred upon me, by inviting me to present the prizes to the successful boys on the present occasion. I can assure the House Committee that the compliment they have paid to myself personally is most gratefully appreciated, though certainly not deserved; but when I consider it is through me, in my official capacity as Deputy Provincial Grand Master of West Yorkshire, that they desire to recognize the exertions of the members of that province on behalf of this noble Institution, I must confess that I value it doubly and trebly, as being one of the most graceful honours that could have been conferred upon me. The presence, ladies and gentlemen, of so many of you here to-day, is indicative to my mind of a very gratifying fact, namely, that your large hearted sympathy with this Institution has suffered no abatement. It testifies also in a marked degree that you still cherish a deep interest in the important work which has been carried on from week to week and month to month within these walls. I am sure that this must be gratifying to all true friends of the Institution; and more especially so to those who are labouring so indefatigably and continuously in its management. Theirs is a task of no ordinary responsibility. Great anxiety, and sometimes difficulty, attends their path; but these, and all other perplexities, will vanish into thin air if they find their exertions merit your approval, and that your kind countenance and confidence are still accorded to them. Ladies and gentlemen, here is an Institution, grand in its design, noble in its proportions, chaste and beautiful in its architecture, ample and commodious in all its internal arrangement, delightfully situated in a salubrious metropolitan suburb, opening wide its doors to admit the children of our distressed brethern whose means are scanty, and who receive from beneficient hands, those priceless blessings, food, raiment and education; in a word, the combined comforts of a happy home. I am told that there are already about 103 pupils in this Institution, and that there is room within its walls for perhaps twenty more, if only the heavy debt of £10,000 and the consequent charge of £500 per annum for interest were removed. This debt, as you are aware, operates as a heavy incubus upon the Institution, and paralyses, in a great degree, the energies of all concerned in its management. May I ask you, ladies and gentlemen, how long is this debt to continue? I do not profess to have the gift of prophecy, but I think that I dare venture to predict that the year 1869 will witness its extinction. Thank God, it is doomed! A decree to that effect has gone forth! East Lancashire has already proclaimed her readiness to raise something like one-fifth, and West Yorkshire, I trust, although her Lodges and Members are less numerous than those of East Lancashire, will not be far behind. And when I remember that in England alone we number nearly 35,000 brethren, surely this debt may be easily extinguished. Let every brother, who hears my voice to-day, let the fair sisterhood, whom I see in such numbers before me, and whom I have now the honour of addressing, determine, and in earnest of that determination, commence to-morrow morning to devise means for expediting the completion of this great work. We have, all of us, more or less of influence; let it be exercised in every legitimate way for the benefit of this Institution, and I firmly believe that the money will be raised, the mortgage cleared off, and that our school will be free. I hope you will excuse me alluding to this matter so strongly as I do, but I feel very much its importance. Ladies and gentlemen, I have just a word or two to say upon another topic. The course of instruction of the pupils here, I think you will be well satisfied, is most admirable. In the prizes awarded to-day, we had ample proof of it. I have been informed that the school has been lately formed into two divisions, the upper and the lower; the former to embrace classics, the latter arithmetic, mathematics, and other cognate branches of study required for a sound commercial education. By this arrangement it is intended that every boy should have a fair chance in each department, according to the measure of his talent and ability. For instance, a boy may be an excellent English scholar, a good arithmetician, and even a clever mathematician, but a bad classic. Under the old system, the boy would be in the third or fourth class probably, whereas, under the new system, he will certainly be found in the first class of the lower division. Again, another boy who may mainly excel in classics, will have justice done to him by his being placed in the first class of the upper division of the school. Then again, a boy may excel in all these branches of study—if so, he will most likely be found in the first or second classes of both upper and lower divisions of the school—so that every boy will have a fair chance of making progress in that particular department for which he is intellectually qualified. This appears to me an excellent way of managing the school, and I hope it will be productive of good results. In awarding the prizes, I am told, that the plan adopted is to count up the marks obtained by each boy for work done during the year, and in lieu of private examinations, some of the pupils have been subjected to the university middle class examinations. The first examination of this kind, occurred in June of last year. There were two candidates at Oxford, both of whom passed in honours. In December last, at Cambridge, there were six candidates, one of whom passed in honours, and two of whom "satisfied the examiners." In June, of the present year, four candidates underwent examinations at Oxford, the result of which I have not yet learned. It is not yet made known. I think it is highly desirable that the examinations should be conducted on as large and wide a scale as possible, because we must bear in mind, that it is not the amount of reading we may accomplish, but the amount of knowledge we may retain—to be applied when wanted—that constitute the real value of the progress they have made. There is another point. It is very highly desirable, that the boys who distinguish themselves in this school, should have an opportunity of advancing themselves in some higher school, and in the universities of the country. I hope that this will not be lost sight of, for I should be very glad indeed to see that day; and I think that no effort should be spared in order to speed its coming. I feel that the House Committee are deserving of great praise for having eliminated from the management of the [redacted] school every vestige of the *Charity* element. The boys are not now allowed to attend the annual festival; but it is gratifying to find that the greatest attention is paid to their health and comfort; to their physical, as well as to their moral and mental training, in fact, every pains are taken to infuse a highly manly tone of feeling, and strong, sound, moral principle. I think I have finished what I have to say. The only thing I would venture to notice is this:—That it is very desirable, that when the boys leave school, they should not be thrown upon the wide world unheeded and untended. It is very important that some influence or other derived from or connected with this institution should still attend them in their future career. At all events it would be better that they should be cared for until thoroughly able to take care of themselves, and until positions of independent action are acquired. I am very glad to see that a movement has lately been made in Grand Lodge, by a very worthy and excellent brother (Bro. Clabon). I am not able to say how far some of his beneficent proposals could be carried out; but I do say that many of them are worthy of our most serious and most careful consideration. I fear I may have tired you. I will only trespass further upon your attention, while I say a word or two to the boys; and first of all, to those who have been successful in carrying off the beautiful prizes which they have received to-day. I congratulate you upon the victory you have won. No doubt you have worked very hard during the past year. I am sure you are well satisfied to-day that you did so, because you now reap the reward, not only in the beautiful prizes awarded to you, but in the approbation of your teachers and friends, all of whom are delighted that you have done so well. I hope you will persevere in the path of duty, and go on to effect still higher achievements. To those who have not been fortunate enough to carry off a prize, I would say, do not despair, do not be discouraged. Try again—resolve well and persevere, and success will yet attend you. There is one feature in this day's proceedings, which has pleased me very much, and that is, the generous spirit which has been manifested by the boys who have not received prizes, towards those who have. I was much pleased with the generous cheers with which the unsuccessful boys hailed the victors; they gave them quite an ovation. This showed that they do not envy them their prizes. It showed also, that the training of this school is what it ought to be, as regards unselfishness and manly kindness. I hope and trust that all of you, both the successful and the unsuccessful ones, will go to your homes and have a happy holiday, and return again to school determined to work still more if needs be. Ladies and gentlemen, I thank you all most sincerely for the very patient hearing you have given me, and in conclusion, I wish all the boys happiness and prosperity to the end of their lives.

Bro. Browse said: Brother chairman, ladies and gentlemen, it now becomes my pleasing duty, as chairman of the House Committee, at the present time, to propose that which I am sure must be the highest and greatest of all our pleasures to-day, that of presenting a cordial vote of thanks to our excellent and worthy Brother Shaw, Deputy Grand Master of West Yorkshire, who has so kindly presided here to-day, to give the prizes to those boys who have so gloriously attained them. Bro. Shaw, I am pleased to tell you, is in every respect perfectly satisfied and pleased with this Institution and its management. A greater compliment cannot be paid, I am sure, to a body of men who have such an establishment under their charge, than his approbation. The House Committee, I believe—nay, I may say I am certain—are most handsomely repaid for their labours of love in discharging the duties that devolve upon them by the approbation expressed by our very excellent and worthy Bro. Shaw. He has been pleased to tell you that the brethren in Yorkshire and Lancashire will help us to cancel the debt now existing upon the Institution. It removed a large amount of anxiety from us when he almost pledged himself that East Lancashire and West Yorkshire would undertake to redeem two-fifths of that incumbrance. I feel that I am only speaking the sentiments of Freemasons generally, when I say that the debt will shortly be paid, in consequence of the very excellent pledge we have this day received the assurance of. That being the case it is only necessary for me to return on behalf of the House Committee, and the ladies and gentlemen here assembled, their best thanks to you, Sir, for the honour you have done us in coming here, and the high and complimentary address you have been pleased to deliver. We all feel greatly indebted to you. Having witnessed the progress of this school, I can bear testimony that its prosperity has been such as must be satisfactory to all who are interested therein. It has been specially so to me, and I entertain no doubt to the whole of the gentlemen, upon whom the management devolves. You have been pleased, Sir, to express your approbation of the manner in which this establishment has been conducted, and of the endeavour of the House Committee to provide something for the boys when they shall leave the Institution, and no longer be under our charge. The General Committee, as well as the House Committee, and all engaged in the management of the Institution, have felt most anxious on this point that there should be placed at their disposal certain funds adequate to the necessities of the boys when they leave the school, until they can in some measure provide for their own maintenance. I hope that the proposition which is now before the Grand Lodge will be successful at all events to some extent, and that funds may be raised for this purpose. I am sorry that the duty of expressing these feelings to you has not fallen into abler hands, but I am sure that there is no man who can give utterance to them more sincerely.

The Chairman briefly but suitably acknowledged the compliment. Thanks were not due from this company to him, but from him to them, for the opportunity offered him of expressing his deepest regard of this noble Institution. He had been delighted to see these fine boys coming up to receive the handsome rewards of their diligence, and altogether, he regarded this as one of the most gratifying spectacles that could possibly be presented. Three cheers were given by the boys for the Chairman, on the requision of Bro. Browse, and three cheers for the Head Master, at the suggestion of the Chairman.

THE COLLATION.

At four o'clock the gymnasium was crowded with an elegant company of ladies and gentlemen, who sat down to a sumptuous entertainment under the chairmanship of the President of the day.

The Chairman having proposed the health of "the Queen," the toast was responded to with due loyalty.

The chairman then proposed the health of the Worshipful Grand Master of England, the Right Honourable the Earl of Zetland. His lordship had now sat upon the throne of Freemasonry for nearly twenty-five years, during which period it had prospered to a degree previously unknown. Never was Fremasonry more flourishing than it was that day; and to that prosperity the Earl of Zetland had contributed in the greatest degree. His lordship had now attained a great age, but, notwithstanding, he was very active in supporting the interest of the Craft. In laying the foundation stone of an asylum in Yorkshire recently, he insisted upon walking four miles, through an open way, although a chariot was placed at his command.

Bro. Perkins, in proposing the health of "the Chairman," expressed his sorrow at not having been able to be present at the distribution of prizes; but from information he had received, he knew that Bro. Shaw had performed his duties in that department in a way which elicited the highest praises of the Committee and friends. That gentleman came from a province of England which all Masons were proud of, the West Riding of Yorkshire, the brethren of which supported every Masonic charity in the most generous manner. A great number of the Yorkshire brethren came to the metropolis, not as provincial but as London men. As the Chairman represented Yorkshire, he represented the best supporters of the Masonic charities, and, therefore, they were bound to drink his health with the greatest enthusiasm.

The toast having been drank with every demonstration of applause,

The Chairman, in responding, expressed his heartfelt thanks for the high honour conferred upon him. To have been there that day be felt to be not so much a personal honour as a compliment paid to the West Riding of Yorkshire, with which he was associated.

The toast of "The Ladies" was then drank, and responded to by Bro. Raynham Stewart.

Upon the departure of Bro. Shaw,

Bro. Browse was voted to the chair.

Bro. Stewart proposed "The House Committee," coupled with the dame of its chairman Bro. Browse.

The chairman proposed the health of the secretary, Bro. Binckes, to whose great exertions the rearing of the noble building in which they were assembled was almost solely attributable. Whilst it pleased Providence to place him at the head of the institution it would be certain to flourish.

The toast was drank with enthusiasm and appropriately acknowledged by Bro. Binckes. He said the number of friends assembled that day was greater than at any preceding anniversary festival. He thanked them most sincerely for this attendance and for the considerate indulgence extended under difficulties arising from a plethora of success. Nearly 400 were present instead of 250 as expected, and for whom accommodation had been provided. There were two classes of difficulties —those arising from success, and those occasioned by failure. The latter depressed, the former only stimulated exertions to meet and overcome them. Next year considerably increased accommodation would be provided. He hoped all had derived gratification from their visit, and he rejoiced at seeing the institution so popular as to draw together such a glorious gathering as they that day witnessed.

The health of the Rev. Charles Woodward, the Chaplain, Mr. Farmer and the press, and other toasts, having been drank and duly acknowledged,

The company proceeded to the school-room to witness the dramatic selections given by the pupils; the dresses and accessories of which had been kindly provided by Bro. S. May; and the musical arrangements for which were carried out by Bro. James Weaver.

At eight o'clock the dining-hall opened as a ball-room, and Terpsichore held sway for the remainder of the evening.

MIDDLESEX.

ROYAL UNION LODGE (No. 382).—A meeting of this excellent lodge was called for at half-past three o'clock, on Monday, the 13th inst., by Bro. James Glaisher, W.M., *F.R.S.*, &c. This being the first meeting held in the new Masonic Hall, Belmont-road, Uxbridge, a very large attendance of brethren took place. The following being present:—Bros. James Glaisher, W.M.; Magnus Ohren, S.W.; — Fehrenbach, J.W.; Coulton, S.D.; King, as J.D.; Lonsdale, I.G.; Claisen, P.M., Treas.; Coombes, P.M., Hon. Sec.; Bonner, S.; T. A. Adams, P.G. Purst.; Weedon, Wirtzfield, and Horsley, P.M.'s; B. S. Swallow, Webb, Jordan, Hatfield, Jennings, Green, T. C. Swallow, Woodward, Hawkins, Live, Limbert, Booker, Dean, J. L. Coulton, Loeve, Holliday, Surville, Lloyd, French, Lucas, and Davis. Visitors, Bros. W. Smith, *C.E.*, P.G.S.; Lovegrove, 491, Jersey; Dyte, P.M. Robert Burns (No. 25); Ash, Manchester, and Moody, Confidence Lodge. The minutes of the previous lodge meeting were read and confirmed. The lodge was then opened in the second degree, when Bros. Green and Swallow were questioned, when the lodge was opened in the third degree, and Bros. Green and Swallow were raised to the degree of Master Mason. The lodge was then resumed to the first degree, when Bros. Jennings and Woodward were questioned, and when the lodge was opened in the second degree Bros. Jennings and Woodward were passed as Fellow Crafts. The lodge was resumed to the first degree, when a ballot was taken for five gentlemen, viz., Messrs. Davis, French, Surville, Lucas, and Lloyd, and as it was unanimous they were all initiated. In consideration of the very great interest taken by Bro. W. Smith, *C.E.*, P.G.S., in the Royal Union Lodge, and of his having recently made some valuable presents to the lodge, and also from his having assisted at the resuscitation of this lodge in the year 1860, it was proposed by Bro. Magnus Ohren, S.W., and seconded by Bro. Wirtzfield, P.M., "that Bro. W. Smith, *C.E.*, P.G.S., P.M. of Lodges, Nos. 26, 33, 840," be an honorary member of this lodge." It was put and carried unanimously. Bro. Horsley brought forward his motion, "That no member, in arrear in payment of their lodge subscriptions and dues for the last preceding year, be allowed to sit down to any banquet until the arrears are paid up," which was seconded by Bro. Magnus Ohren, S.W., and carried unanimously. Bro. Groome having tendered his resignation, it was received with regret. Nothing further being offered, &c., the lodge was closed with solemn prayer. The brethren abjourned to banquet at the Chequers' Hotel.

HE that would be agreeable in society, must possess confidence in his ability to do so.

PROVINCIAL.

BERKS AND BUCKS.

WOLVERTON. — *Scientific Lodge* (No. 840).—The usual monthly meeting of this lodge took place on Saturday, the 18th instant, at the Victoria Hotel, Wolverton. Bro. F. R. Webster, W.M., presiding, supported by Bros. Meadley and Roebuck, P.M.'s, and G. Sutcliffe, S.W.; J. Butcher, J.W.; R. Ring, Treas.; R. Chibnell, Tyler; and the following members—W. Webb, W. Carrier, J. Hicks, &c. The lodge having been opened in the first degree, in accordance with ancient custom and with solemn prayer, the minutes were read and confirmed, and the usual business was transacted; after which the W.M. proceeded with the business of a lodge of instruction, the duties of which being ended, the lodge was closed in proper form.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular monthly meeting of this lodge was held in the George Hotel, on Wednesday, the 8th inst., at seven o'clock. Bros. J. Newman, W.M., presided, supported by Bros. Rix, S.W.' Eustace, J.W.; Jenkinson, S.D.; Calthorpe, J.D.; Donnelly' I.G.; Crick, Sec., Visitor, Bro. Becker, P.M. 61. The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The Secretary (*pro tem.*) read a summons for a Grand Lodge of Emergency on 1st July, and the annual report of the Royal Masonic Benevolent Institution. The W. Master stated that Bro. Carnegie, P.M., was unable to attend owing to his being at the sea-side. A ballot was then taken for Bro. W. J. Gill, Colour Sergeant 41st Reg., which proved unanimous in his favour. Proposed by Bro. Eustace, J.W., seconded by Bro. J. Newman, W.M., and carried unanimously, "That a Past Master's jewel be presented by the United Lodge to Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec., for his valuable and unremitting attention to the interests of the Lodge." Bro. C. O. G. Becker, P.M. 51, delivered an interesting and instructive lecture on the symbolic character of the first degree. Proposed by Bro. Rix, S.W., seconded by Bro. Jenkinson, and carried, "That a vote of thanks be given to Bro. Becker for his excellent lecture." Some other business having been transacted, the lodge was closed in peace, harmony, and brotherly love.

NORTH WALES AND SHROPSHIRE.

ANGLESEA LODGE (No. 1,113).

Presentation of Testimonial to the V.W. Bro. John Cole Fourdrinier, I.P.M., P. Prov. G.W., &c.

(*Continuation of Report.*)

V.W. Bro. Bulkeley Hughes: I am now going to propose to you an un-Masonic toast, but it is one which comes to the heart of every Welshman. We are all aware (and I hope many of you were witnesses) of the reception of the Prince and Princess of Wales at Caernarvon. I am quite satisfied of this: the reception was not only grateful to the feelings of the Prince of Wales, but I am assured it was pleasing to his august mother, our gracious Sovereign. Although I am sorry to say at the present moment the Prince of Wales is not a Mason, we may live in hope that, as his royal relatives were all distinguished members of the Craft, he may follow their good example. It is not for me, an humble individual, although Master of this lodge, to say I have any influence to induce him to become a Mason, but I can assure you it shall not be my fault if he is not a Mason before twelve months are over. With these few prefatory observations I drink the health of the Prince of Wales, of his amiable Consort, who, with her charming and benign countenance, gratified the Welshmen and Welshwomen with her presence at Caernarvon; and the rest of the Royal Family.

Song and Chorus—"God bless the Prince of Wales."

The W. Master: The next toast is that of "The Guider of the Craft, the Grand Master of England." It may not be known to many of you, that only a short time back the anniversary festival of the Grand Lodge of England was held in the metropolis, on which occasion the Most Worshipful Grand Master was re-installed in that honourable and responsible position for the twenty-fifth time. Though he is now not only an old Mason but an old man, I am sure of this, we have good reason to respect and honour him, because since the lamentable loss we experienced on the death of our royal patron, the Duke of Sussex, no man before or after could have performed the duties of Grand Master with more energy, zeal, and devotion than the Earl of Zetland.

"Prosper the Art."

Song—"Mr. Noah," Bro. Charles Darbishire.

The W. Master: I approach the next toast with somewhat of diffidence, as it includes myself. Apart from self, we should be greatly remiss in our duty as members of the Craft did we not acknowledge and drink the healths of the R.W. Provincial Grand Master of North Wales and Shropshire, of the R.W. the Deputy Provincial Grand Master, and the officers of the Provincial Grand Lodge. I will say nothing of the unworthy subject who addresses you as as immediate officer, but I am sure that those, irrespective of myself, whom the Prov. G. Master has appointed, must give satisfaction to the province. We are all aware of the zeal, determination, energy, and desire to further everything relating to Masonry of our dear Bro. Sir Watkin Williams Wynn, and I do think there could be no better proof of his anxiety to do justice to you, than in nominating the very humble individual who now addresses you as the Senior Grand Warden of the province. To him I might say I feel grateful, and I do so on your account; as I said in lodge, so I say here, it is not so much to the individual as to the lodge that he does the honour. We have experienced many favours at his hands, and I will give you "Health, long life, and prosperity to him and to his house," and I hope, with sincerity, that he will still have an heir to Wynnstay. Permit to say that Sir Watkin, like myself, considered we were bound to do honour to the first visit of the Prince of Wales to Caernarvon, and that alone was the cause of our absence from the last Provincial Grand Lodge, I give you "The Health of the Provincial Grand Lodge, Deputy Provincial Grand Master, and of the past and present Grand Officers of the province," coupling with the toast our excellent, revered, and respected Bro. Dr. Goldsbro.'

"Prosper the Art."

Song—"The Shepherd of Aberdovey," Bro. Pritchard.

Bro. Goldsbro' returned thanks for the Provincial Grand Officers.

V.W. Bro. Fourdrinier: You are of course aware that I am about to propose "The Health of the Worshipful Master in the chair." Few brethren pass through the duties of the chair without feeling and knowing what a burden of responsibility rests upon the head of the W. Master. I should ill discharge the duty I owe you by speaking of a brother whose merits are so well known to you all; not only in this county, but wheresoever he goes, there is but one sentiment, and that is love, affection, and esteem. We, as a lodge, have great right to congratulate ourselves upon his accession to office. He has ruled and will continue to rule the lodge to our satisfaction. I pray you be upstanding and drink the health of our Worshipful Master.

Chorus—"Prosper the Art."

Bro. Bulkeley Hughes: If I am to judge from the enthusiasm with which you have received my health, I should say that I do stand in a proud position this day as your Master. I know and feel and believe that the enthusiasm with which you have greeted me, and I am satisfied that your acclamations are sincere, and that you mean them. I am no dissembler myself, and during a long course of years I hope I have not shown myself such. I have endeavoured through evil and good report, to show myself worthy of the station to which it has pleased God to call me. I have likewise endeavoured to prove myself a good Mason. I know I have many short comings (as have all), still whatever they may be, they are not of the heart but of the head. Brethren, this has been to myself a proud day; I have looked forward to it with indescribable delight; and I have reason to believe we have succeeded, and that the grand object of this evening has been pleased and gratified with what he has received. I know well it is a proud distinction for a man like myself to stand here as the W. Master of a lodge, and to be enabled to do honour to whom honour is due; to the excellent worthy, and deserving object and recipient of our kindness. It has been well said by an esteemed brother—"I always found him to be an *earnest* and good man." Let me remind you that through his instrumentality we are placed here as members of the Anglesea Lodge. I know it requires great labour, energy, and perseverance to establish a lodge, still I say (under the correction of those senior to myself in the Craft) it is not alone the establishing of a lodge, but the trying to support it, and I ask you whether this lodge has not been supported by my worthy and revered friend on my left? He has always come forward in whatever situation required energy or exertion, not only here but elsewhere; even in his presence, I wish I could say one-half of what I really feel, and what you also feel on this occasion. He has not received from us half the desserts which ought to have been showered upon his head. Before I conclude, let me call to mind one circumstance that speaks volumes in favour of my friend on my left, and of one also who though in humble station in the lodge, is respected by every member. The document I hold in my hand will show that his heart is in the right place, and though small his means, his inclination was great: "Dear sir and brother, I humbly beg leave to tell you that I have paid to the cashiers of the National Provincial Bank of England, ten shillings and sixpence, as my mite, only regretting that it is not in my power to subscribe as many pounds." Brethren, that comes from our old friend, the Outer Guard, a man whether as one who has braved the foes of his country, or as a brother Mason, bears the impress of a gentleman. He bears the impress, too, of his country's service and of the honours given to him, even in civil life, as it may be termed. Let me tell you he is a Past Master, and one of those whom we have reason to respect. I am confident I should have been remiss in my duty, and should have been blamed hereafter by my excellent brother on my left, had I not expressed his impression of this humble mite on this occasion. I will now give you a toast, and I hope you will receive it with that cordiality and friendship we have evinced towards the Immediate Past Master of this lodge, on all former occasions. "Health, long life, and prosperity to him wherever he may go, may he not only continue a member but also a constant attendant of this lodge."

"Prosper the Art."

Song—"The good Saint Anthony," Bro. Hathaway.

Bro. Fourdrinier: Brethren, my feelings interfered so seriously with me, that I very inadeqately expressed my thanks to you in the lodge for the very great compliment and kindness I have received from you. I receive this mark of your affection and esteem with that respect which you would wish me to feel for any anything at your hands. I do desire on all occasions to work for the good of the lodge, and when success crowns the efforts, the reward comes with the exertion, and one is delighted and happy. I must now be permitted to say I was not in any way aware that our Bro. D.——— had either been made acquainted with what was going forward in the lodge, or that any contributions had been received. I may challenge for Bro. D——— that high estimation and that meed of praise which the proudest of the proud would not be too proud to receive. I think it is a proof of the universality, the depth of feeling, the propriety, the true use, sense, and meaning of the Craft, to find evidences such as this cropping out accidentally. I feel (if possible, and I may be allowed to say so without derogating from any brother) that this is the highest compliment of all. I pray you, brethren, not to believe me ungrateful to think so much of testimony such as that coming from our good Bro. D———. It tells so much for Masonry, and for the effects which Masonry has upon men's minds. It shows (although the world may say we meet only for convivial purposes) what Masonry really is, for I take it to be perfectly clear from what we have seen and known of each other, the same principles would animate each, and not alone, when the Immediate Past Master is the recipient of your kindness. Wherever a good object is to be obtained, it would be carried out by all with universal and good feeling, and the beauty of our principles would be equally manifested. As our Bro. D——— may not have heard it, I have felt it my duty to record the great appreciation the lodge at large has of his conduct, and of the feeling entertained towards him on all occasions, as a meritorious and devoted assistant competent to every duty, and whose behaviour to all of us is such as none can surpass. He has endeavoured to accommodate himself to every position, and we hail him as a most valued assistant and friend. For myself, believe me, I am gratified to-day; I do feel most intimately, most deeply, what has occurred, and I pray you to believe, if I have not succeeded in conveying the sentiments, that they are most deeply felt.

Song, Bro. Darbishire.

Bro. Bulkeley Hughes: In all societies, Masonic or otherwise, we notice gratefully the presence of strangers who honour us by visiting us. I am very proud that we have amongst us this evening many whom we can call strangers, yet brethren. I hope, from what has occurred this evening, they will consider it their duty and their pleasure, as brethren, to be no longer strangers to this lodge. We are an united body, small but strong, strong in energy, strong in devotion to the good cause of Masonry, and I think we have evinced this to-day. I trust our visitors have been gratified with their reception, and that they may likewise, at some future period, re-visit us and receive that friendship and brotherly love which it is the province, the wish, the desire, and the interest of all Masons to preserve. We have visitors here from the Saint David's Lodge; from the resuscitated and Royal Segontium; some from the St. Tudno's; and from other lodges, and I trust that it will be in their remembrance that we have met together to-day to do honour to him who sits on my left, and thereby to do honour to ourselves. It is to the interest of Masonry that we should assemble as frequently as convenience can afford, and I trust that occasions of this kind may be an inducement for our brother visitors to come again, and that each will lend a hand to keep up that good fellowship and unity which ought to be, as it is predominant among Masons. Grateful as I feel, those connected with this lodge unite with me in tendering our thanks to them for visiting us this evening. I couple with this toast the Worshipful Master of the Saint David's Lodge, Bangor.

W. Bros. E. R. Thomas, William Swansborough, and Ellis Roberts respectively returned thanks as visitors.

Bro. W. Hughes, S.W., proposed "The Health of Bro. Past Master Michael," and alluded in complimentary terms to high grades in Masonry.

Bro. Michael returned thanks, and gave an interesting outline of his experience in Masonry at home and abroad.

The W. Master: We all know that much as is expected from the Master, much is also expected from the officers. Having had the experience of another lodge, I must say I am particularly fortunate in the appointments I made in this. I state with great gratification that the officers have performed their duties punctually and efficiently. Of my Senior Warden I have to speak with great thankfulness for the diligent, effective, and zealous way he has done, and I am sure will do his duty, and I look forward with satisfaction to the day when I hope to see him in the chair which I so unworthily fill. To my Junior Warden I am likewise specially indebted, considering the variety of offices he has filled in addition to that of Chaplain, he has fulfilled his duties, most effectively. My Senior Deacon is prevented from attending through illness, but my Junior Deacon I have to thank for his attendance; he has risen from the position of I.G., and I shall hope to see him in this chair. I am sure of his zeal and desire to make himself a good and effective Mason, and that he will on all occasions do his duty. My Inner Guard was pleased to tell me he was gratified in having that lower appointment. I have risen from that station myself to the proud distinction of being not only your Master but of being also the Senior Warden of the province. I say to you, brethren, follow the course which an old man has been proud to do, do your duty in that station to which you are called, and you may be quite assured you will not only give satisfaction to your own conscience but to your brethren also. To the kindness of my Immediate Past Master we are deeply indebted, and to the Treasurer, who will at some future day inform you that our funds are in a very satisfactory state. I give you "The Health of our Senior and Junior Wardens and other Officers of the Lodge," and thanks from myself and from us all for their time, attention, and attendance.

Bro. William Hughes, S.W., returned thanks on behalf of the officers.

Bro. Fourdrinier: The Worshipful Master has allowed me to propose the toast of "The Honorary Members of this Lodge," and the brethren have the pleasure to see that we have two present to-day; and as you know that Bro. Dr. Goldsbro' and Bro. Dr. Roden have more than once assisted us in the working of the lodge, it would be childish in me to attempt to call your attention to the services of those brethren because they are matters of history in the Craft. There is not a Mason in this province, in that of Warwickshire, or within a hundred miles of Birmingham, but is acquainted with the merits of those brethren. For our good friend, Dr. Roden, it may be simply said, wherever the call of Masonry is made there he goes. Dr. Roden is one of those men who has, during his sojourn, done more work in the Craft than many a half dozen men, because he has felt it to be his pleasure and duty to offer instruction;

to place his house, time, and talents at the disposal of any brother who might come, in his great desire for the promotion of the Craft. I will not say further in his presence, but of Dr. Goldsbro' we know throughout the province of his anxiety for the Craft. He has come from London to Welchpool to institute and work that lodge, of which he was the first Master for two successive years, and was honoured by the Provincial Grand Master's appointing him Senior Grand Warden of the province, and I may perhaps be permitted to state a fact unprecedented in the history of the province. Dr. Goldsbro' has never been once absent from the meetings of the Provincial Grand Lodge from the moment he became connected with this province, extending, as it does, from Holyhead to Ludlow, in Shropshire. He has never been found wanting. I am sure I may appeal to your own experience in what he has done for this lodge. He consecrated this lodge, and from that time to this I have felt and known how learned and how great a master of the art he is; yet he has not scrupled to take the lowest office in this lodge. This very day he did the office of a Deacon, and if tomorrow an Inner Guard were required, he would willingly perform that duty. I have endeavoured very often to give a slight sketch of the merits of these two brethren, our honorary members, and I regret that the great distance prevents their attending upon many occasions. I should be doing an injustice did I not propose to you their healths and, simply as honorary members, that we may not be deprived of the honour and the pleasure of listening to to the easy flowing speeches and the sentiments of both those brethren.

Musical honours.

Bro. Goldsbro' having returned thanks,

Bro. Dr. Roden said: I told you before, on a former occasion, I did not see what entitled me to be classed in this toast; I have done one or two little things, but not as to entitle me. I said then, and admit it now, I shall always esteem it the greatest distinction. I was elected in No. 43, Birmingham, in which lodge I worked for some years, and I may say did some good there. You have conferred great honour upon me here, and you may depend upon this I shall continue to take a great interest in this lodge. I was delighted to hear of the preliminary steps for its formation. The more in number the lodges, the less there is of narrow-minded jealousies, and you will always find, the more the Masons the better you do. In the town of Birmingham, with two hundred thousand inhabitants, there were but four lodges, and when it was proposed to open a fifth the opposition was immense, and it was thought it would swamp the rest. Now there are thirteen lodges—not only so, but where they had but forty members, some of them have now as many as one hundred and fifty each. We founded a lodge of instruction, and the progress was due to the teaching of Masonry and propagating its principles. The spread of Masonry from that time has been wonderful. I will say no more about myself, but allude to the business which brought us together this day. *One* brother might suppose that enough had been said about it; if any brother does suppose that enough has been done in honour to Bro. Fourdrinier, he would alter his mind when I state that upon a few such men as he the existence of Masonry depends, therefore, *à fortiori*, the Craft itself. It is to such men that Masonry owes everything. You must all feel that without the guidance and advice of the practised Mason, and of one who is in earnest, and with unselfish feeling sacrifices his time, talents, and energies to Masonry (and it is to such men only that lodges can look) it is perfectly clear, I do not detract from any brother, if you have not any one to guide you, your lodge cannot go on. It is on occasions like these that a lodge has the opportunity of making some little recognition, and I do say this lodge has done itself an honour, and even more honour that it has done to him. He could have done without the honour, but the lodge could not afford to pass it over. For the invaluable services of Bro. Fourdrinier I say the lodge has not neglected its duty in making the recognition it has done to-day. Had it been more or less, our brother would have the same feeling on his mind, not the more this, that, or the other, but that his services have been acknowledged. I do congratulate you on what you have done, and upon this very successful meeting. It is a great distinction to see the number that have come to do honour to him; to see that some forty Masons have come expressly for the purpose of acknowledging what they owe to him. Brethren, I augur well for you because you seem to know what is due to merit, and because you have done so well. I believe firmly there is a good prospect for the Anglesea Lodge.

Other toasts were given and responded to at length, the brethren, warned by the knowledge that the railway train, like Father Time, waits for none, retired highly gratified with the events of this, a truly "red-letter day" in the history of the Anglesea Lodge.

SUSSEX.

BRIGHTON.—*Yarborough Lodge* (No. 811).—A lodge of emergency was called for Saturday, the 18th inst., at seven o'clock, and which meeting took place on that evening within the Masonic Hall, in that portion of the Royal Pavilion which has recently been set apart for the purposes of Freemasonry by the Town Council. The lodge opened punctually at seven o'clock, according to ancient custom, with prayer, Bro. George de Paris, W.M., in the chair, supported by Bros. Burrows, Taffee, Woods, Bryce, *M.D.*, P.M.'s, &c., and by Bro. Griffith, S.W.; Molineaux, J.W.; Horsley, S.D., and numerous other officers and members. The business on agenda paper being the initiation of William Hepworth Dixon, Esq., which was proceeded with and completed. The passing of Bro. Duddell and the raising of Bros. Hawkins and Moore, The several ceremonies were ably performed by the W.M. The lodge having been resumed to the first degree, and the usual questions asked, some conversation ensued as to the arrangements for catering for the wants of the brethren during refreshment in the coming season, when the board of P.M.'s undertook to form a committee to whom that duty would be delegated, as the various lodges would have an opportunity of arranging with a messman or contractor who could use the extensive and convenient kitchens belonging to the Royal Pavilion, which had been put into perfect order; it was proposed that each lodge should have at its disposal a suitably large stock of wine, of qualities selected by its committee, and that the contractor should send his cellarmen on each lodge night, The new rooms and the proposed arrangements gave general satisfaction to the members present. The lodge was then closed with prayer, and the brethren adjourned to the adjoining dining-room, where they partook of refreshments.

SCOTLAND.

ROSS AND CROMARTY.

STORNAWAY.—*Lodge Fortrose* (No. 107).—The ordinary monthly meeting of this lodge was held on Friday, the 3rd inst. Bro. Norman Mac Iver, took the chair of K.S. at b.t. The attendance of members was not so numerous as would be expected, considering that part of the ordinary business was to hear the report of the house repairs committee. Bro. Chisholm, Treas., intimated that the contractors, George and M. Mac Kenzie, had failed to finish their contract, the platform and windows being still unfinished. Bro. Chisholm obtained the sanction of the lodge to retain what wood and other material, belonging to the contractors, remained in the house. On a motion by Bro. Neil MacLean, the hearing of the Treasurer's account with the contractors was put off for a month. Bro. Craig, in a few appropriate remarks, gave notice of a motion for holding special lodges of instruction for the benefit of the young members. The labours of the Crafts were brought to a close by the initiation of Bro. T. Clark into the mysteries of Freemasonry in due form, according to ancient custom. The lodge was thereafter duly closed with prayer in peace and harmony, the R.W.M. not forgetting other regular lodges.

ROYAL ARCH.

METROPOLITAN.

BELGRAVE CHAPTER (No. 749).—An emergency convocation of this chapter was held at Anderton's Hotel, Fleet-street, on Wednesday, the 15th inst., at which the following companions were present:—Comps. W. Ough, A.G.P.P.Z., Treas., as H.; H. Gerrod, M.E.Z.; Dr. H. Johnson, J.; W. Bourne, Scribe E.; G. Pymm, Scribe N.; G. W. Porter, Prin. Soj.; Dr. T. E. G. Edwards, 1st Assist. Soj.; Lefeber, G. Knight, W. Johnson, &c. Visitor, Comp. F. Walters, P.Z. and Scribe E. 73, Scribe N. 169, Scribe E. 176 and 619. The chapter having been opened in due form with solemn prayer, the minutes of the last convocation were read and confirmed. Bro. G. Bushby already balloted for, being in attendance, was introduced and exalted in the M.E.Z.'s best style. Comp. Johnson delivered the historical lecture; Comp. Ough the symbolical lecture; and the M.E.Z. the mystical lecture. The whole ceremony was most admirably performed, and the companions present were warm in their expressions of approbation of the working, from the beginning to the end. This concluding the business the chapter was closed with the usual solemnity, and the companions then repaired to the banquet table, which was laid out and ably superintended by Comp. Smith, to the entire satisfaction of all present. The usual toasts having been done justice to, the M.E.Z. rose and said that it had been a very pleasing duty to him that day to exalt so worthy a companion as Comp. Bushby, who he knew was a most distinguished member of a most celebrated lodge, the Caledonian, and he hoped that he would never regret being exalted into Royal Arch Masonry. Comp. Bushby in replying, lamented that from unavoidable circumstances, he had been prevented from attending the chapter when elected, and he had travelled that day from Lewes, on purpose to be exalted, and he assured the companions that nothing had made a greater impression on his mind than the remarkable lucid style and the great impressiveness of his exaltation, and concluded by observing that it must be a greater distance than Lewes to keep him from the chapter. The M.E.Z. then proposed "The Health of the only visitor, Comp. F. Walters," and said that he had had the pleasure of knowing him as a hard worker for many years in Arch Masonry, and he hoped that he would be a constant visitor of the Belgrave Chapter. Comp. Walters, in returning thanks, said that he had visited many chapters, but he had never seen the duties of every officer so ably performed as he had that evening, and concluded by passing a high eulogium upon the M.E.Z. Comp. Ough then proposed "The Health of the M.E.Z." and remarked *en passant* that had it not have been for their M.E.Z., coming forward as he had done to fill the second chair at a critical moment, on the formation of the chapter, he doubted if the Belgrave Chapter would then be in existence. Comp. Garrod said he was deeply grateful to the companions for the kind expression of their regard to him, and anything that he could do for the welfare of the Belgrave Chapter should be done with the greatest pleasure. The M.E.Z. then rose to propose "The Health of H. and J." Comp. Johnson returned thanks, and said he hoped to give the companions as much satisfaction in the third chair as he had done in his late office. The health of Compe. Bourne, E., and Pymm, N., with that of Comp. Porter, Prin. Soj., and each having briefly responded, the usual toast brought a most agreeable meeting to a close.

KNIGHTS TEMPLAR.

KENT.

WOOLWICH.—A Provincial Grand Encampment of Masonic Knights Templar was held on Friday, the 17th inst., at the Masonic Hall, William-street, by the Prov. G. Commander for Kent, Col. Clerk, R.A. The Grand Encampment was formed, and upon the muster roll being called and the various Knights present answering to their names, the usual ceremonial of opening and invocation took place, Captain R. N. Philips acting as Prov. G. Prelate. When the encampment had been opened and the minutes of the last Provincial Grand Encampment were read, approved, and signed as correct the Prov. G. Commander then proceeded to appoint his officers for the ensuing year as follows:—Sir Knts. W. Smith, *C.E.*, as D. Prov. G. Commander; J. J. Forrester, as D.G. Prior; Captain J. G. Sandeman, as Prov. G. Prelate; W. Taylor, as 1st Capt.; G. Cockle, 2nd Capt.; P. Laird, as Chancellor; G. W. Taylor, as Treas.; J. P. Thomson, as Dir. of Cers.; J. Forrester, as Capt. of Lines; T. Harrison, as Std. Bearer; J. Ried, as Org.; Capt. F. Lamert, as Sword Bearer; and Frater J. Henderson, as Equery.

MASONIC FESTIVITIES.

METROPOLITAN.

THE OLD CONCORD LODGE (No. 172).—Having just completed the hundredth year of its existence (the warrant having been issued in 1768), this lodge celebrated the interesting event by a summer festival. On Thursday, the 9th instant, a large party of ladies and gentlemen assembled in the grand saloon of the Crystal Palace, when the splendid suit of rooms and noble terrace were thrown open for their use. Dinner was served at five o'clock. The fact that 150 sat down when only about 100 was expected, speaks much for the prestige of the above lodge. The W.M. Bro. Chas. Waters, presided, supported by Bros. King, S.W.; Masterman, J.W.; Morrin, S.D.; and Lawson, I.G. We also observed Past Masters Sallust, Dixon, Corben, Swainston, Nicholson, Laughlin, P.M. and Chap., and Emmens, P.M. and Sec., and numerous visiting brethren accompanied by their wives and daughters. The worshipful chairman, in giving the usual and patriotic toasts, made a most feeling and eloquent allusion to the late almost miraculous preservation of H.R.H. the Duke of Edinburgh from assassination, which deeply impressed every one present. Our space will not admit our giving the different speeches in extrenso, but we must especially notice the excellent chaplain and worthy secretary for the appropriate and felicitous expressions, and also Bro. Thomas Beard for his happy response to the toast of "The Ladies." Pleasing vocalisation by Misses Poole and Alice Woolams, and Bros. Dawson, Parker, Fraser, and Woolams, greatly enhanced and enlivened the happiness of the day. At the conclusion of the banquet a very elegant party proceeded to partake of the pleasures of the dance in the grand saloon, which was quickly improvised into a ballroom for the occasion, and all appeared to enjoy themselves most heartily.

NEW MASONIC HALL, HALIFAX.

The corner stone of the new Freemasons' Hall now in course of erection in this town was laid with all the ceremonials of the Craft on Tuesday, the 30th ult. The site of the new hall is between two cross streets from Trinity-road to St. John's-lane, and immediately in the rear of Trinity-road Baptist chapel. The brethren of the two Halifax lodges assembled at the Town-hall, and then arranged themselves in procession.

They walked along Princess-street, up Crown-street and Silver-street, along Harrison-road, &c., to the site of the building, the band playing cheerful music along the route. Here a large crowd had collected, and a temporary wooden gallery erected upon so much of the building as was already wrought was partly occupied by ladies. The head of the procession having arrived on the scene, the brethren opened out right and left, and Bro. Sir Henry Edwards passed through them, taking his stand, surrounded by the principal members of the two lodges, the visiting brethren, &c., near the spot—the north-east corner—where the interesting and memorable ceremonial of the day was to be performed. The choir of Trinity church was likewise in attendance. Order and quietness being obtained,

Bro. Rev. H. Bedford Hall offered prayer.

The choir next sang this hymn:—

Behold how good a thing it is,
And how becoming well,
For brethren such as Masons are
In unity to dwell.

On friendship's altar rising here,
Our hands now plighted be;
To live in love, with hearts sincere,
In peace and unity.

The stone was then raised above its place by the workmen, the band playing the Old 100th. This having been done,

Bro. Franklin stepped forward to give an address to Bro. Sir H. Edwards, but, before doing so, said he ought to offer an apology for himself appearing to discharge that duty on that occasion. The duty devolved of right upon the chairman of the combined committee of the two lodges, Bro. John Fisher, P.M., P. Prov. G. Treas., but illness unfortunately prevented that gentleman from appearing there that day—a circumstance which he (Bro. Fisher) would regret even more than they would.

The address of the committee he would now read:—

"Sir and brother,—It is my privilege on this most interesting occasion to address you on behalf of the Lodge of Probity, 61, and the Lodge of St. James' 448, and to inform you of the circumstances which have led to the present gathering of the brethren of the Craft. These lodges, I need hardly tell you, hold important positions in the province of West Yorkshire—the Probity being the most ancient in the province, and the St. James' also taking ancient rank on its muster roll. For many years past there has been a strong yearning on the part of the brethren of the Craft to be possessed of a building in which their solemn rites and ceremonies might be conducted with safety and comfort; and to which every one of them might resort without being subject to unreasonable remarks from the outward world who are not Masons. Various efforts have from time to time been made by the brethren of the Lodge of Probity to accomplish that object, in which you have assisted; but they proved unsuccessful from causes not within their control. Ultimately, by the united action of both lodges, the brethren belonging to them being animated by the same Masonic spirit and good feeling, the structure of which the chief corner stone is to be laid this day was determined to be erected. It will devolve upon the architect to submit to you the plan, and to describe the intended building; but on behalf of the united committee of the two lodges, I may say that it has been designed with consummate ability; that besides embracing accommodation for all the Masonic requirements of both lodges, the arrangements for celebrating the festival of our order and for the personal comfort of the brethren have been amply provided for. It may indeed be said

We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one.

In carrying out this portion of the design the brethren of the two lodges have unanimously agreed that they could not select a brother who would with greater cheerfulness and with a higher sense of the importance of the task, undertake the important duty of laying with the usual Masonic rites the North East Corner Stone of this Masonic Temple than yourself; and in their names and on behalf of both lodges, I have now to ask you to perform it. The selection, I need hardly say, has been made, not from the high social position you fill in this great province and county alone, though that has had, as it ought to have, great weight with the brethren; but from your exalted position in the Craft; the interest you have taken at all times in its welfare and progress, the support you have so freely and liberally given to its various charities; extending the right hand of fellowship and brotherhood to those of your brethren in Masonry who have been in distress; and consequent upon all these, the affection and regard in which you are held alike by the brethren of this town and the Craft generally. Sir, I will conclude with the expression of a fervent wish that the Great Architect of the World may prosper you in this and all your other undertakings, and that health and happiness may attend you and Lady Edwards and your family. In assisting in this work may you feel that,

In silence mighty things are wrought,
Silently builded, thought on thought,
  Truth's temples greet the sky;
And like a citadel with towers,
The soul with her subservient powers,
  Is strengthened silently.

Bro. Harry J. Franklin then read the inscription engraved upon the brass plate to be placed below the stone, as follows:—

"On Tuesday, June the 30th, 1868, this corner-stone was laid by Lieut.-Colonel Sir H. Edwards, *M.P.*, P.M., P.P.S.G.W., in due Masonic form, in presence of the Worshipful Masters, Past Masters, Wardens, Officers, and brethren of the Lodge Probity, No. 61, and the St. James's Lodge, No. 448.

Bro. A. Roberts next read a list of the names of the subscribers to the building fund.

Then Bro. Keith deposited in a cavity beneath the stone a bottle containing coins and documents; this was covered by the brass plate already mentioned. Bro. Franklin then presented to Bro. Sir Henry Edwards a silver trowel suitably inscribed on behalf and in the name of Mr. Charnock, contractor for the works. The mallet used on the occasion was of rosewood, and had a silver plate let into it, upon which these words were engraven:—

"This mallet, used the 30th day of June, 1868, on the occasion of the laying of the north-east corner-stone of the Freemassns' Hall, in the Borough of Halifax, by Bro. Col. Sir H. Edwards, Bart., *M.P.*, P.M., P.P.S.G.W., was presented to the Lodge of Probity, No. 61, and St. James' Lodge, No. 448, by

"John Edwin Oates,
"B. W. Jackson, } Architects."
"W. H. D. Horsfall,

Bro. Sir Henry Edwards then proceeded to discharge his duty, the stone being lowered to its place while the band played a psalm tune called "The Last Wish." The stone was duly tried by the respective officers (with plumb rule and other the respective "jewels of their office") namely, by Bros. Edwin Walshaw, Dr. Elliott, and Scratcherd. They having declared the stone duly laid,

Bro. Sir Henry Edwards said: May the undertaking be conducted and completed by the craftsmen according to the grand plan, in peace, harmony, and brotherly love!

To which the brethren responded, "So mote it be!"

Bro. Sir Henry Edwards then strewed corn upon the stone as the emblem of plenty; wine as the emblem of joy; and oil as the emblem of peace. Mr. Horsfall submitted the plans of the building.

Bro. Sir Henry Edwards then (three hearty cheers having been given for him at the call of Mr. Jackson) addressed the assembly as follows:—Let me express my cordial thanks for the honour done me in this address from the worthy chairman of the committee, and for the distinction conferred on me in laying the foundation stone of this Masonic Hall, which will be a lasting credit to the two lodges of Probity and St. James', as well as to this important town and district. And let me especially and gratefully acknowledge the kind and friendly wishes expressed towards myself, Lady Edwards, and our family, which I sincerely reciprocate to you, Sir, to all the brethren present, and to those of this numerous assemblage who are not yet Masons, but I trust may soon be induced to join us. The interesting events of this day, and the ceremony in which we are now engaged are each well calculated to impress the mind of every person now present, and more particularly that portion of this assemblage which I have the privilege of addressing as members of an ancient and honourable fraternity. Mere forms and ceremonials have in themselves no value; but when they are used as accessories, or as illustrative of great and noble purposes, they become at once pleasing in their associations, attractive in their application, and beneficial to all within the sphere of their influence; and in this sense I desire to say to all present, who own allegiance to our noble craft, that I believe an important lesson of truth and morality may be drawn from the ceremony of to-day. In the rough and unshapely form of this stone, when it lay embedded in its natural cradle, there was an emblem of the mind of man in its primitive condition, when it was rough and unpolished as this very stone. Education and social intercourse, whereby every one may add grace and dignity to the faithful discharge of the duties of domestic and public life, has so changed the condition of mankind that mental progress and culture may be very fitly represented by the present form and condition of this stone; which, having by the skill of the operative mason become wrought and remodelled, is now rendered fit for the structure which it is intended to erect upon this spot. The rude mass has lost its incongruous features, and is now a perfect form—square, and of a true die. It is in strict accordance with the line and rule of the speculative mason, and from this moment becomes an important and interesting feature of the temple we are now but inaugurating. The stone, I allude to, has become the chief corner stone of the temple to be erected here, and it has now been laid in due form and with becoming solemnity, long may it remain to point the lesson I have so inadequately indicated! In one sense it may be said that our work is now done, but there still remains for one and all a sphere of duty in which our love for the Craft may be exercised with profit to ourselves, and by which the permanent interests of our institution may be most materially promoted. Under the protecting influence and blessing of the Great Architect of the Universe, the temple, whose chief stone is now laid, will in all human probability become the central point of attraction to the Masonic community in this district for many years to come. May the solemn rites and ceremonies to be celebrated within its walls, ever exercise their ennobling influence upon the minds and personal character of every member of our order, and become the chief instrument in promulgating the genuine principles and tenets of our noble institution to ages yet unborn!

Bro. the Rev. A. G. Bleasdale next offered up prayer.

The choir then sung the following verses:—

Great Architect of earth and heaven,
By time nor space confined,
Enlarge our love to comprehend
Our brethren all mankind.
With faith our guide and humble hope.
Warm charity and love,
May all at last be roused to share
Thy perfect light above.

Bro. Franklin again stepped forward and, addressing Sir Henry Edwards, said—I have now, on behalf of all the brethren here assembled, to return you our warmest thanks for so admirably discharging the duty of laying the north-east corner-stone of this building. This day, sir, will be memorable in the annals of the Craft in this province, since it will imprint for ever an indelible stamp on their proceedings, and will serve as a mark of the devotedness and sincerity of purpose of those brethren, who guided by the principles I stated to you in my former address, have by their united action endeavoured to extricate the Craft from the undignified position in which it has hitherto been placed in this important town. They will henceforth be enabled to celebrate their solemn mysteries and hold their high festivals in a building in all respects worthy of both, and of the great and noble objects which it is the aim and desire of all good Masons to carry out—the promotion of progress in all that is good, of instruction, of charity, so that it may be said—

Here, 'midst the ruins of thousands of years,
Unhurt, unchanged, Freemasonry appears.

Before I conclude I would take this the only opportunity I shall have of expressing in the name of all the brethren present our grateful and heartfelt thanks to "our sisters" who have graced the proceedings by their attendance. The ladies, it is almost, indeed quite, unnecessary to say, are at all times and on all occasions foremost in the cause of charity, the virtue which, in the course of these proceedings been so feelingly adverted to, and which I need hardly say is one of the grand leading principles of our ancient Order—

For Masonry, though hid from prying eyes,
In the broad world admits of no disguise.

Three cheers were given for the ladies, and Sir Henry Edwards made a humonrous address in reply.

Bro. the Rev. J. Hope also addressed the assembly and said "Behold how good and pleasant a thing it is for brethren to dwell together in unity!" Who does not feel the force and beauty of these royal words? Who, in this jarring and conflicting world, does not long for more harmony and peace? We answer fearlessly and confidently, "No true Mason!" It is one of the chief glories—it is one of the great boasts of our ancient Order—that the promotion of unity and agreement is the constant care of every Freemason. When brethren are united in one mind, thence discord and dissension flee away. But what are the means, let us ask, by which we hope and endeavour to promote this noble end? What are the principles which are to guide us in the cultivation of unity and peace? We answer again that we find them in the volume of the Sacred Law. There we do discover the source and mainspring of Masonic life. We are not ashamed or afraid to confess that our rules are founded on the Inspired Word of the Great architect of Universe and that the Divine Law is our own law. In proof and evidence of this fact, my brethren, have we not borne that sacred volume in our public procession this day, and does it not lie open before me at this present time? Surely it does. To it do we look for the principles which are to guide us in the promotion of that glorious unity and concord for which all good men yearn. In that holy volume it is written "Love as brethren; be pitiful; be courteous." So says Freemasonry. In that volume we are told, "My son, fear thou the Lord and the King, and meddle not with them that are given to change." "Honour all men; love the brotherhood; fear God; honour the King." So says Freemasonry. In the sacred law it is commanded, "Bear ye one another's burdens—to do good and to distribute forget not. Blessed be the man that provideth for the sick and needy." So, too, does Freemasonry. The Word of God declares, "Though I speak with the tongue of men and of angels and have not charity, I am nothing." "Charity suffereth long and is kind—charity envieth not—rejoiceth not in iniquity—but rejoiceth in the truth." So in like manner does Freemasonry. And if there be any other Divine precept connected with social and moral order, which we love to uphold, it is briefly comprehended in that saying, viz., "Thou shalt love thy neighbour as thyself." Such are the principles—such the virtues—which we find embodied in our ancient Order, and not only embodied, but also carried into practice, so far as we can hope to see them in this present imperfect state. All are brethren in Freemasonry. We recognise no distinctions save those which are involved in the primeval law of order The priest and the people; the prince and the peasant. the rich and the poor; the bold and the timid; are all united among us by the common bond of fraternal love. Just as in the glorious art of music we hear discordant notes blended together in one harmonious whole—so, too, in the mysterious art of Masonry do we behold men of conflicting interests and temperaments combined in one loving and united brotherhood. Did we say the "mysterious art of Freemasonry?" Yes, of a truth we did. We are free to confess that we have our mysteries. We lay claim to secrets of great worth and antiquity. Upon these it is obvious we cannot enter at the present, much though some of this audience might possibly desire it. Our fair sisters will grant us their generous indulgence in this respect. We are delighted by their welcome presence here to-day, and we assure them that there is not one of all our secrets which trenches on the duties which we owe to them—not one which takes aught from that homage of affection and regard which it is our pleasure and our pride to render. In conclusion, we will only add, let us who belong to the mystic art return from the joyous ceremony of this day resolved to carry out more earnestly the principles which we profess; and may it ever be said of us by the outer world, even as it was of the Christians of old, "Behold how these brethren love one another."

The verse to the Old 100th "Praise God from whom all blessings flow," was sung and the benediction having been pronounced by Bro. Hope, the pleasant proceedings came to a conclusion by the band playing the National Anthem.

Among the visiting brethren were representatives from lodges at Haworth, Hebden Bridge, Todmorden, &c., and also Bro. Harry Fraser, from the Cape of Good Hope (Good Hope, No, 863), and Bro. Captain Coates.

Subsequently the brethren dined together in the New Assembly Rooms.

The frontage of the new building will be to the east. The style of the architecture is Italian, the material stone, with ashlar worked front. The building will embrace a lodge room 46 ft. x 26=24 high, banqueting hall, 46 ft. x 26=14 high; instruction rooms, library and reading room, offices, and keeper's house. On the basement will be the kitchens and cooking apparatus; on the first floor the lodge room; and above will be the instruction rooms. The cost of the new hall, including site and furnishing, will be about £6,000.

Obituary.

BRO. SAMUEL COOK, BLAKELOCK, LOUTH, LINCONSHIRE.

Bro. Blakelock was initiated in the Apollo Lodge, Grimsby, in the year 1818, and worked under the presidency of the late Bro. Dr. Oliver in that lodge. In the year 1824 he removed to Louth, in which town he carried on a thriving business until a few years before his death, which melancholy event occurred on the 12th July in the 89th year of his age. Our late esteemed brother was a most zealous Mason and rarely absent from the duties of his lodge. He was one of the founders of the late Lindsey Lodge, No. 602, and one of the most ardent promoters of the present flourishing Lindsey Lodge, No. 712, which, in conjunction with Bro. Stephen Fowler (deceased), he opened and installed the first Master on the 11h of September, 1857. As a mark of the high esteem in which he was held by the members of 712 they fol-followed his remains to their last resting place at Fotherby on Saturday afternoon, July 18th, 1868.

BRO. ALFRED A. ROBLES.

It is friendship's painful task to record the untimely death of Alfred A. Robles, who was summoned hence on Monday 8th instant, between the hours of ten and eleven p.m., at the age of twenty-six years, leaving a young wife to deplore her heavy loss, and an infant twelve days old to whom a father's love will not be known. The object of this notice was born in St. Thomas, and during his brief career had by his industry and integrity won the affections of many. Four years ago he entered into the holy state of matrimony, and was evidently happy in the choice of his wife, alas! that death has rent asunder such bliss! Our lamented friend and brother was a member of the Masonic Institution, and attached to the Harmonic Lodge, No. 365, he held the office of J.G. at the time of his death. His remains were conducted to the grave with the honours customary among us and deposited in their narrow home "until the trumpet shall sound the resurrection morn!" Bro. Robles was faithful to the dogmas of our time-honoured institution, and had on various occasions evinced his attachment to the Craft. It is known to us that he ardently wished the prosperity of his lodge, and had repeatedly expressed the hope to see her on the pinnacle she deserves to stand—but it was otherwise decreed and he died ere the object was attained.

Bro. Roach, W.M. and Chap. of the Harmonic Lodge performed the last sad offices to our friend and did not fail in his orisons to impress the bystanders, that Masonry, pure and unadulterated is all sufficient to impress mankind that this temporal life is but a prelude to a more lasting and happy one. Our friend Robles now enjoys the reward he has earned on earth. Peace be to his soul! May his disconsolate widow, father, brother and sisters find consolation from on high, and may God in his all merciful dispensations bless them, and grant them a long and happy life.

Poetry.

THE WORSHIPFUL MASTER.

Blest be the chair of kingly grace,
The symbol of a royal race;
The throne of worth, and not of gold,
Which only noble souls can hold!

As ages pass be blessings still
On all appointed to fulfil
An office that both prince and peer,
And greatest men of every sphere,
Have felt to be a honour high,
With duties that did dignify;
And have been proud, with constant aim,
To add new lustre to its name!

Thus, as the years roll on and on,
The kingly state of Solomon
Shall be maintained right royally,
By rulers of Freemasonry.

J. A. H.

MOONLIGHT ON THE SNOW.

By T. J. Swain.

Moonlight falling on the snow!
How beautiful it seems;
How fairy-like the scene below
Illumin'd by those beams.
How grand appears the calm repose
Of Nature to our gaze,
How dazzling seems the vast expanse
Beneath those silvery rays.

The snow-drap'd evergreens and trees
The cottage-roofs so white,
Combine to form a picture fair,
Each gazer to delight.
Oh! every month is beautiful,
Each season coming round,
God's providence o'er all His works
May constantly be found.

Moonlight shining on the snow,
O, gaze upon the scene!
So solemn and sublimely grand,
And yet withal serene.
O, Christians! as ye contemplate
Each change the seasons show,
What sight can be more beautiful
Than the moonlight on the snow.

A MASONIC REHEARSAL.

Sam Dobson, an unlucky wight,
Sometimes considered "not quite right,"
That is to say he was "a soft,"
His sails not ship-shape up aloft,
Had long desired to find a plan
By which he might become a man;
For somehow he did not enjoy
To feel himself thought yet a boy;
And as he pondered more and more,
And racked his brains with problems sore,
At length, but not without some fear,
He thought he'd got the right idea,
And that he would attain his end
If he his steps did quickly bend
To Masons' Hall, where, once made "Free,"
His manhood would established be.
Next he consulted Johnnie Wing,
Who said it was "the very thing,"
And promised with great kindness, too,
That he'd "explain a dodge or two,"
So that poor Sam should be prepared
To face the ordeal that he dared.
The evening had been fixed by Fate
For Sam to be initiate,
And on the Saturday before
John Wing invited half a score
Masonic brethren, to enact
The coming Monday's awful fact.
Then Sam was solemnly assured
He must expect to be immured
In dungeons dark, and bound in chains,
With sundry other dreadful pains;
And that attained, in pants and shirt,
And fearing not himself to hurt,
He must ascent a chimney quick,
While brethren poked him with a stick.
Just think of this poor wretched card
As he endured these troubles hard,
And do not wonder when I say
He took good care to keep away
From lodges all; and, much afraid,
A Mason Free was never made.
For him it was, alas! enough,
To bear this one rehearsal rough;
But, 'tween ourselves—now, keep it dark!—
Jack Wing was a most wild young spark,
And, though no Mason, planned a joke
To play on Sam, that dismal bloke.

Intending Masons! have a care
With whom your confidence you share,
And don't adopt Sam Dobson's mode
Of learning the Masonic road.

J. A. H.

DUKE OF LEINSTER THE M.W. GRAND MASTER OF MASONRY IN IRELAND.—The crest borne by the family of the Duke of Leinster originated from an incident that befel Thomas the Fifth Earl of Kildare when he was an infant, A.D. 1261. The news of the death of his father at the battle of Callow having panic-struck all the household, he was left in his cradle unprotected. A large favourite ape, or monkey that was kept upon the premises stealthily took the child from its bed, and carried it to the top of the Abbey steeple. The spectators were horrified, but feared to frighten the animal lest it should drop its precious burthen. In course of time, however, the monkey descended with the infant, and replaced it in its cradle unhurt.—From "Debrett's Illustrated Heraldic and Biographical House of Commons and the Judical Bench."

A WORD.—Say not a word you had better leave unsaid. A word is a little thing, we know, but it has stirred up a world of strife. Suppressing a word has saved many a character, many a life. A word unuttered, and Hamilton would long have lived, the pride of his country. Who can tell the good or bad effects of a word. Be careful what you say. Think before you speak, and you will never be mortified with yourself, or cause a thrill of pain to flash through the heart of a friend.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 1, 1868.

MONDAY, July 27th.—Lodges: British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury.

TUESDAY, July 28th.—Lodge: Industry, 186, Freemasons' Hall. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, July 29th.—Lodge: Temperance in the East, 898, Private Assembly Rooms, Newby-place, Poplar.

THURSDAY, July 30th.—Gen. Com. Female School, at Freemasons' Hall, at 4.

FRIDAY, July 31st.—House Com. Boys' School, at Freemasons' Hall, at 4.

SATURDAY, August 1.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge: Leigh, 957, Freemasons Hall.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATUM.—In our issue of the 18th inst. we inadvertently stated that Bro. Bruce died on the "14th ult.," instead of which it should have been the "14th May."

C. O. B. (Colchester).—We regret being obliged to decline your communication.

E. D. B. (New Zealand).—Magazine will be regularly forwarded. Subscription quite correct.

AMERICAN MASONIC PUBLISHING MANUFACTORY, NEW YORK.—Books received by the Editor. Accept best thanks.

J. F. (St. Thomas).—Letter received with thanks. When you again write us forward stamps for 2s., difference in charge for portraits, which are sent per book post. Subscription to the MAGAZINE 26s. per annum, payable in advance. The numbers will be forwarded every week.

T. Y.—Thanks for your suggestion, we are at present engaged on the obituary notice you speak of.

F. C. (Guernsey).—Your report, Red Cross, &c., to hand, but, we regret, too late for present issue, on account of length. We shall give it insertion in its entirety next week.

T. J. S.—We have again exhausted your budget. Many thanks for your past kindness. May we hope for a continuance?

T. D. I. (Maidstone).—We fear you are but one of many who have similar cause of complaint; but we *cannot* add, of *just* complaint; many others are situated the same, under the circumstances mentioned.

R. A. C. (Constantinople).—Three reports to hand; all will be inserted in our next.

TO SUBSCRIBERS AND INTENDING SUBSCRIBERS.—In future, to prevent misunderstanding on the part of Subscribers and intending Subscribers (more especially those in the provinces and abroad) and also to prevent unnecessary trouble and inconvenience to ourselves, we beg to remind our friends that yearly half-yearly, or quarterly subscriptions are payable *in advance*, the amounts being respectively 26s., 13s., and 6s. 6d., postage free, within Great Britain, the foreign postage rates being extra must be added. A remittance for the amount of the subscription, or if for abroad, subscription and postage should be forwarded with the order for the supply of the MAGAZINE, remittances to be in favour of the Proprietor, Bro. William Smith, C.E., and if by P.O.O., to be payable at the Strand Money Order Office. Numbers not paid for in advance should be ordered through a Bookseller.

LONDON, SATURDAY, AUGUST 1, 1863.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 64).

BOOK THIRD—CHAPTER VII.

Interregnum—Regent, William de Rupefort.

Progress of the Carizmans.—A mournful letter to Europe. Ascalon and Tiberias taken.—Affairs of the Order in Hungary, Spain, Venice, and England, A.D. 1244—47.

The Carizmans flushed with this victory, and joined by the Egyptian troops, marched against Ascalon, and laid siege to it, but the Hospitallers, who garrsioned it, repulsed every assault, and drove back the enemy with frightful slaughter.* The enemy abandoned the siege in despair, and proceeded to lay waste the unprotected parts of Palestine.

The loss sustained by the Templars in the late battle paralysed them. No Grand Master was appointed till their numbers were recruited from the West, and William de Rochefort or Rupefort was appointed Regent. He, in conjunction with others, addressed the following letter to the European Christians:—

"A mournful letter to the Reverend Fathers in Christ and all our friends, the archbishops, bishops, abbots, and other prelates in England and France, to whom these present letters shall come. Robert, by the grace of God Patriarch of the Church of Jerusalem, and legate of the Apostolic See; Henry, Archbishop of Nazareth; I, elect of Caesarea; R., Bishop of Acre; the Bishop of Sidon; Brother *William de Rupefort, Vice-Master of the House of the Knights of the Temple, and the brethren of the same House;* H., Prior of our Lord's sepulchre, Abbot of St. Samuel of the Premonstrate Order: and the Abbots, B., of Mount Olivet; I, of the Temple of our Lord; P., of Mount Tabor; and R., of Mount Zion, health and success according to your wishes. The ferocity of wild beasts has come forth from the regions of the East, and directed its course to the province of Jerusalem, which, although it used at various times to be harassed in manifold ways by the surrounding Saracens, yet of late was in some measure breathing freely, the neighbouring enemies having been lulled to rest; yet the sins of the Christians have aroused an unknown people to their own destruction, and have brought the sword of the avenger on them from afar. Yes, the rage and fury of the Tartars have now shaken the whole of the eastern region with the terrors of a manifold calamity; persecuting all alike and making no difference between Christians and infidels, but driving off their booty from the most remote quarters, even of those who would themselves have preyed upon the Christian people. These said Tartars, after ravaging the whole of Persia, have made war in a worse spirit, and hunting out those cruel Carizmans have dragged them forth like snakes from their holes, and driven them from their own provinces. These latter having no habitation, as they could not obtain a place of refuge amongst any of the Saracens, owing to their wickedness, were only aided by the Sultan of Babylon, that persecutor of the Christian faith, who although he refused them a place of refuge in his own territory, offered them that which belonged to others, and summoned and invited these said infidels to inhabit the Land of Promise, which the Most High has promised and given to those who believe in Him. They, therefore, relying on the assistance of the said Sultan, came with their wives and families, and several thousand armed warriors, into the Lord's inheritance, which, as they said, the Sultan of Babylon had given to them; and their arrival was so sudden that it could not be foreseen, either by us, or the neighbouring people, so as allow us by a forewarning to guard against the coming dart, and they entered the district of Jerusalem through the provinces of Safet and Tiberias. And although we applied all care and diligence to devise means for restoring the Holy Land to its former state of peace and tranquility, which was disturbed by these new enemies, yet the power of the Christians was inadequate to the task of expelling them, and the aforesaid Carizmans then took possession of the whole country, from Thoron, of the Knights, which is near Jerusalem, to Gazara. We, therefore, by the advice and wish of all in common, in conjunction with the Masters of the religious houses, namely, of the Temple, of the Hospitallers of St. John, and the Preceptor of the Teutonic Knights of St. Mary, as well as of the nobles of the kingdom, called into the assistance of the Christians, the Sultans of Damascus and Camel, who were then allied by a treaty of peace with us, and who held a special enmity against the Carizmans, and who were also bound according to the terms of the treaty to defend the territory which the Christians held against all other Saracens, as we thought they would be alarmed by the arrival of these said Carizmans. They, however, although they had faithfully promised and sworn to afford us assistance, greatly delayed in giving us any succour, and, whilst the Christians, who were so very few compared to their enemies, were hesitating as to whether they would fight against these Carizmans, they often attacked the city of Jerusalem, which was entirely unprotected by ramparts. The Christians, therefore, who were in the city, fearing the cruelty of these infidels, assembled to the number of more than six thousand men, and, trusting to the truce made by them with the Sultan of Carac and the Saracens of the mountainous districts, left a few only in the city, and set out through the mountainous districts, with their families and all their property to go into the territory of the Christians. But the Saracens of the provinces sallied out and attacked them, putting some of them mercilessly to the sword, taking away others to a hopeless captivity, and exposing the Christians of both sexes, and even nuns for sale to the other Saracens. Some of them, however, escaping, descended into the plain of Ramah, when the Carizmans rushed on them and committed such slaughter amongst them that out of all this great multitude scarce three hundred were left, and those nearly lifeless. These aforesaid perfidious wretches then entered the city of the Israelites, now almost destitute of people, and there disembowelled all the Christians who had remained there before the very sepulchre of our Lord, into the Church of which they had fled for refuge, and even decapitated the priests who were performing mass at the altars, saying amongst themselves, 'Here let us pour forth the blood of this Christian people where they have drunk wine in honour of their God, who they say was here suspended upon a cross.' Besides this, we inform you of it with sorrow and grief, they laid their sacrilegious hands on the sepulchre of our Lord's Resurrection and defiled it in many ways. They entirely tore up the marble tablet which was placed round it, and polluted with every kind of insult in their power the Mount of Calvary, where Christ was crucified, and the whole city, beyond what we are able to express. The sculptured pillars which were placed as an ornament before our Lord's sepulchre, they took away, and in contempt of the Christians they sent them to the tomb of that most wicked wretch Mahomet as a sign of victory; and as a farther insult to Christianity they violated the tombs of the happy kings, which were placed in the same church, and scattered their bones in all directions. The reverend Mount of Zion they irreverently profaned, and polluted with enormities unfit to relate the Temple of the Lord, the church of the valley of Jehoshaphat, where is the tomb of the blessed Virgin, the Church of Bethlehem, and the place of our Lord's nativity, thus exceeding the wickedness of all the other Saracens, who although they often invaded the Christian territory always observed some respect for those holy places. But as these said Carizmans, not content with all this, were aiming at the capture and destruction of the whole country, the Christian people, provoked by so many injuries and enormities, and unable any longer to endure such great evils, sufficient to arouse grief and bitterness in the heart of every zealous follower of the Catholic faith, determined by common consent to unite the forces of the aforesaid Sultan, with those of the Christians in order to resist them. With all these united forces, therefore, on the 4th day of October, the Christian army began to move against them from the Port of Acre, and proceeded through Caesarea and other maritime districts. The Carizmans, then, having gained knowledge of our approach, retreated through various districts, and at length pitched their camp before Gazara, awaiting there the succours which the Sultan of Babylon—that head and chief of sacrilege—was about to send to them. Having been joined by a large host, sent by the said Sultan, when the army of the Christians and the aforesaid Sultans approached them, which they did on the eve of St. Luke's Day, we found them before Gazara with an innumerable host, and their legions drawn out in order of battle. On this our army was arranged by the chiefs in the proper order to attack the enemy, and the Patriarch and other prelates then, by the authority of the omnipotent God and of the Apostolic See, absolved them of their sins, and all gave such signs of sincere contrition in abundant flowings of tears, that, regarding as nothing the death of the body, and hoping for eternal reward, they all thought that to die for Christ was to live. For although bodily calamity should happen to us through our sins, we must believe that the Most High, who is the Searcher of Hearts, and knows all secrets, would be pleased with the gain of souls rather than bodies, After this, we engaged the enemy, when the Saracens who were with us, having been overcome by the enemy, all took to flight, numbers of them being slain or taken prisoners; and thus the Christians were left alone in the midst of the battle. But although the Carizmans and Babylonians rushed on them together, the Christians being, as it were, champions of the Lord, and defenders of the Catholic faith, whom the same faith and suffering made brothers, showed a brave resistance to them; but at length, as they were so very few in comparison with their enemies, the tide of battle turned against them, and they yielded the victory to the enemy. Out of the whole of the whole of the brethren of the Knights of the Temple, of the Hospitallers of St. John, and of the Teutonic Knights of St. Mary, only thirty-three Templars, twenty-six Hospitallers, and three of the Teutonic brethren escaped, the rest being all slain or made prisoners; the nobles and Knights of the country were for the most part slain or made prisoners, besides an immense slaughter of the crossbowmen and foot soldiers. With respect to the Archbishop of Tyre, the Bishop of St. George, the Abbot of St. Mary of Jehosophat, the Master of the Templars, the Preceptor of St. Mary of the Teutonics, and several other religious men and clergy, as they do not appear amongst us, we are in great doubts as to whether they fell in battle, or are still detained prisoners, and we cannot yet ascertain the truth about them. The Master of the Hospitallers, and Count Walter de Brienne, were, with many others, taken away prisoners to Babylon. We, the Patriarch, as whom, owing to our sins, all this calamity has fallen, being considered by the Lord as unworthy of martyrdom, have escaped half dead, and have taken refuge at Ascalon, together with the nobles, the Constable of Acre, Philip de Montfort, and the knights and foot soldiers who escaped from the battle. And although there is no comfort amongst so many adversities and losses to us who have lost everything from the aforesaid battle, yet what we can do in the present emergency we have done. We have sent our letters and messengers to the illustrious King of Cyprus, and the Prince of Antioch, earnestly begging and exhorting them, in this most urgent case of necessity, to send knights and soldiers for the defence of the Holy Land; but we know not yet what they purpose doing in the matter. We next returned to Acre, and took up our abode in that city, which we found, as well as the whole country along the coast, filled with grief, lamentation, and endless misery, and there was not a house or a living soul which was not lamenting for some one dead belonging to it. But although the grief for the past was great and severe, yet fear for the future took possession of us. For as the whole country, which had been gained by the swords of the Christians, was now destitute of all human or earthly assistance and protection, and the strength of the defenders was reduced to naught and destroyed, as there were only a few survivors, and those even brought down almost to death, nothing else now seemed to remain but that all the rest should fall into the hands of the enemies of the cross at their pleasure; for they had now advanced to such a degree of intolerable audacity and insolence, that they pitched their camp, which extended over a space of two miles, in the plain near the city of Acre. They are also now running wild, freely, and with no one to impede or oppose them, throughout the whole country far and wide, as far as the provinces of Nazareth and Safet, taking possession of the country, and dividing it amongst them as though it were their own, appointing ambassadors and agents throughout the villages and towns of the Christians, and receiving the revenues and tributes from the provincials and other inhabitants, which they used formerly to pay the Christians; and these same provincials were now become enemies to, and rebels against the Christians, and all adhere to the Carizmans. Thus all the churches of Jerusalem, as well as of all the Christian territory, had now no other territory than some few fortified places, which, too, they find the greatest difficulty and labour in defending. It is also said that the Babylonians, who are at Gazara, are about to come in immense numbers to Acre to join the Carizmans in besieging the city. We also, on the 22nd day of November, received letters and messengers from the chatelain and the Hospitallers who form the garrison of the Castle of Ascalon, announcing to us that the Saracen army from Babylon had laid siege to that castle, and were blockading it, and begging speedy assistance and supplies from us and from the whole Christian community. And in order that your piety may excite you to compassion for the ruin of the Holy Land, because this burden rests on the shoulders of all in common, we thought it right to inform you of the condition of the cause of Christ, and

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* Tyr. Cont. Hist., Col. 731—732. Makrizi Hist. Mamlook, A. Hegir, 642.

and we humbly beg of you, by prayers and sincere devotion to implore mercy of the Most High on behalf of that land, in order that He who by His blood consecrated that land for the redemption of all men, may in His compassion look forth on it, and stretch forth His hand to assist and protect it; and do you also, most beloved fathers, give what advice and assistance you can in this matter, that you may thereby obtain for yourselves a reward in Heaven; for you may rest assured that unless assistance is given to the Holy Land in the next passage of March, by the hand of the Most High, and by reinforcements of Christian troops, the destruction and ruin which now hang over it is inevitable. But as it would take us too long to explain our other necessities, and the state of the Holy Land in general, by letter, we send to you the venerable father, the Bishop of Beyrout, and Arnulph, of the religious Order of Preachers, who will relate to your community the whole truthfully and faithfully; and we humbly beg of you all to listen to the aforesaid messengers, and to entertain them liberally, as they have, on behalf of God's Church, exposed thamselves to great danger by making the voyage in winter.—Given at Acre, this 25th day of November, in the year of our Lord 1244."[*]

The receipt of this letter cast a profound gloom over Europe, which was still exulting over the capture of Jerusalem. Pope Innocent IV. held a council at Lyons, when the letter was read, and orders given for the preaching of a new crusade. Enthusiasm was, however, dead, and the Emperor of Germany, who still bore the empty title of King of Jerusalem, made no effort to regain his crown. The military Orders still maintained a conflict with the enemy, but Ascalon at last was stormed, and the garrison of Hospitallers slain, a fate which speedily befel Tiberias.

The Order's affairs in Europe were in a highly prosperous state, and the Templars rose in public esteem from their valorous actions in the field. It would require another history to detail their deeds in Spain[†] and Hungary. The Grand Preceptor of Hungary, and many of the brethren, lost their lives in 1241, in the great battle with the Moguls. In Spain they were exempted from proceeding to the Holy Land, as they were engaged in conflict with the Moors in that country. In both countries they were greatly cherished, and had many possessions. The Republic of Venice, to mark its high appreciation of their services, built the Templars, at the public expense, the magnificent church which now belongs to the Confraternity of the Ascension.[*]

In England Henry III. had succeeded John in the sovereignty. In the year 1232, it was told the King that the ex-justiciary Hubert had deposited a large sum in the new Temple, under the charge of the Knights. The King summoned the Preceptor to appear before him, and demanded if such was the case. The Preceptor answered that Hubert had undoubtedly entrusted the Templars with some money, but that they were unaware of the amount. The King then demanded possession of the money, but this the Preceptor would not agree to, and when the King, finding him resolute, used threats, declaring that the money had been stolen from the royal treasury, the Preceptor replied that the Templars would not on any consideration, deliver up to anyone the money which had been entrusted to them in confidence, without leave from the person who had deposited it in the Temple for safe keeping. Thereupon, finding the Preceptor resolute, and dreading to use force, he sent to Hubert, who was then in confinement in the Tower, and demanded possession of the money. Hubert thereupon instructed the Templars to give it up to the King, which was accordingly done. The Caursines, against whose usury Matthew Paris complains so loudly, give a form of their bonds (1235), in which these were made payable at the New Temple. In 1236, the brother of Robert de Sandford, the Preceptor of England, was, on account of his relationship with that distinguished Templar, appointed one of the messengers sent by Henry III. to bring home his bride Eleanor from the court of her father, the Count of Provence.

The Templars increased greatly in power in England under Henry III., who employed them in many offices about his person. In 1241, we read of sending John, a Templar and his almoner, with his royal warrant to stop a tournament between Peter of Savoy and Earl Bigod.

Henry III., in 1238, appointed the Earls of Lincoln and Leicester, and Geoffrey, Chaplain of the

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[*] Mat. Paris, A.D. 1244.

[†] For very ample accounts of the Templars in Spain, we beg to refer to "Memorias e Noticias Historicas da celebre Orden," &c. By Ferreira. Lisbon, 1735; and "Dissertationes Historicas del Orden y Cavalleria de los Templarios." By Don Pedro Rodriques Campomanes. Madrid, 1747.

[*] Addison, 2nd Edition, p. 334.

Order of Templars, to manage the affairs of the kingdom. He subsequently appointed Geoffrey, Chancellor, and taking the seal from the Bishop of Chichester, confided it to his keeping. Geoffrey, by the desire of the King, who was pressed for money, ordered a massacre and persecution of the Jews, oppressing and imprisoning the survivors. After suffering extreme misery, the unhappy people, in order to enjoy life and tranquillity, paid to the King a third part of all their money. Matthew Paris states that the original cause of this calamity was the perpetration of a clandestine murder committed by the Jews; and that not long after this, owing to a boy having been circumcised by the Jews, four of the richest having been clearly convicted of the crime were hung at Norwich. However, shortly after this Geoffrey, on refusing to countersign an abominable warrant, derogatory to the dignity of the crown, by which the Count of Flanders was to receive custom for every sack of wool carried through his provinces, was dismissed from office.

In 1240 the church of the New Temple at London, "a building of handsome construction," according to Matthew Paris, was dedicated in presence of the King and nobles. After the dedication, the assembly were entertained at a sumptuous banquet by the Hospitallers.

(*To be continued.*)

CYRUS, KING OF PERSIA.

By J. F. Spurr.

There is something in the life and character of Cyrus, King of Persia, worthy of record in Masonic history—for Cyrus is considered as the wisest conqueror and most accomplished prince handed down to us in ancient history. He was the son of Cambyses, King of Persia, by Mandane, daughter of Astiages, King of the Medes. This prince was handsome in person, and still more amiable from the qualities of his mind. He was gentle and humane, eager to learn, and ambitious of glory. He was educated according to the laws of the Persians, which were then rigid and austere. But it may be said that he was indebted for his greatest talents to the manner in which he was brought up. He saw himself in the same dependence as the rest of his father's subjects to the authority of masters, which soon deadened that pride so natural to princes. He had learnt to obey before he was instructed to command. He was accustomed to a sober, frugal life, and enured to labour and fatigue. When he had attained his sixteenth year, he travelled to Media, to visit his grandsire, Astiages. He found the manners of this court very different from those of his own country, the Medes being luxurious and effeminate. Cyrus, nevertheless, preserved the principles which he had imbibed in his youth, and was greatly esteemed for his natural affability and beneficence, and was much admired by his grandfather for his spirited and lively repartees. He was willing to avail himself, during his stay there, of the opportunity of learning to ride, an art that was little known among the Persians. As he already breathed nought but glory, he accompanied Astiages to the war that now broke out. Evilmedorac, son of Nebuchadnezzar, had invaded the lands of the Medes. This was Cyrus's first campaign, and he had a great share in the victories which the Medes obtained. Upon his return into Persia to his father Cambyses, it was observed that the simplicity of his manners had not been changed by his residence amongst the Medes. Though still a youth, he had already performed the career of a hero, and fulfilled every part of the character of a consummate general.

After the many victories he had gained, he went forth with great pomp and magnificence to the chief temples of the city, to offer sacrifices to the gods, and return thanks for his success. At the ceremony he was dressed according to the fashion of the Medes, who wore long gowns of various colours, and embroidered with gold and silver, and his officers were dressed in the same.

When he had conquered Babylon he did not imitate the effeminacy of the greatest part of the princes who before him had mounted that throne. He set out for Medea, to visit his uncle, Cyaxares, being desirous of dividing this vast empire with him, though he had conquered it by his own valour, It was accordingly divided into twenty provinces, the government of which was given to such of his officers as had the most distinguished themselves.

After the death of Cyaxares, Cyrus united to the empire of the Persians that of the Medes and Babylonians, in which had been founded that of the Assyrians, under Nebuchadnezzar.

It was in the first year of his reign, after the death of Cyaxares, that he published that celebrated edict, whereby the Jews were allowed to return to Jerusalem, after being seventy years in captivity at Babylon. He also restored to them the vases and urns belonging to their Temples, and gave them many singular marks of his goodness.

After this Cyrus enjoyed in peace the fruits of his labours and victories. His extensive empire was terminated on the east of India, on the north by the Caspian Sea, on the west by the Egean Sea, and on the south by Ethiopia. He fixed his residence in the centre of his dominions; he passed the winter at Babylon. and made a journey every year to Persia.

This admirable prince preserved to the last a healthful, robust constitution, the fruits of regularity and discretion. When he found the latest period of his existence approach he sent for his children and the chief of his people, and declared Cambyses, his eldest son, his successor. After giving him some excellent precepts, he terminated his career in the seventieth year of his age, universally lamented.

Cyrus was not wanting in any of the good qualities that form the great man. His sense, his moderation, his courage, his sublime sentiments, his profound knowledge of the military art, and his address in insinuating himself into the minds of the people, and more particularly his constant attention to make his subjects happy, pronounced him one of the greatest princes of his time. He used to say a prince should consider himself a pastor; that his vigilance and beneficence should go hand-in-hand; that he should watch over his people's wants, and take care of their safety, by removing everything that might be pernicious to them; and place his greatest felicity in seeing them increase and multiply. This, said he, is the just image of a good king.

This prince had the talent of being great, even in the smallest things, and he knew how to support his greatness by real merit. He had friends, because he knew how to be one himself; living and conversing familiarly with them, and supporting no more of his dignity than was consistent with decency; but he required of them that they should conceal nothing from him, but freely reveal their thoughts. He was the first to consult them upon all important occasions, either on the operations of war or the appointment of ministers. According to Cicero, there never once escaped from him, during his whole reign, a choleric expression or effusion of passion—an encomium that sufficiently proves this prince was the master of himself. In the midst of invariable success, he never forgot that he was a man, always preserving a proper secret apprehension of what might happen to him. Therefore he never gave way to extravagant mirth nor insolent pride.

Though his ambition cannot be concealed with respect to conquests, it should be observed that they were the fruits of his victories gained over Crœsus, King of Lydia, and the King of Babylon; that these two princes possessed, between them, the greatest part of Asia, and that they were the aggressors. Be this as it may, everything duly considered, the reign of Cyrus may be looked upon as the model of a perfect government.

MASONIC LIGHT.

By R. W. Bro. Colonel Greenlaw.

"In the beginning God created the heaven and the earth, and the earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said 'Let there be light,' and there was light." This is the first passage in our Sacred Law, and there is no other deserving more attention and investigation to us as Masons. It is this "light," brethren, that I desire to speak about, because it is not material light, but true and genuine Masonic light. Let us look more clearly into this passage of the Sacred Law—just quoted. "In the beginning God created the heaven and the earth." From this we might be led to believe that heaven and earth were first made; but it is not so. For in the fifth verse of the first chapter you will find that the heaven was not created until the second day, and earth on the third day; and so also you will find that light and darkness were not made until the fourth day, and was therefore different from the light and darkness recorded as made on the first day. "And darkness was on the face of the deep." Now the waters were not gathered together before the third day, the waters having been divided from the land on the second day. "And the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." We can all understand that it did not surely require the Spirit of God to move upon the face of the waters, to give us material light. Material light was made on the fourth day, when God said, "Let there be lights in the firmament of the heaven, to divide the day from the night;" therefore the day was not made until then—this expression of dividing the light from the darkness is used on the fourth day, as we read in the 18th verse, also in dividing the light from the darkness on the first day. If the light made on the first day was material light, what need was there to make material light again on the fourth day?

We will now endeavour to ascertain what this light was, formed by the omnific word of God on the first day. My object in bringing this before you is, that it is peculiarly in the province of Masons to study God's Sacred Law, and both Masons and non-Masons appear to read this book without giving it that earnest attention so necessary to the understanding of these passages. This first opening of our Sacred Law is the especial duty of Masons to study, because the first thing God made was "Masonic light." We read "In the beginning was the Word, and the Word was God." We also read that the Word which you see was God—was the Light of the World. This, I think, will enable us more clearly to understand what the first day's light was. You perceive this light was created *before* the heaven and the earth were made, for it was made on the first day, heaven on the second day, and earth on the third day, and the sun and the moon to give light, that is material light, not until the fourth day. It is true that it is recorded in the fifth verse, that "God called the light day, and the darkness he called night," but this day is "that day-spring from on high," as night is the darkness of ignorance, error, and death. The first day and night were no more material day and night than the first day's light was material light, nor was heaven and earth first made. Light on the first day is represented as the immediate result and offspring of a Divine command. The earth was void and dark when God said, "Let there be light," "and light was"—"Fiat lux et lux fuit." This light is represented as having preceded the placing of lights in the firmament of heaven, "the greater light to rule the day, and the lesser light to rule night; He made the stars also." Whatever opinion may be entertained as to the facility with which these two separate acts may be reconciled, it cannot be questioned that the origin of light, as of every other part of the universe, is thus rereferred to the exertion of the Divine Will. As little can it be denied that the narrative is so simple, yet at the same time so majestic and impressive both in thought and diction, as to fill the heart with a lofty and pleasurable sentiment of awe and wonder.

Our first day's light was—the Divine Intelligence—it was spiritual light—it was Masonic knowledge—it was an emanation from the Deity. "God is light, and in Him is no darkness at all." We read that "God dwelleth in the light which no man can approach unto." There the idea intended by the imagery is the incomprehensibleness of the self-existent and eternal God.

We also read, "The people who sat in darkness saw a great light." This was not material light; they sat not in material darkness, but in ignorance, and saw Him who is called the True Light, for He himself said, "I am the Light of the World.' We read too, that "Satan himself is transformed into an angel of light," and our patron saint, the holy St. John the Baptist, was a burning and a shining light, and ye are called the light of the world. The first light was then, as I have said, our Masonic light—the light of truth, wisdom, and understanding; it was the first gift to man as it is to a Mason, for the first thing he sees is the great emblematic light of Masonry,—God's Law. It teaches us to believe on that Great Light of the World, and to let our light—that is, our spiritual knowledge and goodness—so shine before men, that they, seeing our good works (theresult of that heavenly knowledge), may glorify our God. Masonically, we all represent darkness till enlightened; the first thing we receive is light; our motto is "Lux in tenebris"—light out of darkness. Freemasonry anciently received, among other names, that of *lux*, or light, because it is regarded as the doctrine of truth, and in this sense may be said to be coeval with the world.

But of the Light of the World it has been said, "Before ever the earth or world were made, thou art God from everlasting and world without end;" hence we may say that light—Masonic light—was coeval with creation, as any emanation from the Divine intelligence. Darkness, as I have said, and as all systems allow, first existed. Now, as light is knowledge, so darkness is ignorance; for as our science has been technically called *lux*, or light, absence of light must be absence of knowledge. Hence our rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of our Order. In the mysteries of the ancients, the aspirant was always shrouded in darkness, as a preparatory step to the full light of knowledge. Among the Druids this lasted nine days and nights; among the Grecians it was three times nine days and nights, while among the Persians it was fifty days. In the beginning, light was esteemed above darkness, and the primitive Egyptians worshipped " On " as the chief deity, under the character of all eternal light, but all was symbolical of heavenly light—of wisdom and knowledge. We speak of " the God of Light, " I am that Light," and many like expressions, which denote something more than material light. Freemasonry has restored darkness to its proper place, as a state of preparation, the symbol of that antemundane chaos from whence light issued at the Divine command; of the state of nonentity before the reception of knowledge; hence, in all ancient systems, the release of the aspirant from solitude and darkness was called the act of regeneration; he was said to be born again, and also to be raised from the dead. We too are raised from the dead when we have received the light of truth, and we are taught that we cannot gain admittance into the Grand Lodge unless we be regenerate and born again. In Masonry, the darkness which envelopes the mind of the uninitiated being removed by the bright effulgence of Masonic light, Masons are appropriately called the " Sons of Light." Light was the object, and its attainment the end of all the ancient mysteries—not material light, but Masonic light—the light of truth, of knowledge, and understanding. In the Grecian system the hierophant declared that all mankind except the initiated were in darkness—that is, they were in ignorance. In the Persian rites the divine lights were displayed before the aspirant at the moment of illumination, and he was instructed, that at the end of the world the bad would be plunged into perpetual darkness, and that the good should ascend by a ladder to a state of eternal light, and so with Masons, at the moment of illumination, the three great emblematic lights are displayed to the candidate.

Freemasons, too, travel in search of spiritual light, which can be found only in the East—both material and spiritual, or Mason light, came from the East—and having obtained its possession, are henceforth " Sons of Light." The light of Masonry is pure, as emanating from the source of all purity and perfection, and Masons remembering that they are brought out of darkness into light, are admonished to let the light that is in them so shine before all men, that their good works may be seen, and the great Fountain of that light be thereby glorified. David says, " The Lord is my light;" and again, " God is the Lord who has showed us light." By being in darkness we are reminded that man is by nature the child of ignorance and of error, and would have remained in the valley of darkness had it not pleased God to call him to light and immortality by the revelation of his most holy will and word. Light in the East (I speak now of material light) has a clearness and brilliancy, accompanied with heat, and is followed in its influence by a largeness of good. This light easily and naturally became in conseqence, with orientials, a representation of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural from earthly to heavenly, from corporeal to spiritual things, and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth—and pre-eminently that Divine system of truth as set forth in our Sacred Law from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness.

The application of the term to religious topics is said to have had the greater propriety from the light in the world being accompanied by heat; it purifies, quickens, and enriches, which efforts it is the peculiar province of true religion to produce in the soul. Eastern nations beheld the sun when it shined, and the moon walking in brightness, and their hearts became enticed, and their mouth kissed their hand in token of adoration. This iniquity the initiated avoided, and when they considered the work of God's fingers, they learnt a lesson of humility as well as of reverence, as we may read in the 8th Psalm. On the contrary, the entire residue of the east, with scarcely an exception, worshipped the sun as light; primarily, perhaps, as symbols of Divine power and goodness, but in a more degenerate state, as themselves divine, whence, in conjuction with darkness, —the negation of light—arose the doctrines of dualism—the one of light, the good power; the other of darkness, the evil power; a corruption which rose and spread the more easily, because the whole human life being a chequered scene, seems divided as between two conflicting agencies—the bright and the dark, the joyous and the sorrowful—what is called prosperous, and what is called the reverse.

You will understand that my wish is to explain to you that our light—Masonic light—is Divine knowledge and goodness—that it is wisdom and understanding—that to receive Masonic light is to receive truth—to receive light to enable us to do our duty to God, our neighbour, and ourselves. This light you are to communicate to others. It is to direct and guide you—and each of us is responsible to the God of light—to the Giver of all good for this precious gift.

May each of us walk worthy of that light which our merciful God has shed around us; may we think seriously what that light is, and may it be the pride of our lives not only to be called the "Sons of Light," but our constant aim to live as should become sons of this glorious Masonic light.

MASONRY AND POLITICS.

The enemies of the Masonic fraternity have ever tried to arouse popular prejudice against this time-honoured institution, by raising the clamour of the political demagogue, that as a social organization we are dangerous to government. This charge is without foundation, as is evident from the history and present position of Masons in relation to the respective governments under which they live, the world over.

Masons have never been a revolutionary people, and Masonry, as a social institution, is conservative in its teachings and practices. It takes no position in politics, and prohibits the introduction of political questions into its discussions. It has existed under every form of government known to history, and done its work for society peacefully, but successfully, under the administration of all the great political parties in Europe, and wherever Masonry is known. It teaches obedience to the laws, submission to authority, and reverence for the usages of the past. It is therefore impossible for an institution that teaches the practice of such social and political virtues to favour political revolutions and social outbreaks that would disturb the peace of society or sap the foundation of government.

It is surprising how any rational or sane mind could credit for a moment the base slanders circulated by our enemies to awaken popular prejudice against us.

There is nothing in either the teaching or practice of Masonry to endanger our civil, political, or religious liberties.

These facts should for ever silence such objections to Freemasonry.

Really and truly, Masonry, as a benevolent institution, has no political character, has no political purpose, and does not aim or try to exert any political influence. Her work is a higher and nobler work than that of the politician and statesman.

MASONIC NOTES AND QUERIES.

THE ROSICRUCIANS.

The passage respecting which a correspondent inquires is subjoined. It is taken from "Dictionnaire Historique des Cultes Religieux," 5 vols., 1772:—"Les Frères de la Rose Croix prirent differents noms. Ils se firent appeller *Illuminés*, parcequ'ils prétendoient savoir tout; *Immortels*, parcequ'ils se vantoient de pouvoir procurer aux hommes une très longue vie; *Invisibles*, parcequ' étant devenus suspects, ils n'osoient paróitre en public." The little paper entitled "Rosicrucianism," from Bro. P. C.'s Memorandum and Letter Books, of which my correspondent has heard, is still in existence. My reason for not sending it to our periodical has been the manifest superabundance of other and more amusing matter.—CHARLES PURTON COOPER.

PROTESTANT OPPOSITION TO FREEMASONRY.

"J. A. H." is right in his supposition that the sect referred to is "neither large nor influential." There are only twenty-seven congregations in connection with the Synod of Original Seceders, of which two are in Ireland, the others being in Scotland. This body still retains the antiquated custom of publicly rebuking communicants guilty of the sin of fornication, the delinquents, be they male or female, having to stand in their pews, in face of the congregation during the administration of the discipline in question. To engage in dancing exposes members of this sect to excommunication.—D. MURRAY LYON.

"VESTIGES OF THE NATURAL HISTORY OF CREATION."

My answer to a correspondent entitling his letter "Great Architect of the Universe," is that the "Vestiges of the Natural History of Creation" was first published in 1844. No copy is now accessible to me. My literary memoranda contain the two following excerpts from it, and nothing more:—"An operation which would produce germinal vesicles in the proximate principles of which organic substances are composed, is all that is wanting effectually to bridge over the space between the inorganic and the organic." "It does not seem, after all, a very immoderate hypothesis that a chemico-electric operation, by which germinal vesicles were produced, was the first phenomenon in organic creation."—C. P. COOPER.

"ECRIVASSIERS," "ECRIVAINS."

In English Masonry the former are too many; the latter, too few.—From one of Bro. P. COOPER'S manuscripts called "Freemasons' Table Talk."

MATTER—FORCE.

My only answer to a young brother writing upon "Dynamics," more diffusely than exactly, is that we do not know what matter is, and consequently we do not know what Force is. The "Correlation of Forces" is, I believe, now called the "Transformation of Energy."—C. P. COOPER.

A THEIST'S BREVIARY.

A correspondent is thanked for the information conveyed by his letter. It is generally known that the brother whom he names is a devout Theist. He once showed me the manuscript entitled "A Theist's Breviary." The contents were arranged under heads, of which I was permitted to make a memorandum. After a long search in my collections the memorandum has been found. It is as follows:—"1. Thanksgivings; 2. Praise; 3. Confession; 4. Prayer for Forgiveness; 5. Prayer for Virtue." Our brother told me that the entire Breviary was compiled from the sacred writings of the Jews. The original Breviary was in Latin, and the work of a German professor of philosophy who lived in the last century. The existing Breviary is a translation of it into English, with some small alterations and additions, made by our brother's grandfather, whilst a student at the University of Berlin. When I saw the Breviary a slip of paper, with some lines of Juvenal in our brother's handwriting, was pinned to the page where the prayer for Virtue begins.—C. P. COOPER.

THE FREEMASONS.

The Freemasons are now believed by many to be descendants of the building (or operative) fraternities of the middle ages. However, I would refer here more to the origin of the term "Freemason." Some have said this term arose because the Masons were "free-stone Masons;" then, by omitting (for shortness) the word "stone," it gave "Free-masons." Others may consider that because "anciently no slave was eligible to be made a Freemason," the word free was prefixed to the calling of the members of the Masonic fraternities, showing that they were freemen, in contra-distinction to slaves. For several reasons I am not satisfied with either of the above explanations, but consider that the members of the building fraternities were called Freemasons, not because they were free-men, but because they were Free-Masons; that is to say—that being Masons, and having granted to them, as such, the king's peace, or freedom of his kingdom, they were free-as-Masons to work anywhere therein; but they were not altogether free, apart from that character, for as men they were not free to intermeddle with the politics or other affairs of the country; but as members of the building fraternities their presence was needful in the kingdom for the purpose of carrying on the buildings, and in order to encourage and protect them, the Masonic fraternities received, by charter or otherwise, the protection of the "king's peace," which entitled them to be held Free-as-Masons from all molestation, and being employed on the magnificent buildings then erecting for the Church, they therefore received the protection of the Church also. Hence, having the freedom of their country in their Masonic capacity, and the protection of both Church and King, they were doubly free, no noble, nor anyone, daring to insult, attack, or enslave them, because they were "the Freemasons."—W. P. BUCHAN.

ROBERT BRUCE.

See my communication "Robert Bruce," *Freemasons' Magazine*, vol. 18, page 489, a communication "Mother Kilwinning," signed "W. P. B." and another communication, "Robert Bruce," signed "L.," *ibid*, page 505. See also Bro. Murray Lyon's communication "Mother Kilwinning, Scotland," *ibid*, vol. 8, page 425. The words taken from one of my note books are—"The ancient Grand Lodge of Kilwinning *is said* to have been governed by Robert Bruce as Grand Master." The words of Bro. Lyon's communication are—"It is confidently asserted that the Royal Order having originally its chief seat in Kilwinning, was, along with the ancient Grand Lodge of Kilwinning, governed by the same Grand Master, Robert Bruce."—C. P. COOPER.

THE TRUE FREEMASONRY OF MY COMMUNICATIONS.

In compliance with the request of an esteemed correspondent the ensuing brief description of the *true* Freemasonry of my communications is sent to the periodical in which they are all contained.—The true Freemasonry of my communications:—First, it is universal, the word universal being understood as defined by me. Next, its religion is natural religion. Thirdly, it is commonly Christian, and where not Christian, it gladly receives Christians into the lodge. Fourthly, it receives Jews, Parsees, and Mahommedans, into the lodge. Fifthly, it does not receive into the lodge Atheists, Pantheists, Polytheists, or Fetichists. Lastly, it desires the dissemination of its doctrines.—C. P. COOPER.

HORACE.

In his favourite Horace, "W. R. E." will find some lines (metaphorical Craft expressions being not altogether wanting in them) which better describe our Brother * * * than the two stanzas taken from an anonymous German poet—

"Quisnam igitur liber?"

[A learned friend present, whilst I write, translates these words—"What manner of man, then, is the Freemason?"]

"Sapiens, sibi qui imperiosus."

"Responsare cupidinibus, contemnere honores
Fortis, et in se ipso totus, teres atque rotundus,
Externi nequid valeat per leve morari,
In quem manca ruit semper fortuna."

C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

ROYAL NAVAL LODGE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Subjoined is a copy of a very old Masonic certificate, granted to my late father—can you inform me whether the Grand Lodge would grant me a Grand Lodge certificate, as my brothers, resident in this country, also Masons, are desirous of possessing one?

Will you also kindly inform me whether the Royal Naval Lodge, No. 57, is now in existence. I should be happy to contribute my mite to the funds, as some slight mark of respect to the lodge where my father first saw the "light of Masonry."

Your *Magazine* is subscribed to and taken in by the members of our lodge in this city, and great interest is taken in the reports of the various lodge meetings at home. I will occasionally send a report of our lodge for the perusal of your readers.

Yours fraternally,
W. H. H. Becke, W.M.,
Palmerston Lodge, No. 1148, E.C.

Grafton, Clarence River, N.S.W.,
4th May, 1868.

Copy.

"Grand Lodge of England—His Royal Highness the Prince of Wales, Grand Master.

"These are to certify that Brother Cecil Becke was made a Mason, and admitted to the third degree, as appears by the certificate hereunto annexed of the Royal Naval Lodge, No. 57, meeting at the King's Head, Tower-street, London, signed by the Master, Wardens, and Secretary of the said lodge. He is therefore recommended to all lodges and brethren to be received as a brother, after due examination.

"Given under the seal of the Grand Lodge at London, the 1st December, A.L. 5810, A.D. 1810. Wm. White, Grand Secretary.

(Seal.)

"Ordered by the Grand Lodge—

"That every certificate granted to a brother of his being a Mason shall be sealed with the seal of Masonry, and signed by the Grand Secretary, for which six shillings and sixpence shall be paid to the use of the general Fund of Charity."

ANTIQUITY OF THE THIRD DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As a postscript to my last published "Wheat Ear," I wish to direct attention to the fact that during the Grand Mastership of St. Clair, 1736-37, it was competent to lodges to appoint as their representatives in the Grand Lodge of Scotland, Fellows of Craft. This is shown from the following sentence in the circular calling a quarterly communication of the Grand Lodge on Wednesday, the 13th April, 1737: ". . . when and where you are desired to be present by your representatives, being your Master and Wardens, or a proxy in their place, authorised by the brethren of your lodge, providing such proxy be to a Master, *or at least a fellow Craft*, belonging to some established lodge. . ." The status thus accorded to fellow Crafts, and which is but a confirmation of the privilege which brethren of this degree possessed at the constitution of the first Grand Lodge, affords another proof that at the period in question the Master Mason degree was but partially known or practised in the Scottish lodges. It presents also a material point of contrast to the course subsequently pursed by the Grand Lodge in excluding from its courts brethren under the rank of Master Mason.

Yours fraternally,
D. Murray Lyon.

Ayr, July 27, 1868.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The ceremony of consecrating the Amherst Lodge (No. 1,223), will be performed by Bro. Dr. Dixon, P.M. 73, 871, P.Z. 73, &c., at the King's Arms Hotel, Westerham, Kent, on Thursday, the 6th inst., at two o'clock. The W.M. will be installed by Bro. Frederick Walters, P.M. 73, 871, &c.

Death of Bro. Dr. Arnott, P. Dep. Prov. G.M. Glasgow, &c.—We regret to announce the death, on the 17th ult., of Bro. George Walker Arnott, of Arlary, *LL.D.*, Professor of Botany in the University of Glasgow. The eminent deceased brother was P. Dep. Prov. G.M., P.M.E.G. Principal Z., and P. Prov. G.Z., and Ill. Sov. G. Inspector General of the S.·.G.·. Council for Scotland of the 33°. We purpose giving in our next an obituary notice of the distinguished Glasgow Mason.

METROPOLITAN.

Royal Oak Lodge (No. 871).—The lodge met at the Roya Tavern, High-street, Deptford, on Wednesday, the 22nd ult In the temporary absence of the W,M., Bro. J. Hawker, the lodge was opened by Bro. F. Walters, P.M., Sec. Mr. W. Myatt was duly initiated into ancient Freemasonry. Bro. J. Hawker, W.M., on his arrival, having completed the ceremony agreeable to request, Bro. W. Andrew, P.M., completed the degrees already bestowed on his brother, by raising Bros. G. Andrews and H. J. Tuson to the third degree. Ten guineas, previously voted and unanimously confirmed at this meeting, were paid into the Boys' School, the indefatigable Bro. E. Harris, the collector, being present. The lodge was closed. There were present, Bros. J. Truelove, J.W.; F. Walters, P.M., Sec.; J. W. J. Barrett, J.D.; S. G. Cook, I.G.; S. O. Lewin, G. Ellis, W. Dalziel, and many others. Visitors, Bros. E. Harris, P.M. and Treas. 73; H. Moore, P.M. 73, W.M. 1,155; J. Patte, W.M. 147; W. Shaw, 147; G. E. Gale, P.M. 548; T. Maslin, 548; and D. Thomson, P.M. 189, 33°, from America, and others.

Southern Star Lodge (No. 1,158).—An emergency meeting of this lodge was called on the 18th ult., for the purpose of initiating Mr. James Slesser. The ceremony was ably performed by Bro. T. H. Pulsford, W.M. There being no other business before the lodge, it was closed in the usual form.

Perfect Ashlar Lodge (No. 1,178).—The emergency meeting of this lodge was held on Thursday, the 24th ult., at the Gregorian Arms, 96, Jamaica-road, Bermondsey, at which Bro. J. Donkin, W.M., presided. Bros. G. West, J. A. Axtell, and G. Ransom, *C.E.*, were raised to the third degree; and P. Fry to the second degree. Mr. L. Ashton was initiated into the first degree. Five guineas were voted to the Boys' School, and the lodge was closed. There were present, besides those named, Bros. Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; H. Bartlett, J.D.; D. Rose, I.G.; G. F. Grace, Dir. of Cers.; J. W. Dudley, W.S.; J. H. Hannsworth, J. H. Fudge, and others. Visitors, Bros. H. Moore, P.M. 73, W.M. 1,155; R. H. Williams, 73; C. Williams, and others.

PROVINCIAL.

BERKS AND BUCKS.

Maidenhead.—*St. John's Lodge* (No. 795).—This lodge held the usual monthly meeting on Monday, July 7th, at the Orkney Arms Hotel, a large number of brethren being present. The W.M., Bro. L. Henry Isaacs being unavoidably absent, Bro. W. Watson officiated. Lodge being opened in proper form, the minutes of the last meeting were read by Bro. H. Hodges, P.M. and Sec., and duly received confirmation. After which Bro. Charles Weaklin Moule was introduced and satisfactorily proved to the brethren his fitness to receive the highest degree in

Craft Masonry. The ceremony of raising was performed in the usual impressive style for which Bro. Watson is so justly famous. After which Bros. Albert Lumley, Richard Carless Prickett, and Robert Turner were placed before the presiding Master to be tested upon proficiency in the first degree prior to receiving the second. This, as in the former case, being also satisfactory, they received the degree of Fellow Craft. This was followed by the ballot box going round for the election of two brothers for joining, viz., Bros. Beagle and Berger. The result of the election was unanimously in favour of the candidates who were hailed as members of No. 795. Lodge business ended, the brethren adjourned to an excellent banquet provided by Bro. Skindle, who received well-deserved praise for his admirable catering. Bro. C. Gammon, P.M., presided in a very effective manner, and to his courtesy and urbanity the brethren were much indebted for a pleasurable evening. The usual loyal and Masonic toasts followed, interspersed with some good singing and speeches. The visitors were Bro. Devereux, P.G.S. for Bucks, and Bro. Sanders, both of whom returned thanks for the visitor's toast in feeling and eloquent terms.

BRITISH AMERICA.

CANADA.

Grand Lodge.

The Grand Lodge of Canada met on Wednesday, the 8th ult., in the City Hall, London. The attendance was very large, there being a number of visiting brethren present from city lodges.

The chair was occupied by the M. W. the Grand Master, W. M. Wilson, of Simcoe. R. W. Bro. Brackstone Baker, a distinguished member of the Grand Lodge of England, and R. W. Bro. Sir John A. Macdonald, K.C.B., representative of the Grand Lodge of England, were received with grand honors, and appropriately addressed the Grand Lodge. The rank of P.G.S.W., was conferred upon Sir John A. Macdonald, and notice given of the intention to confer a similar honor upon Bro. Brackstone Baker.

The M. W. the Grand Master then read the following address:—

Brethren: It is with no ordinary feeling that I again greet you at our Annual Communication, and, although we miss some of those "old familiar faces," whose presence always brought pleasure to our hearts, and whose warm brotherly grasp ever lives in our remembrance, still we would acknowledge, with lively gratitude, the many blessings vouchsafed to us; and we would also humbly and heartily thank our Heavenly Father that He has again permitted us to take sweet counsel together as to the best means of advancing the great work for which we are associated. May He bless our present Convocation, and strengthen and encourage us in all our efforts to promote His glory, and enable us to foster and to cultivate that most prominent tenet of our Order—Brotherly Love.

Obituary Notice.

Since our last annual meeting, our R.W. and loving Bros., the Hon. R. Spence and Captain E. A. Walker, have been removed from their sphere of labour, struck down, as it were, in the prime of their useful life by the decree of Him who doeth all things well, whilst we the children of His creation and the humble dependents of His bounty, can only bow with reverent submission to His most holy will. We have also to deplore the removal of our R.W. Bro., the Rev. Dr. F. J. Lundy, P.G. Chap., and one of those whose valuable services in the early history of this Grand Lodge will be found recorded in our printed proceedings. Our esteemed and reverend brother was suddenly summoned from the scene of his earthly labours to his great account in the month of March last, while engaged in the public celebration of divine worship; may we not, my brethren, confidently hope that these services so suddenly arrested on earth are now continued in heaven. But, though we must mourn for the departed, we mourn not as those without hope, for we rejoice in the belief that we shall again meet them in the Grand Lodge above, there to partake in peaceful re-union with the souls of all our departed brethren who have kept the faith—the mysterious and unspeakable happiness of God's everlasting kingdom.

Public Events.

Among the public events of the past year, which, although not especially connected with us Masons, still interest us as fellow subjects, there are two, to which I will very briefly refer —I allude to the foul murder of the Hon. D'Arcy McGee at Ottawa in the month of April last, and the dastardly attempt to murder his Royal Highness the Duke of Edinburgh, while paying an official visit at Sidney in Australia—the occurrence of these events sent a thrill of horror through the civilized world. McGee, the able statesman, the eloquent speaker and the talented writer, had but returned from the House of Commons, when he was most foully murdered by the pistol of the assassin —without warning, without a moment for preparation, sent into the presence of his maker and his judge "unhouseled, unanealed."

The attempt to murder the son of our beloved sovereign most fortunately failed, and although he was severely wounded, we have reason to thank God that his life was saved, and that our Queen and nation had not to mourn his untimely death. It has been alleged that the murder of one, and the attempt on the life of the other, emanated from the same vile source, and formed but part of a plan of assassination, which we are told may be more fully developed. Our peaceful country has again been threatened with invasion, and the brave and loyal youth of the dominion have once more been called out for preparation to resist any practical attempt that may be made against us. Aided by the soldiers and sailors of the empire, our brave volunteers and the militia of the country will promptly rally round the old flag, and will speedily crush down all who *dare* attempt to place a hostile foot on our free soil.

Grand Representative of England.

I have much pleasure in announcing, that the most Worshipful the Earl of Zetland, Grand Master of England, has been pleased to appoint our distinguished and eminent Brother, the Hon. Sir John A. Macdonald, K.C.B., D.C.L., Minister of Justice for Canada, &c., as the representative of that august body near this Grand Lodge. In selecting one so well known and so universally popular, as the leading statesman of the Dominion, the M.W. Grand Master, has not only secured the services of a most talented brother, but at the same time, he has also made an appointment which will be received with unmixed satisfaction by every member of this Grand Lodge. I have great pleasure in recommending that the rank of a P.G.S.W. of Canada be conferred upon Bro. Sir John A. Macdonald.

New Brunswick.

Formal information has been received of the establishment of an independent Grand Lodge for the Province of New Brunswick, and I was honored by an invitation to visit them at St. John, for the purpose of installing their first Grand Master, a request with which I would gladly have complied, as I entertained no doubts as to their right to Masonic self government, had I not felt that it would have been improper for me, as your Grand Master, thus to have anticipated the action of this Grand Lodge, with reference to their recognition as a supreme Masonic authority. The official documents in connection with this matter will be laid before you, and I have no doubt but that the Grand Lodge of New Brunswick will receive a prompt and cordial recognition at your hands.

Special Grand Lodge.

I have also to announce that during the recess two special meetings of Grand Lodge were called for the purpose of assisting in the ceremony of laying the corner stone of two churches, one at Port Dalhousie, in the province of Ontario, the other at Dundee, in the province of Quebec. As my other duties prevented my personal attendance, I was most ably represented at the former ceremony by R. W. Bro. James Seymour, and at the latter by our M.W. Bro. A. Stevenson, to both of these distinguished brethren my thanks are due for the very efficient and satisfactory manner in which they discharged the important duties imposed upon them.

Testimonials.

I had much pleasure in carrying out the expressed wishes of the Grand Lodge with reference to the testimonials ordered to be presented to our M.W Bro. Thomas Douglas Harington, of Canada; and to our worthy and efficient Grand Sec., the R.W. Bro. Thomas Bird Harris. The correspondence between Bro. Harington and myself, on this subject, will be laid before you, and also an account of the very pleasing incidents which took place at the presentation of Bro. Harris, in presence of a large assemblage of the fraternity at Hamilton. While on this subject I may venture to suggest for your consideration that as yet no recognition has been made of the valuable services rendered to Masonry by our M.W. and faithful brother, W. B. Simpson, during the two years he so ably administered the affairs of this Grand Lodge as your Grand Master.

A GENERAL GRAND LODGE FOR CANADA.

The consideration of the subject of a General Grand Lodge for our new dominion has not been overlooked by me during the past year, although no special action has been taken in the matter. The solution of this great question must be left to time, and to the calm consideration of the Craft generally. Any exhibition on our part of too great a desire to secure this result would, in all probability, only delay, if it did not entirely defeat, that union of the whole Masonic body in the British dependencies here, which so many are so anxious to secure.

NEW LODGES.

I have also to announce for your information that, during the past year I have granted dispensations for the opening of twelve new lodges within the jurisdiction, and, as in every case, the forms and requirements of the Constitution have been strictly complied with, I anticipate that you will at once direct the issue of the usual warrants.

BUSINESS OF THE PAST YEAR.

The Masonic business of the past year has neither been less onerous nor less important than those which have preceded it; the various matters which have come up before me, and which were neither decided by myself, or referred to special committees, or to the Board of General Purposes, were not of a nature requiring special reference here; all documents connected with them, whether as involving questions of Masonic law or discipline, will be found on the file, with the G. Sec., all of which are open to your inspection.

THE ELECTION OF MASTERS.

In connection with these matters there is one evil existing to which I trace many of the difficulties which are now of so frequent recurrence. I allude to the want of a proper care, and to the neglect of Masonic law and principle too often evinced by the members of the Craft in the selection of those who are to Govern our subordinate lodges. Brethren are too often selected as rulers, merely because their social qualities may be of a high order, and often, also, from their general popularity, without duly considering their ability to work the lodge, their administrative capacity to govern it, or their possession of those still higher qualities which are so essential to the successful carrying on of the great work of Masonry. In selecting your Masters, let me entreat you, my brethren, always first to consider your duty to Masonry and to your lodge. This important duty can never properly be performed if you place in the chair one who has to rely upon others for doing that which he is incapable of performing himself.

MASONRY NOT A MERE BENEFIT CLUB.

In the course of the discussions which occasionally take place at our annual meetings, sentiments are sometimes expressed by the younger members of the fraternity which have led me to believe that they neither fully understood nor appreciated the original design and aim of our institution, but had come to regard it as if the great and sole object of our association was the mere accumulation of funds for the relief of distressed masons, for the support of their widows, and for the education of their destitute children, forgetting, apparently, the explanations which had been given, and the lessons they had received at their initiation into our mysteries. Charity, in its largest sense, in its broadest signification, is a virtue dear to the heart of every true mason, and that Charity, which is not only active, but passive, is freely exercised by the genuine brother; he is ever as ready to assist the distressed as he is to abstain from unkindness, uncourteousness, or the malicious construction of his neighbours' motives. The inculcation of every virtue—the improvement of our species—the advancement of learning and science—the study of the liberal arts, and especially the cultivation of brotherly love—these are some of the aims of the Craft and of its votaries. If there is to be found in our ranks any individual who has joined us, actuated by no higher motive than self-interest, and influenced by the idea that he is thereby making a most judicious investment for himself and family, he will soon discover that he has not only deceived himself, but that he has altogether misapprehended the genius, the scope, and the great objects of Masonry; for our brotherhood is not for a moment to be placed on the same level with these mere benefit clubs, which have recently been established, with the sole and avowed intention of making to the contributor, or his legal representative, a full and equivalent return in hard cash for that which he has invested in their hands. Neither is Masonry to be thus shorn of her fair proportions, nor is she to be circumscribed or fettered as to the discharge of her numerous duties. We are told that the three great tenets of a Mason's profession are Brotherly Love, Relief and Truth. And to you, my Brethren, I now say, cultivate them all.

THE WORK.

The disappointment felt by many at the non-exemplification of what we technically call the work, at our last communication, was largely shared in by myself, the unavoidable absence of some of those upon whom I had relied for assistance rendered it impossible for me to carry out the promises made on the subject. True, it was suggested that some of those able brethren then present might exemplify the work of the three degrees, but this, although of course instructive, would not at all have met the object which I had in view, or which you desired; which was to exhibit to you the pure and standard work, as adopted after much careful investigation and research by this Grand Lodge. I am happy to announce that a part of tomorrow will be devoted to this object, and I have to request for it your earnest attention and most careful consideration. These views and opinions can be submitted to the Standing Committee on ritual, who will be at all times be ready to receive, and most respectfully and carefully to consider, any suggestion which may be laid before them. In my address of last year in referring to this subject I used the expression that "I regarded with much apprehension any attempt at innovation or change in the *lex non scripta* of Masonry," and I have reason to believe that my views on this subject, as there expressed, were not very clearly understood by some, while by others they were entirely misapprehended. The ritual is not to be considered as a landmark in Masonry; many parts of it are not essential, they have been changed and may be changed again, though as a learned and reliable writer remarks, such changes should be made with great caution, and perhaps had better not be made at all; but, adds he, on the other hand, there are portions of the ritual, and large portions too, which do constitute landmarks, which never can be changed without a destruction of the very identity of Freemasonry. The beautiful lectures which form so important a feature in our system are most useful, but, as the same author remarks, they are not essential, neither are they to be considered as constituting landmarks, for before the year 1777 no such system existed. Many changes, some of them most decided improvements, while others were very much the reverse, have since been introduced which proves conclusively that they have no claim to be regarded as landmarks of the Order. Time will not permit me at present to dwell at greater length upon this very interesting topic, and I must therefore make my remarks as brief as possible.

MASONIC CONSERVATISM.

It is not difficult to account for the variations which we occasionally find in the working of some of our lodges; the Master, though retaining all the essentials, may slightly deviate in some parts of the phraseology of details: in course of time these changes become as it were established, and after a few years are regarded almost as landmarks of that lodge, a departure from which would be considered as a dangerous innovation. Now the remedy for all this is to be found in the "Book of Constitution," under the head of "Private Lodges," sec. 21:—"All lodges are particularly bound to observe the same usages and customs. Any deviation, therefore, from the established mode of working is highly improper, and cannot be justified or countenanced; and in order to preserve this uniformity, and to cultivate a good understanding among Free Masons, some members of every lodge should be deputed to visit the other lodges as often as may be convenient." In any action which the Grand Lodge may, in its wisdom, consider it prudent and necessary to take, with reference to this most important matter, I can only express my earnest hope that you may at all times be guided by a wise conservatism; and in using this term, I do not wish to be understood as expressing merely the desire or effort to preserve what is established; but I wish you to receive it in its larger and more Masonic sense, which implies that there is no blind and superstitious respect for things established, simply because they are so. "Precedents," says a learned and thoughtful brother, "have no authority unless they are founded upon principle;" and, on the other hand, changes have no support unless they are prompted by necessity and guided by reason; it is to such conservatism as this that our gratitude is due, for that steady and healthy progress which Masonry is now making, which gives it a standing and character among the institutions of the age, which is rendering it daily more and more worthy of cultivation by men of intellect, and which must bestow upon it, as a science and a system of philosophy, a perpetuity and prosperity which its merely social and charitable character could never have secured, This kind of conservatism is the sheet-anchor on which the safety of Masonry mainly depends.

FINANCES.

From the accounts submitted by that most efficient and trustworthy officer, your Grand Treasurer, it is gratifying to find that our funds are in a most prosperous and satisfactory condition. The whole amount of funds, as appears by his books, is 28,064,90dols.

CONCLUSION.

And now, my brethren, in conclusion, I have to apologize for the very crude and unpolished manner, in which these hastily written remarks are laid before you. The pressure of new duties, and a very recent attack of sickness, left me but a few hours in which to carry out the practice, initiated by myself, (at the commencement of our career as a Grand Lodge), of preparing something in the form of an address with which to open our Annual Communication. In once more resigning into your hands the office and position with which you so often have honored me, and in requesting you now to relieve me from its cares and responsibilities. I would I had the power and ability to express even a tithe of the fraternal love and affection I entertain for you and for Masonry; no language at my command can convey it, I shall therefore not make the attempt.

"The temple of our purest thoughts is—silence."

May Masonry continue to flourish in all parts of the world, and may we, her workmen, prove equal to our profession, and worthy of our exalted privileges; for, after all, brethren, we are but just what our name conveys—merely builders—patiently but hopefully toiling on, and humbly following in the steps of our predecessors, trying to carry out the designs left by them on their Masonic tressel-board, and leaving the work to be continued and perfected by those who are to come after us, rejoicing, however, in the hope that our feeble contributions of service and of labour may lead to that glorious consummation which will secure the approving smile and ultimate reward of the Great Architect of the Universe, who is Himself the beginning and the end of all creation. Finally, my brethren, let us work while it is yet day, for "the hour cometh when no man can work."

The Deputy Grand Masters having presented their reports, all of which were interesting, and showed the order to be in a prosperous condition, Grand Lodge was duly closed.

On the following day Grand Lodge was resumed at ten o'clock. The attendance was again very numerous.

Reports were received from the various committees, and an exemplification of the work as approved by the Grand Lodge was given.

The evening meeting was devoted to the election of office-bearers for the ensuing year as follows:—

R.W. Bros. A. A. Stephenson, Grand Master, Montreal; James Seymour, D.G.M., St. Catharines; John W. Murton, G.S.W., Hamilton; S. Baker, J.G.W., Montreal.

TURKEY.

CONSTANTINOPLE.

Oriental Lodge (No. 687).—The pioneer lodge of Turkey celebrated the Festival of St. John at the Masonic Hall, Pera on the 24th June, W. Bro. H. Newbolt, the W.M., ably discharging the duties of the chair on the occasion. After th dispatch of the regular business, Bro. J. Smorfit, in complimentary terms, proposed, and the W.M. seconded, "that a gold watch of the value of thirty guineas be presented to Bro. R. A. Carleton, the Secretary of the lodge, as a recognition of his zealous services in that office during the past four years." Bro. Carleton returned thanks in suitable terms, assuring the brethren that he felt he had not done his duty, and that their kindness placed too high a value on whatever services he might have rendered. He should always strive to the utmost of his ability to promote the best interests of the Oriental Lodge, of which he esteemed it a peculiar privilege to be one of its earliest members, ranking as it did as the pioneer of Masonry in Turkey. The lodge was closed at an early hour in order to accommodate the Bulwer lodge meeting.

Bulwer Lodge (No. 891).—The installation of the W.M. on St. John's day, June 24th, at the Masonic Hall, Pera, was attended by a large number of brethren. The lodge having been duly opened, a board of installed W.M.'s was formed consisting of the following worshipful brethren:—W. W. Evans, H. Harvey, G. Laurie, J. Smorfitt, A. Thompson, H. Newbolt, C. Green, and R. A. Carleton, when Bro. F. W. Smyth was duly installed into the chair of K.S. After the customary salutation the W.M. proceeded to invest the following brethren as his officers for the ensuing year:—Bros. C. La Fontaine, S.W.; W. B. Hopper, J.W.; — G. Laurie, Treas'; Wood, *R.N.*, Sec.; — Heywood, I.G.; Chipirote, Tyler. Bro. W. W. Evans, in a very effective speech proposed that a piece of plate of the value of £20 be presented to Bro. G. Laurie their worthy Treasurer for his untiring exertions to promote the prosperity of the lodge, the motion was seconded by the W.M. and carried by acclamation. Bro. Laurie acknowledged the great kindness of the brethren, and expressed his determination to continue to do everything in his power to advance the interests of this most prosperous lodge. Bro. Admiral the Hon. A. Hobart, Pasha in the Ottoman service, and Bro. the Hon. Captain A. Court, Commander of H.M.S. *Caradoc*, having been duly ballotted for, were admitted joining members. In consequence of unavoidable circumstances, Bro. His Highness Mustapha Fazyl Pasha was unable to attend and take his third degree as intended. It is exceedingly gratifying to be able to report the remarkably favourable position which the lodge has now attained having remained in a stationary position for a lengthened period. It is but fair to give honour where honour is due, and to the exertions of Bros. Laurie, Evans, H. Harvey, A. Thompson, and the present W.M. the advance of this lodge is mainly owing. It would, however, be a great omission not to allude in something more than a passing way to the valuable aid of Bro. John P. Brown, P.M., certainly the most accomplished member of the Craft in Turkey, the ability of the worshipful brother is only equalled by his unflagging zeal for the advancement of Masonry in the East.

Leinster Lodge (No. 166, I.C.).—The usual celebration of St. John's Festival by this lodge came off on the 27th June, at Buyerkdéré. After the lodge had been opened in the three degrees, a board of installed W.M.'s was held when Bro. W. George was installed into the chair of W.M. for the ensuing term. The following brethren were then invested as officers:—Bros. S. Mearf, S.W.; Beaven, J.W.; M. Caluprorich, Treas.; H. Neven, Sec.; D. Demarchi, S.D.; H. Cross, J.D.; J. Smorfitt, Dir. of Cirs.; G. Aznevour, I.G.; M. Atella, Tyler, After the usual business had been dispatched, the brethren adjourned to Lapiene's Hotel, when a sumptuous banquet was served replete with every oriental delicacy. Bro. George, W.M., presided, Bro. W. Costello filling the vice-chair. The W.M. Bro. His Imperial Highness Prince Napoleon, P.G.M., of the Grand Orient of France, who had arrived in the Bosphorus on the preceding day, and who was expected to be present, was unavoidably absent in consequence of another engagement. After the usual loyal toasts of "The Queen," and "The Sultan" had been duly honoured, the chairman proposed the health of the M.W.; His Grace the Duke of Leinster, G.M. of Ireland," which was drunk with full Masonic honours, this was followed by "The D.G.M. and Grand Officers of Ireland." "The other Grand Lodges of the World." Bro. Haines, in very appropriate terms, proposed "The Health of the W.M." Bro George, in returning thanks, said he occupied a position he had aspired to since he had joined the Order, and which every brother ought to look forward to as the object of a laudable ambition. After alluding to the exertions of his predecessors in the chair, and the flourishing state of the lodge, he concluded by proposing "The Health of Bro. Hains, the I.P.M." Bro. Haines returned thanks. The W.M. in giving the next toast—"The Health of the representatives of the lodges, who had favoured them with their company that evening"—expressed his personal thanks as well as those of the brethren generally for their kindness in assisting them in the duties of the evening. Bro. G. Laurie, returned thanks for the Bulwer Lodge, in a speech of much dry quaint humour, and felicitous illustrations, which was peculiarly impressive on the visiting brethren, whose appreciation was testified by loud applause. Bro. S. Aznevour, returned thanks on behalf of the Ser (Armenian) Lodge of the Grand Orient of France, and Bro. G. Guarracino, W.M., of the Phœnix (Italian) Lodge, in acknowledging the toast on behalf of his lodge, said he felt bound to express not merely the pleasure he had derived from being present on that occasion, but the real instruction he had derived from their admirable working. He rejoiced at being able to assist in the promotion of that true Masonic harmony which he had witnessed with such unmingled satisfaction that evening. It would ever remain as a pleasing *souvenir*. It was the first time he had been amongst them, and he assured them that he hoped to meet the brethren of the lodge on many future occasions. In conclusion he proposed, in a bumper, "The Prosperity of the Leinster Lodge. At the request of the W.M. Bro. Carleton replied, and concluded by proposing "Success to the Masonic Charities." The W.M. in proposing "The Visitors," said that he was happy to see so many present. One of the distinguishing characteristics of the Leinster Lodge was it large hospitality. He should always be glad to have both in the lodge and at the banquet board brethren of every jurisdiction. He could not only enjoy the feast of reason and flow of soul, but stimulate each other in that course of Masonic fraternity which enabled us to go forth into the outer world thrice armed against its discouraging influences. He was only speaking what he believed to be the sentiment of every one present, when he said that the lodge he had now the honour to preside over, was ever foremost in promoting whatever tended to a fraternal interchange of feeling, the presence of visitors was therefore peculiarly pleasurable to them—drunk with full Masonic honours. Bro. Iskinder, of Beyrout, replied (in Arabic), in a brief but eloquent speech which was translated by Bro. S. Aznevour. Bro. Carleton said he had by permission of the chair been permitted to propose a health which he knew would meet with a hearty response. The name of Bro. J. Smorfitt was so intimately associated with the Leinster Lodge as its founder and earnest supporter, that it was only necessary for him (Bro. Carleton) to say that although the worshipful brother had been well and willingly supported, the great progress made by the lodge, not merely in point of numbers, but in the efficiency of its working and admirable order as had been so gracefully alluded to by Bro. Guarracino, was mainly due to the tact, ability, and sound judgment of their worthy Bro. Smorfitt. He trusted he would long be spared to adorn the lodge, and his name would ever be associated with it for the eminent services he had so effectively rendered to it; the toast was drunk with Masonic honours and considerable applause. Bro. Smorfitt in returning thanks, said that whatever services he had in his humble way been able to render to the Craft in general, or this lodge in particular, was amply recompensed by the many marks of confidence they had shown him, and not the least was that of the present reception with which they had greeted his name. It was a cheering consideration that all honest work in the Masonic cause was sure to be liberally recognised, and whatever discouragement we might encounter in our onward course, the certainty of a good result would, he felt assured, always keep them steadily progressing. After the Tyler's toast had been duly honoured, the brethren adjourned to the beautiful grounds of the hotel, where coffee was served, shortly after separating, having spent a most agreeable evening.

SMYRNA.

Homer Lodge (No. 806).—By an accidental oversight we omitted to record previous to this the presentation to Bro. J. O'Connor, the I.P.M. of this lodge, of a very handsome P.M.'s jewel and address on his leaving the chair. As this is the first instance on which such a presentation has been made in Smyrna it ought not to pass unnoticed. Few brethren ever had so arduous a task as Bro. O'Connor during his two years of office. On takin the chair he found the greatest irregularity, apathy, and positive ill-feeling—the lodge in a very low state—by a display of the highest Masonic qualities, united with energy and ability of something more than the Levant type Bro. O'Connor soon gained the respect and regard of the brethren, and raised the Homer to its now creditable state. He well merits the compliment paid to him. It is useless to offer any reproach to those whose grossly irregular and unmasonic conduct had reduced Masonry in Smyrna to so low an ebb, they have passed away, and let us bury their great faults in oblivion. It would be an omission not to speak in high terms of the assistance Bro. O'Connor has from time to time received from Bro. S. Stab and the brethren of the Dekran 1014 (Armenian Lodge). Bro. O'Connor has well appreciated this.

ROYAL ARCH.

METROPOLITAN.

Caveac Chapter (No. 176).—This chapter met at Radley's Hotel, New Bridge-street, Blackfriars, and was opened by Comps. F. Walters, P.Z., S.E., as M.E.Z. (in the absence of Comp. R. Galloway, *C.E.*, the M.E.Z., who was out of town); C. T. Dorey, H.; and J. Lacey, J. Bro. T. Quihampton, J.W. 176, was exalted. For the ensuing year the officers will be:—Comps. C. T. Dorey, M.E,Z.; J. Lacey, J.; P. A. Nairne, J.; R. Galloway, *C.E.*, Treas., re-elected; F. Walters, P.Z., S.E., re-elected; P. Browne, S.N.; M. Scott, Prin. Soj., re-elected; R. S. Foreman, 1st Assist. Soj.; A. Williams, 2nd Assist. Soj.; E. Stidolph, Dir. of Cers., who were all unanimously elected. The chapter was closed. Besides those named, there were present, Comps. P. A. Nairne, S.N.; A. Avery, R. S. Foreman, and A. Williams. Visitors:—Comps. A. D. Loeweustark, M.E.Z. 185; J. W. Halsey, M.E.Z. 507; and D. Thomson, P.Z. 33° .·., from America.

The Strawberry Hill Chapter (No. 946).—This excellent chapter held a meeting at the Grotto Hotel, Cross Deep, Twickenham, in the preceding month. Comp. W. Watson, in the absence of the M.E.Z., Comp. A. J. Codner, occupied the first chair, supported by Comps. J. Faithful, H; Wm. Smeed, J.; and the rest of the officers. Chapter being declared opened the minutes of last meeting were read and approved of. The election of officers for the next twelve months then took place, which resulted in the unanimous re-election of three principals, viz., Comps. A. J. Codner, Z.; J. Faithful, H.; and Wm. Smeed, J. After this a ballot was taken for Bro. Walter Gresham Buck of the New Concord Lodge No. 831, proposed by Comp. McMahon, S.N., and seconded by Comp. Platt, P.Z. and S.E. We need scarcely say that, upon such a recommendation, the ballot was unanimously in favour of the brother seeking this high and sublime degree. Bro. Buck being present was duly exalted, and expressed himself highly impressed with the splendid ceremony. Bro. George Rongier—balloted for and elected at a previous meeting—being also present, received his additional light in Masonry. Chapter business ended, the compainons sat down to a most reherché banquet. Comp. Bendy, the worthy host, if possible, surpassing all previous efforts. The only visitor was Comp. Wren, J. of the Sincerity Chapter 176. The usual toasts followed; some excellent speeches being rendered by the companions, which our limited space prevents giving in detail. To add to the harmony of the evening a variety of good singing emanated from Comps. Smeed, Thompson, and Platt. The meeting broke up at an early hour, the companions expressing themselves highly gratified with the entertainment.

RED CROSS KNIGHTS OF CONSTANTINE.

CHANNEL ISLANDS,

JERSEY.

Concord Conclave (No. 8).—The ceremony of inaugurating and dedicating this new conclave took place on Thursday, July 19th, at the Masonic Temple. After the formal dedication, the following brethren were installed as founders, viz.:—A. Schmitt, P.M. 590, P.Z. 244, 590; P. W. Benham, P.M. 244, 1003, P.Z. 244, 491; H. Luce Manuel, P.M. 590, I. 590; M. Tracy, P.M. 244; J. Iggleden, W.M. 244; P. Binet, P.M. 491; P.Z. 491; E. D. Le Couteur, P.M. 491, P.Z. 491; J. Oatley, W.M. 590; J. Cooper, 244; J. Blampied, 590; W. H. Longs, P.M. 958, and Geo. Rogers, P.M. 1009, The installation ceremony and the solemn rite of inauguration were performed with great effect by E. Sir Knt. R.W. Little, G. Recorder, dele[illegible] by the Great Council for that purpose, who then elevated Sir Knts to the rank of Viceroy, and afterwards enthroned as Sovereigns of the Order—Sir P. W. Benham, M.P.S.; A. Schmitt, H. L. Manuel, M. Tracy, and J. Cooper. The M.P.S. then appointed his officers as follows:—Sir Knts. M. Tracy, V.E.; J. Iggleden, S.G.; E. D. Le Couteur, I.G.; P. Binet, H.P.; Jno. Blampied, Treas.; A. Schmitt, R.; J. Oately, P.; J. Cooper, J.B.; William H. Long, H.; G. Rogers, Sentinel. The proceedings of the preliminary meeting were read and confirmed. Moved by Sir Knt. Schmitt, seconded by Sir Knt. M. Tracy, and resolved by acclamation—"That Sir Knt. R. W. Little G.R., be elected an honorary member of this conclave *ad vitam*. On the proposition of Sir Knt A. Schmitt, seconded by Sir Knt. M. Tracy. it was unanimously resolved:—"That this conclave's name be 'Concord.'"

RED CROSS OF ROME AND CONSTANTINE

GUERNSEY.

The Doyle Conclave.

Sir Knights Companions of the Imperial, Ecclesiastical, and Military Order of the Red Cross of Rome and Constantine will be gratified to learn of the auspicious opening and successful working of the Doyle Conclave, Guernsey, No. 7 on the registry of the Grand Imperial Council of England, and the first instituted in the provinces of the Channel Islands.

Origin of the Doyle Conclave.

During the winter of 1867-8 an esteemed brother, Joseph A. Horner, of Burgh Castle, Great Yarmouth, visited the Channel Islands for the benefit of his health, and during his sojourn in Guernsey was a constant visitor at Doyle's Lodge of Fellowship. The fruit of that bond of brotherhood for which Freemasonry is distinguished was soon manifested between the Guernsey fraternity and their visiting brother, whose experience and appreciation of Guernsey Masonry have since found expression in the pages of the Magazine. On the occasion of Bro. Horner's last visit to Doyle's Lodge, the evening prior to his departure home, his health was drunk with great *eclat* at the banquet, and in his response Bro. Horner expressed a desire to leave behind him some substantial memento of his pleasant visit to Guernsey, and stated that if the brethren were disposed to found a conclave of the ancient and illustrious Order of Red Cross Knights of Rome and Constantine he would esteem it an honour to be allowed to defray the cost of the charter. This generous offer was suitably acknowledgnd, and several of the brethren present expressed their willingness to assist in the formation of a conclave.

Installation and Enthronement of the First Sovereign.

On the 4th of June, 1868, Bro. Elisha W. Hutchinson, P. Prov. S.G.W., and P.G. Treas., visited London, and was installed by the Executive Committee a Knight of the Order. On the same occasion Bro. Hutchinson was received into the priestly Order of Eusebius, and also enthroned as Prince Mason, with a view of imparting the same to three brethren, on his return, as a prelude to the formation of a conclave in Guernsey.

The Impartation.

On the return of Sir Knight E. W. Hutchinson, M.P.S., to Guernsey, he invited threee brethren from among the most intimate friends of Bro. Horner, namely, Bro. James Gallienne, P. Prov. D.G.M., P.M., P.Z.; Bro. Joseph Millington, S.D., 84; and Bro. Frederick Clarke, to receive installation at his hands. The brethren assembled on the 15th June, 1868, and having given satisfactory replies to the preliminary questions, were duly installed Knights of the Order. On the 29th of June, 1868, Sir Knights Gallienne, Millington, and Clarke, were admitted into the priestly Order of Eusebius, leaving their enthronement as Sovereigns until the formal inauguration of the conclave, when Sir Knight Inspector-General Little had kindly consented to be present to conduct the ceremonies.

The Petition for a Charter.

The Conclave being thus far organised, a petition was addressed to the Most Illustrious Grand Imperial Council for England and Wales and the British dominions, praying for a charter of Constitution, empowering the Sir Knights to form, open, and hold a conclave at the Masonic Hall, Court-place, in the town of St. Peter's Port, Guernsey, to be named "The Doyle Conclave," subordinate to and to be conducted in strict accordance with the statutes, rules, and edicts of the Grand Council, and the general principles of the Order.

Opening of the Conclave.

A circular of invitation to join the Order having been addressed to the leading members of the Guernsey Craft, fixing Monday, the 20th July, for their installation, a regular assembly of the conclave was held on the evening of that day. On this auspicious occasion the conclave was honoured with the presence and able offices of the Very Illustrious and Perfect Sir Knight Little, who had chosen the Channel Islands as the scene of his summer tour, more particularly at Bro. Horner's suggestion, with a view of lending his valuable aid and experience in the inauguration of the Doyle Conclave, Guernsey, and also of a conclave in the sister Island of Jersey. On this occasion, also, the conclave was favoured with a visit from two distinguished Jersey Masons, Bros. Benham and Schmitt, the former having been appointed M.P.S., and the latter Recorder to the newly-formed conclave in that island; these worthy Sir Knights attended partly as an expression of the goodwill and sympathy existing between the sister provinces and partly to avail themselves of any information and advice that the Doyle Conclave might furnish.

Enthronement of the Sovereigns.

Previous to the admission of the candidates for installation a Senate of Sovereigns was held, over which the Very Illustrious Sir Knight Little presided for the purpose of enthroning Sir Knights Gallienne, Millington, and Clarke, as Prince Masons. V.W. Sir Knight Hutchinson having completed his task of impartation now desired to retire into the honorary office of Past Sovereign, to give place to Em. Sir Knight Gallienne as the working Sovereign, consequently Em. Sir Knight Gallienne was invested with the robe and sceptre, and, taking his seat as M.P.S., proceeded to conduct the ceremony of installation, assisted by Sir Knights Millington, V.E.; Hutchinson, Treas.; Clarke, High Prelate and acting Recorder; Little, acting Prefect, and otherwise assisting in any necessary offices of instruction. The undermentioned brethren being in attendance were then regularly installed as Knights of the Order:—Dr. Benjamin Collenette, P. Prov. G. Sec., P.M., P.Z.; John Guilbert, P. Prov. G.S.W., P.M., P.Z.; James Sebire, P.M.; W. H. Martin, W.M., 84; H. W. Strickland, P.M.; W. Willcock, P.M.; James B. Gardner, S.W., 84; John Rowe, W. H. Muntz, Joseph Parker, Frederick Carey, Jean B. Lucas, and W. Mauger. The whole of these brethren being considered as founders of the conclave, and their names having to be inserted in the charter, it was necessary that their installation should take place prior to the consecration and dedication of the conclave.

The Consecration.

Immediately following the delivery of the Historical Oration by the High Prelate, the Very Illustrious Sir Knight Little, having called upon the acting Recorder to read the petition that had been addressed to the Grand Imperial Council and the reply that had been received from the Grand Eusebius, proceeded to consecrate, dedicate, and constitute the Doyle Conclave, by a ceremony extremely imposing, and conducted with the most impressive solemnity, appropriate music being performed at intervals by Sir Knight John Rowe.

Appointment of Officers.

The ceremony of dedication over, the M.P.S. returned to the chair, and the duties of the conclave were resumed. The following officers were then appointed:—Sir Knight Millington, V.E.; Sir Knight Collenette, S.G.; Sir Knight Guilbert, J.G. Sir Knight Hutchinson, P.S., Treas.; Sir Knight Clarke, H.P.; Sir Knight Gardner, Pref.; Sir Knight Sebire, S.B.; Sir Knight Martin, Herald; Sir Knight Rowe, Org.; Sir Knight Mauger, Sen.; Sir Knights Stickland and Willcock, Stewards; Sir Knights Muntz, Parker, and Carey, members of the permanent council. A unanimous vote of thanks was then awarded to the Grand Recorder, Sir Knight Little, for his kindness in visiting the island, to impart instruction in relation to the conclave, and for the very admirable manner in which he had conducted the ceremony of consecration. An equally unanimous vote was next awarded to Sir Knights Benham and Schmidt, the two visitors from the sister conclave, for the kindly feeling they had evinced by visiting the island for the express purpose of witnessing the ceremony, and rendering any possible assistance in this the formal opening of the Doyle

Conclave. After a resolution to the effect that the name of the Very Illustrious Sir Knight Little be enrolled on the books as an honorary member, and the several votes being suitably responded to, the conclave was closed in due form, and the Sir Knights adjourned for refreshment.

THE BANQUET.

The chevaliers, having been for nearly three hours engaged in the various ceremonies of the conclave, were not without an appetite when taking their seats in the banquet hall, and after partaking a sumptuous repast, the following toasts were greeted with enthusiasm :—"The Queen and the Order," "The Grand Imperial Council," "Our distinguished guest, Sir Knight Inspector-General Little," "The Visitors from the sister province," "Our esteemed brother, Joseph A. Horner, at whose suggestion the Doyle Conclave has been instituted," "Past Sovereign Hutchinson, through whose visit to the metropolis and by whose zeal since his return the conclave has been established," "The present M.P.S., by whose well known ability the conclave is now to be governed," "His Viceroy the eminent Eusebius," and "The remaining officers of the conclave." After spending a very pleasant evening, which was enlivened at intervals with glees and other harmony, the Knights Companions separated with a firm resolve ever to remember the watchwords of the conclave—Faith, Unity, and Zeal.

SCOTLAND.

JEDBURGH.

LAYING THE FOUNDATION STONE OF THE NEW COMMERCIAL BANK.

On the 17th ult. the foundation stone of the new bank o be erected in Exchange-street was laid with Masonic honours by the R.W.M. for Peebles and Selkirk, Bro. Henry Inglis, of Torsonce, assisted by the members of the representatives of the Grand Lodge of Scotland, and deputations from various lodges in the province, &c. The R.W.M. and deputations were received at the railway station by the brethren of Jedburgh Lodge, No. 104, who escorted them to the lodge room in Canongate, where the lodge was opened in due form. Shortly after one o'clock the brethren were marshalled by the Grand Tyler, Bro. Price, and dressed in full Masonic costume—the office bearers of No. 104 carrying the emblems of the Craft. They left the Black Bull Hotel headed by the volunteer band, the Jed-Forest band bringing up the rear. The procession went down High-street, up the Canongate and Castlegate, and entering the Abbey by Abbey-close, went through the manse garden, on leaving which it proceeded to the scene of the ceremony, where stand had been erected, and was almost completely ocupied by ladies. The flags, which stretched from the aorn Exchange to Bro. J. Turnbull's house, and those which decorated these buildings, with the many-coloured dresses of the ladies, invested the scene with a rather striking appearance. The proceedings were commenced by a prayer by Grand Chaplain French, which was scarcely heard in consequence of the noise made by the outsiders, between whom and the police the most amicable relations did not appear to subsist; and such was the disturbance, that the police were ordered to draw their batons, a measure which, as may be supposed, only tended to irritate the crowd, and increase the uproar. The prayer having been got through, the Grand Officer deposited the current coins in the cavity for the purpose, and the stone was gradually lowered, the band playing "Old Hundred." The stone was fixed with the usual formalities, the horn of plenty being emptied upon it, and wine and oil poured over the contents. Miss Turnbull, daughter of Bro. J. S. Turnbull, agent for the Commercial Bank, then presented the silver trowel with which the work had been completed to the G.M., who, in accepting it said :—

The greatest favour that can be bestowed on a Mason, is to permit him to receive this from the hands of beauty.

Bro. Inglis then said—

Ladies and Gentlemen—It now becomes my pleasing duty to address a few words to you who have honoured us with your presence upon this occasion. I can assure you that the Masonic Craft has had the greatest pleasure in laying the foundation stone of a building which I believe, from a personal inspection of the plans, will become a distinguished ornament to the ancient town of Jedburgh. There is a hill which rises in your neighbourhood, called the Dunion hill—well known to all of you I doubt not—and that hill has in the times long gone by been the witness of many an eventful and many a historic scene. It witnessed your noble Abbey when its towers and its buttresses first rose in all their solemn grandeur and all their miraculous beauty to gladden the waters of the wandering Jed. It beheld the nuptials of one of Scotland's ancient kings; it beheld the camp of the Black Douglas when that doughty warrior defended the passes of the Border in the absence of his sovereign, Robert the Bruce; it beheld that mortal struggle between the gallant Ferniehirst and the English Surrey in defence of your towers, and your town, and your Abbey; and it beheld the last sally of the Border men into England, when your "Jethart axes" for the last time went to the raid of the Reidswire. The Dunion hill—thanks to God and to the exertions of our noble Scottish heroes—now looks down upon a valley of peace and prosperity; on church and spire, and school; upon hill and market, and garden. Year by year the town of Jedburgh is rising in wealth and importance, for the citizens of Jedburgh have applied to the arts of peace the same energy and industry which they exhibited in the fierce conflicts of war. If anything were wanting to prove the truth of this assertion, it is to be found in the proceedings of to-day. The Commercial Bank of Scotland, one of the greatest and most prosperous amongst the great and prosperous banks of Scotland, has found it necessary for meeting the increasing commercial demands of this town, to erect a new building, a step which they most assuredly would not have taken but for the reason I have mentioned; and it is because we look upon this outward and visible sign of prosperity as the type and symbol of increasing industry and intelligence, and education—those things which mark the onward and the upward course of civilised man—it is because we look at it in this light, that you and I are here to-day to bid God-speed to the good building and the good cause.

The G.M. then called for three cheers for the Queen, the Burg, the Commercial Bank of Scotland, and the ladies, which were all heartily given.

Bro. J. S. Turnbull thanked the G.M. for his attendance, and expressed the hope that prosperity would ever be within the walls of the building, the foundation stone of which had just been laid. Three cheers were then given for Bro. Inglis, and, after being photographed by Bro. Campbell, Edinburgh, the company separated.

The brethren afterwards dined in the lodge room. The R.W.P.G.M. in the chair, when 120 surrounded the festive board. The following lodges were represented on this occasion :—Journeymen Edinburgh, No. 8, Bro. Barton, P.M.; St. John's, Selkirk, 32, Bro. Clapperton, R.W.M.; St. John's Hawick 111, Bro. Wilson, R.W.M.; Tweed, Kelso 261, Bro. Jeffrey, R.W.M.; St. John's, Galashiels 262, Bro. Scott, R.W.M.; St. James's, Hawick, 424, Bro. Laurie, R.W.M.

After the cloth was removed the usual loyal and Masonic toasts were given and responded to with much enthusiasm. The toast of "The Army, Navy, and Volunteers," was acknowledged by Bro. Wilson, R.W.M. 111. "The Provincial Grand Lodge of Peebles and Selkirk" was proposed in a few able remarks by the R.W.M. of 104, Bro. Blackie, and replied to in some well-timed observation by Bro. Ingils, P.G.M.

"The Town, Trade and the Commercial Bank of Scotland Jedburgh" was given by the chair, and acknowledged by Bro. Turnbull. "The Lodge St. John, Jed burgh, 104" was given by the chair, and replied to by the R.W.M.

The lodges sending deputations were proposed and acknowledged by the R.W.M. of each lodge according to seniority on Grand Lodge Roll. "The Clergy of all Denominations" was given by the chair, and acknowledged by Bro. French. "The Architect of the New Bank" was given by the chair, and replied to by Bro. Rhynd who also proposed "The Healths of the various contractors engaged in the work. "The Ladies," and "Happy to meet, sorry to part, and happy to meet again," finished the list of toasts.

Excellent songs, &c., were given at intervals by various brethren, and the entire proceedings passed off in the greatest harmony and good feeling.

PERTH.

Laying the Foundation Stone of a New Factory.—A demonstration of a very interesting and novel description took place at Perth on Saturday the 11th ult. The occasion was the laying of the foundation stone of a large factory in course of erection by Messrs Shields & Co., manufacturers, Perth, who have found their premises in Foundry Lane and North William Street inadequate to meet the requirements of their large business. The work when it is in full operation is calculated to do a very large amount of good to Perth and neighbourhood, and to give an impetus to the rather stagnant commercial life of the "Fair City." When it became known that such an important work was to be erected, one or two of the brethren of the Scone and Perth Lodge suggested that it would be an appropriate and graceful act to lay the foundation stone with masonic honours. A meeting of the brethren of that Lodge was accordingly held, and it was resolved, by the almost unanimous vote of the meeting, that the necessary arrangements should be at once begun. A Committee was formed, the members of which have worked together in a very cordial and energetic manner; and their labours on Saturday were brought to a most successful termination. A number of brethren, however, have all along endeavoured to throw cold water on the proposal, because they were of opinion that it was undignified, and a departure from the true objects of masonry to lay the foundation stone of such an institution as a factory. It was never denied that, as a masonic demonstration, it was a little singular and novel; but the brethren who have taken part in it have done a public spirited and very becoming act. The brethren of the Scone and Perth, notwithstanding the impediments thrown in their way by their more formal brethren, continued to issue invitations, and to do their utmost to bring the proceedings to a successful issue. A deputation waited upon Bro. Lord Kinnaird, Provincial Grand Master, to request him to preside at the ceremony, and his Lordship at once agreed to do so. The invitations issued to Sister Lodges were also accepted with the same cordial spirit. The attendance of brethren from Dundee was highly creditable, representatives from no less than six Lodges being present. The Perth brethren likewise turned out in large numbers, and members of the three local Lodges took part in the proceedings. Brethren from Glasgow, Lochee, Stirling, Dunfermline, Newburgh, and a great number of brethren throughout Perthshire were present on Saturday. Altogether, the large number who attended the ceremony was very gratifying to all concerned, and showed the high estimation in which Bro. Shields is held throughout the country.

At twelve noon, the Lodge was opened in the County Hall (kindly granted for the occasion), and the procession was marshalled in the esplanade in front of the County Buildings.

We may mention that a few of the members of the St. Andrew Lodge, Perth, were present, and marched along with the brethren of the presiding Lodge, the Scone and Perth. One or two members of the Grand Lodge, No 1, were present, and along with them was Bro. Dr. M. Gowan a member of the Grand Orient de France. Each lodge was preceded by its tyler, one or two of whom were attired in very fantastic and, to the uninitiated, very meaningless garbs. Several banners were carried in the procession, and one in particular, carried by Bro. Shields, workmen, was much admired. It bore the inscription, "Industry the means—Plenty the result." Flags were also displayed at the halls of the Scone and Perth and Royal Arch Lodges, and at various points on the route. The uniform of the Grand Lodge, worn by those officiating in behalf of the Lodge, attracted much attention. Long before the procession was formed into marching order, thousands of spectators had assembled at the County Buildings. The weather cannot be said to have been favourable for such a display, for the heat of the sun was almost unbearable, and a walk under such circumstances, in dusty and crowded streets, was very unpleasant. When the precession started, the several bands struck up "The Masons' Anthem." The procession marched to the site of the new factory, by way of south Street, St. John Street, George Street, Charlotte Street, Athole Street, and Barrack Street. It was accompanied all the way by an immense crowd. The procession arrived at the scene of the ceremony about half-past one o'clock, and the grand office-bearers and the brethren of the presiding lodge marched into the enclosure, headed by the Militia Band, under the leadership of Mr. Cardy—the brethren of the lodges in front of them—the procession having opened up to the right and the left, so as to allow them to pass up to the stone. A platform was erected near to the stone for the accommodation of a select number of ladies and gentlemen. The admission to it was by ticket, and a considerable time before the arrival of the procession the platform and the surrounding space were fully occupied. Amongst those present were the Lord Provost and Magistrates, and a large number of the local gentry.

The band having played "The Queen's Anthem," the Grand Chaplain, the Rev. Mr. Cochrane, of Cupar Fife, at the request of the Bro. Lord Kinnaird, R.W.M., offered up a very impressive prayer. A bottle containing the following articles was then deposited in the place prepared for it:—Parchment account of the factory, order of the procession, the number of lodges who took part in the proceedings, a list of the contractors with the estimates; diploma presented to Bro. Shields by the Scone and Perth Lodge, bearing date 10th July 1868, with seal of the lodge attached, in a tin case; copies of the *Perthshire Journal, Perthshire Courier, Dundee Advertiser, Scotsman, Dundee Courier and Argus*, and the *Dunfermline Press;* photographs of the Lord Provost and Magistrates of Perth, the architects, contractors, and workmen employed at the building of the factory, Bro. Shields and family, the principal workmen employed at Bro. Shields' factory, a number of his personal friends, and the current coins of the realm. Bro. Lord Kinnaird having spread lime, the stone was lowered, and the band played "Old Hundred," and continued doing so while the stone was being lowered. The plumb, the level, and the square having been applied, Bro. Lord Kinnaird gave the stone three raps with the mallet. Three hearty cheers were then raised, after which his Lordship poured oil and wine upon the stone, and went through the other ceremonies usual on such occasions. The band having played a stanza or two of "The Masons' Anthem," and three more cheers were raised.

Bro Lord Kinnaird briefly addressed the brethren. He said that in the name of the Scone and Perth Lodge, over which he had the honour that day to preside, he had to thank those brethren who, in the true spirit of masonry—that is love and fraternity—had come forward that day in such large numbers from the east and the west, the north and the south. The work the foundation stone of which they had so solemnly laid that day was calculated to give employment to the industrious and to provide clothing for the naked; but he trusted, at the same time, that those who had charge of it would feel that a heavy responsibility rested upon them. The blessing of the Great Architect had been asked upon the building, and it would be the duty of those managing the work to see that those employed at it had employment for their souls as well as their bodies. He trusted that no accident would ever occur at the works, and that all connected with it would prosper. His Lordship again thanked the deputations who had attended to assist at the ceremony.

Bro. Shields then stepped forward and thanked his Lordship for presiding at the ceremony, and also the brethren for their attendance. He felt it a very great honour indeed to have his new work begun under such flattering circumstances, and he would never forget it. The brethren of No. 3, as well as all his workpeople and himself, were more than pleased with the large attendance of the brethren from other places. He thanked those brethren most heartily. Bro. Shields then presented Bro. Lord Kinnaird, in a few neat and appropriate sentences, with a very handmome trowel, which bore the following inscription:—

"In commemoration of the ceremony of laying the foundation stone of the Wallace Factory, Perth, 11th July 1868, this trowel, used for the occasion, is presented, with feelings of gratitude, to the Right Honourable George William Fox, Lord Kinnaird, K.T., Provincial Grand Master of Perthshire East, by John Shields.

The handle of the trowel was of solid ivory, and the trowel was richly engraved and chased. It was supplied by Mr. Baird, jeweller, George-street, Perth, and was very creditable to his skill.

This closed the proceedings, and the procession returned to the County Hall, where the lodge was closed.

The Dinner.

A dinner took place in the City Hall immediately thereafter. Bro. Lord Kinnaird presided, and he was supported right and left by the Grand Chaplain (Rev. Bro. Cochrane), Bros. Shields, Bailie M'Currich, Orchar, Dundee, and the Masters of the assisting lodges. The croupier's chair was occupied by Bro. Wallace, G.S.W. Three tables were arranged the entire length of the hall, but the attendance, owing to numbers of the brethren leaving by the afternoon trains, was not so large as was anticipated. About 120 brethren sat down, and a most enjoyable evening was spent.

The usual loyal and patriotic and Masonic toasts having been proposed and responded to,

The Chairman gave "The Wallace Factory, and Success to Bro. Shields." His lordship said that it was unnecessary for him to make any remarks additional to what he had expressed at the laying of the foundation-stone.

The toast was received with great enthusiasm, and

Bro. Shields replied. After expressing his satisfaction with the day's proceedings, he said that it might not be out of place for him to mention that the honour which had been done to him that day had been unsought by him, and was entirely spontaneous on the part of his mother lodge, No. 3. The first intimation he received of the proposal was whether he would allow the brethren of the Scone and Perth to make arrangements for laying the foundation stone of his new factory with Masonic honours. The proposal took him aback, but when he learned that it was resolved upon in a full lodge, he considered that his non-acceptance of it would be misconstrued. He then thanked the brethren for their attendance, and for the honour which had been done him.

A number of other appropriate toasts having been proposed, the proceedings terminated.

The article in the current *Edinburgh Review*, on the "National Church," is believed to be from the pen of Dean Stanley.

REVIEWS.

We are in receipt of a beautiful "Masonic Gem," from our Bro. the Rev. L. A. Alford, of New York. We have carefully conned the work and pronounce it fully deserving the appellation; it is, truly, a Masonic gem. We can pay the author no better compliment than by offering a few extracts.

"Thou silent tongue, thou list'ning ear,
Thou anchor hope, thou blazing star,
Thou triple lights, that always shine,
Thou holy writings, all divine,
Thou altar, where we bow the knee
As worshippers of Deity,
Can'st thou control the immortal mind?
Can'st thou the human passions bind—
Ambition, avarice, malice, pride?
Can'st thou these hateful passions hide?
Fit the rough ashlar for a place
In God's most glorious work of grace?"

* * * *

"'Tis hoped, through thy broad reign of peace,
That wars throughout the world will cease;
That love and joy, from shore to shore,
Will rid this earth of human gore,
As Masons love a worthy brother.
That Jews and Gentiles will unite
To worship God with pure delight,
And spread o'er earth His knowledge far,
By that mysterious blazing star."

* * * *

"Prepare the floats from Lebanon,
In Joppa let the work be done.
Take the rough ashlar, have it raised,
And let the Master's work be praised;
Number the finished marble stone,
Inscribe your mystic mark when done,
And then the outside world can see
The beauties of Freemasonry."

* * * *

"O! mystic brotherhood arise,
Thy ladder stretches to the skies;
By its mysterious rounds we see
Our faith, and hope, and charity.
Here esoteric beauties tower—
Faith looks beyond the dying hour;
Hope, like an anchor to the soul,
Will all our fear and foes controul;
And charity, that heavenly guest,
Will soothe the weary heart to rest,
And spread its peaceful mantle where
A suffering brother needs our care.
Then o'er the globe, from shore to shore,
Where mountains rise or oceans roar,
A Master Mason there may find
A present help, a kindred mind.
Thus, let each brother try to live,
Each fault o'ercome, each wrong forgive;
And by the angle of the square,
Honour the Craft, no labour spare
To be an upright Master Mason,
In every place, in every station."

* * * *

The work we have quoted from is published at the Masonic Publishing and Manufacturing Company, 432, Broome-street, New York.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Longfellow, who has been on a visit to Dickens, has engaged to write a new poem for Messrs. Routledge.

Once a week mentions that a plan has been invented for testing the strength of iron bridges by means of musical notes.

A new play by Mr. Boucicault, called "After Dark: A Tale of London Life," is in preparation at the Princess's Theatre, London.

The *Owl* says that the Premier has recommended that the pension enjoyed by the late Samuel Lover shall be continued to his widow.

Mr. Disraeli's tragedy of "Count Alarcos," published in 1839, is about to be produced in a dramatised form at Astleys. On the playbills the name of the Premier is more prominent than those of the actors.

The *Athenæum* is informed that the arrangements for the removal of the Royal Academy to Burlington House are so far complete as to leave no doubt about the holding of the next exhibition in the new premises.

Lord John Manners has stated in the House of Commons that the Queen's robing room—which, by the way, has been seen by very few persons, and never yet used—would shortly be open for inspection, together with Dyce's frescoes.

Mr. John Hollingshead, the theatrical critic of the *Daily News*, has taken a long lease of the new Gaiety Theatre, which is now being built on the site of the "Strand Music Hall," and will be ready to be opened early in December.

The *British Medical Journal* hears that the Government have felt compelled by the state of the public business to relinquish moving for the grant necessary to carry out the removal of the Natural History Collection of the British Museum to the site purchased at South Kensington by money voted for the purpose, under the influence of Lord Palmerston.

The *Pall Mall Gazette* says that the principal motive which induced Mr. Adams to withdraw from his post as Minister to Great Britain was his desire to prepare an edition of the works of his father, John Quincy Adams, who left behind him a large collection of notes on the affairs of his country during the long period in which he occupied an official position as President and in Congress.

"An Actress," writing to the *Pall Mall Gazette*, deplores the encouragement which has been given to Mdlle. Schneider by the peerage and even by Royalty. An east-end audience (she remarks) applauds virtue with as much energy as the patrician applauds looseness and indecency. It is a cheering prospect for English actresses to see that, by imitating her example, by discarding their modesty, and kicking up their heels, they can obtain the patronage of the *creme de la creme* of London society; that Royalty will lead the vociferous applause, and the broader the joke. the more suggestive the action, the more loudly will the whole peerage clap its hands for joy. "An Actress" does not believe that the maids and matrons who flock to hear Mdlle. Schneider do not know the meaning of her looks and gestures, and adds:—"The blindness of the men who take their wives and daughters and sisters to see this frisky actress astonishes, and even amuses me. The husband who enjoys seeing married men, as a class, made ridiculous and contemptible for the benefit of bachelors, never dreams, I suppose, poor fellow, that when his lively wife is laughing so heartily at Menelaus, she may also be laughing at *him*, or, at all events, learning to do so. Women can be cynical in such things, just as well as men."

PUBLIC AMUSEMENTS.

HANOVER-SQUARE ROOMS.

Herr Fittig's Concert, July 23rd.

Mdlle. Luigia Leale, who we have heard several times in this room, sang Schira's "Sognai" most effectively—she was to have sang the duo "Te M'Ami Ancor," but the tenor being absent, she sang instead "To Ludia," Torquato Tasso. This piece was sang in the most perfect manner, the slow movement was given with much expression, and the *finale* most brilliantly. At the end of the piece she was loudly applauded; it was evident that a repetition was desired, but the artist merely came forward and acknowledged the honor conferred on her.

The first-mentioned piece we heard Mdlle. Leale sing, with harp and violoncello accompaniment, at her own concert, which took place, by kind permission, at 7, Buckingham-gate. It is evident that our young artist must have studied this "Sognai" most carefully, or it would not be possible to make it so effective; it is a beautiful composition. On the occasion of her own concert, she was fortunate enough to be accompanied by first-rate artists; Cello, by Mons. Albert; Harp, Mr. B. Reeves; and Piano, Signor Catalani. The same at this concert, with the exception of the Harp.

Obituary.

THE LATE BRO. W. GRAY CLARKE.

The late Bro. W. Gray Clarke, Grand Secretary, was initiated in the Benevolent Lodge, late No. 480, Bombay (now extinct), and was passed to the second degree on the 9th December, 1841, in the Bank of England Lodge (No. 263), on which occasion he became a joining member of that lodge, and was subsequently raised therein on the 13th January, 1842. He continued a member of No. 263 for five years, and on the 13th February, 1843, joined the Corner Stone Lodge, late No. 37, which was amalgamated with No. 5 in 1844, and to the united lodge he contributed up to December, 1846. On the 3rd January, 1849, Bro. Clarke joined the Lodge of Perseverance (No. 164), Sidmouth, in which he served the office of W. Master in 1853, and subscribed to the lodge for eight years to December, 1856, when he removed to Guernsey and became a member of Doyle's Lodge of Fellowship (No. 84), the precise date being 9th December. The late G. Secretary was Senior Warden of this lodge at the time of his appointment in succession to the late Bro. W. H. White, G.S., in April, 1857. On his return to London, Bro. Clarke rejoined No. 5 on the 11th May, 1857, and of this lodge, as well as of the Royal Alpha (No. 16), which he joined 7th June, 1858, he remained a member up to the period of his decease on the 15th ult. On the 22nd January, 1844, Comp. Clarke was exalted in No. 5 Chapter, and on his accession to the office of Grand Scribe E. in 1857, the Rt. Hon. the Earl of Zetland, M.E. Grand Z., was pleased to authorise, by dispensation, the installation of the deceased companion in the three chairs of the Order. Comp. Clarke had also, we believe, received the degree of Knight Templar and Ne Plus Ultra—the latter corresponding in some measure to the 30th degree now given under the jurisdiction of the Supreme Grand Council. Although not very popular with the Craft, our deceased brother was a thoroughly conscientious man, and a hard-working and zealous Secretary to the Grand Lodge. He was always to be found at his post, and provincial brethren especially can bear testimony to the promptness and accuracy with which he dealt with their several requisitions. Bro. Clarke was suddenly seized with an attack of paralysis on Monday, the 13th ult., when about to attend a meeting of the committee for carrying out the arrangements to celebrate the 25th anniversary of the Grand Master's accession to office, and on being conveyed to his residence never rallied and died on Wednesday, the 15th ult., as before stated.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 8, 1868.

Monday, August 3rd.—Lodge: Joppa, 188, Albion Tavern, Aldersgate-street.

Tuesday, August 4th.—Colonial Board at 3. Lodges: St. John's, 167, Holly Bush Tavern, Hampstead. La Tolerance, 518, Freemasons' Hall. Chapters: Temperance, 169, White Swan Tavern, Deptford. United Pilgrims, 507, Horns' Tavern, Kennington.

Wednesday, August 5th.—Grand Chapter at 8. Lodges: Stability, 217, George Hotel, Aldermanbury. New Wandsworth, 1,044, Freemasons' Hotel, New Wandsworth.

Thursday, August 6th.—Lodges: Yarborough, 554, Green Dragon, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapter: Crystal Palace, 742, Crystal Palace, Sydenham.

Friday, August 7th.—Lodge: High Cross, 754, Railway Hotel, Northumberland-park, Tottenham.

Saturday, August 8th.—Lodge: Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

LONDON, SATURDAY, AUGUST 8, 1863.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(*Continued from page* 85).

BOOK THIRD—CHAPTER EIGHTH.

GRANDMASTER—WILLIAM DE SONNAC.

Council of the Templars at Chateau Pelerin.—Messengers sent to Europe to summon reinforcements and collect money.—The Carizmans utterly destroyed.—Crusade of St. Louis.—Damietta taken.—Battles with the Egyptians —Christians repulsed with great slaughter at Mansourah. —De Sonnac slain, A.D. 1247—1249.

In 1247 a Chapter-General of the Templars was held at Chateau Pelerin, when the veteran warrior and leader, *William de Sonnac,** was elected Grand Master. He is called in the Cotton MS. "*vir discretus et circumspectus ; in negotiis quoque bellicis peritus.*" At this assembly the position of affairs of the Christians in the Holy Land came under review, and a long and anxious debate ensued. At length it was resolved to make one grand attempt to reconquer the Holy Land, recapture Jerusalem, and drive out the infidel. For this purpose mandates were signed empowering certain Knights of experience to proceed to Europe, to summon all the brethren not actually required for the management of the houses there, to repair to the East, and to withdraw all the monies from the various treasures, and forward them to the head-quarters of the Templars at Acre. The Knights appointed for this purpose set out at once for Europe, and a large body of troops, and great sums of money, were sent to the Holy Land. The conduct of the Templars on this occasion won the warmest praises of the Pope, who could not sufficiently express his admiration at the readiness with which newly received Knights hastened to the East, or the manner in which the European brethren poured so lavishly forth their treasures in the cause of the Cross.†

The Pope wrote the Sultan of Egypt proposing peace, but this was declined on account of the alliance with the Emperor of Germany, with whom the Pope was at variance.

Meanwhile the Carizmans, called to do battle against the Christians by the Sultan of Egypt, were left by him unsupported against the attacks of the Sultans of Aleppo and Hems, and the Musselmen and Christians. He had no further use for them, and so they were speedily annihilated by their numerous enemies. The Templars and Hospitallers in a conspicuous manner slaughtered the unfortunate people, for to their aiding the Sultan of Egypt was ascribed the loss of Jerusalem.*

To stir up the enthusiasm of the Christians in the West, William de Sonnac sent a most precious relic to England. This was a phial of Christ's blood. The crown of thorns which the Saviour wore while hanging on the cross had some time previously been sent to the King of France. The authenticity of the relic was vouched for by the Patriarch of Jerusalem and a perfect army of archbishops, bishops, abbots, prelates, and nobles of the Holy Land, all of whom appended their seals to the document descriptive of its history. The blood which had been shed on the cross was enclosed in a handsome crystalline vessel, and was brought to England by a valiant and trustworthy Templar. The nobles of the kingdom were summoned to St. Paul's to do homage to the relic, and on St. Edward's Day a magnificent procession was formed. The king received the vessel with all honour, reverence, and awe. He carried it above his head, while the procession went through the streets, walking on foot, clad in a poor cloak without a hood, and preceded by the priests robed in their surplices and richest garments, attended by their clerks, with their symbols, crosses, and lighted tapers. The procession went from St. Paul's to the church at Westminster, a distance of a mile. The King when he came to any rugged land used both hands to protect the phial, always keeping his eyes on Heaven, or upon the relic itself. The pall was borne on four spears, and two assistants supported the King, lest his strength should fail him on the journey. After a great many ceremonies the King presented the phials to the Church of St. Peter at Westminster. Some doubts, however, were expressed as to the genuineness of the relic, when Theodoric, Prior of the Hospitallers, exclaimed, "Why do you doubt, my Lords? Does any one demand recompence for the gift? Does the brother who brought it hither ask any remuneration in gold or silver from the King or any one else?" To this the King replied,

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* Cotton M.S., Nero E. VI., p. 60—Sanut.

† Epis. Pap., Innocent IV. Mat. Paris, A.D. 1247.

* Mat. Paris.

"By no means." "Then," added Theodoric, "why should so many men of such high rank, to the damnation of their own souls, bear testimony to such an assertion, and affix their seals to it, which are manifest pledges of their good faith?" These words silenced, if they* did not remove the doubts of the sceptical.

The Comans, another fierce pastoral tribe of the Tartars, tempted by the rich spoil of Palestine, cut their way through Armenia into Antioch, ravaging the country and taking many prisoners. The King of Armenia and the Prince of Antioch sent to the Grand Masters of the Templars and Hospitallers for assistance. A large army was sent to their aid, and a battle fought near the iron bridge over the Orontes, when the Comans were overcome and slaughtered. The loss on both sides was considerable, and the Hospitallers lost their Grand Master, Bertrand de Comps, who was severely wounded in the battle. and died four days after.†

St. Louis of France, who had assumed the cross, had now arrived in the East, and in the month of June, 1249, William de Sonnac, set sail from Acre with the Templars in their galleys to join in his expedition against the Egyptians.‡ Upon the advance of the Christians against Damietta, the first object of their attack, the inhabitants being informed of the death of the Sultan, abandoned the city, and the Crusaders marched through the gates without striking a blow, and took possession. Thereupon William de Sonnac sent the following letter to England:—"Brother William de Sonnac, by the grace of God Master of the poor soldiery of the Temple, to his beloved brother in Christ, Robert de Sandford, Preceptor of the Order in England, health in the Lord. We wish to declare to you happy and pleasing news in this present letter. Be it therefore known unto you that on the Friday next after Trinity, Louis, the illustrious King of the French, by the grace of God, came to land with his army at the port of Damietta. On the following Saturday the same Louis, with his soldiery occupied the land and the shores of the sea; many of the Pagans were slain, but only one of the Christians. At nine o'clock on the following Sunday the King's army took the city of Damietta, having utterly routed the army of the Pagans. Damietta, therefore, was taken, not by our own merits, nor by force and the armed band, but by the agency of the Divine power and the Divine grace. Be it known to you, moreover, that our lord the King, by God's grace, purposes to direct his steps towards Alexandria or Babylon, to deliver our brothers and many others who are detained in captivity, and to restore the whole land to Christian worship, with the help of the Lord. Farewell."

John, Lord de Joinville, High Senechal of Champagne, has in his memoirs of Louis IX., left behind him a vivid picture of this Crusade. Joinville's memoirs are of exceeding value, although the worthy Lord is not inclined to hide his light under a bushel, nor forgets to tell us of his own exceeding bravery, and most penetrating wit. All through his memoirs this egotistical vein runs, and while he does not fail to do justice to the heroism of others, he is sure to extol immediately after the valour of John, Lord de Joinville.*

The Christians after the seizure of Damietta, resolved to advance against Cairo as the chief city of Egypt. The Egyptians hearing of this intention, sent five hundred of their best mounted troops, with instructions to join the Christians as pretended allies, but in reality to do everything in their power to retard the march. Louis, without suspicion of treachery, received the troops gladly, and forbade any one to hurt or meddle with them. The order was given to mount and proceed on their journey, the Templars leading the van. The Egyptians seeing the army in motion, and knowing the positive commands of the King, advanced in a body against the Templars, who were unsuspicious of danger, till one of the infidels smote a Knight, in the first rank, so heavy a blow with his battle-axe, as felled him to the ground beneath the feet of the charger of Lord Reginald de Vichierius, the Grand Marshal of the Order. The Grand Marshal, enraged at this treacherous action, cried out to his Knights, "Now brethren, attack them in the name of God! for I cannot longer suffer this," and so saying, he dashed his spurs into his charger's sides, levelled his lance and shouting the Templar war cry, "Ita Beauseant," charged down upon the Egyptians, closely followed by his Knights. The Egyptian horses were completely blown, while the Templar's were fresh, so that not one of them escaped death, either falling under the charge of the Knights, or being driven into the sea, where they were drowned.

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* Mat. Paris, A.D. 1247.

† Vertot, A.D. 1248. Tyr. Cont. Hist. Col., 732—733.

‡ Mat. Paris, A.D. 1249.

* An interesting account of the Crusade will be found in Joinville, from which we quote, as also Michaud.

The Egyptians had chosen as Sultan, a valiant and warlike chieftain called Sacedun, who proceeded to concert measures for repulsing the Christians. Louis after marching some days, arrived at Tannis, a branch of the Nile, over which the march lay. The Egyptians, however, had possession of the opposite bank, and were prepared to dispute the passage, which could easily have been done, as the Christians would have required to strip naked to cross the river, and would have fallen before the missiles of the enemy. The King, by the advice of the Templars, resolved to build a causeway; and to guard those employed on it, he built two towers called beffrois or chas-chateils. The towers were finished a week before Christmas, and the causeway was begun in earnest, the Templars setting the example of hard and continuous labour. As fast, however, as they advanced the causeway, the Saracens destroyed it, for they dug on their side of the river, wide and deep holes in the earth, and as the water recoiled from the causeway, it filled these holes with water, and tore away the banks; so that what had occupied them a month in constructing, was ruined in a day. Sacedun sent over a part of his army by a ford to attack the Christians, in which they succeeded, slaying a great number of the soldiers, who were at dinner. The Templars, however, mounting their chargers repulsed them, and re-took several prisoners they had captured. The Egyptians continued to harass the Christians, and at length by burning with Greek fire the protecting towers, reduced them to despair.

At last a Bedouin, on Shrove Tuesday came to the Constable of France, and offered to show him a safe ford, which could easily be crossed on horseback, if he was given five hundred bezants. These terms were agreed to and the ford was crossed, not however before some lives were lost, some of the Knights having gone too near the banks of the river, when their horses slipped, were carried away by the water, and the riders drowned. Before setting out to cross the ford, the King ordered that the Templars should form the van, and the Count d'Artois, his brother, should command the second division. Three hundred Egyptian cavalry were placed on the opposite bank, to dispute the passage, and the Count d'Artois having first crossed the ford, without waiting for the Templars, dashed upon the infidel. The Egyptians did not wait his charge, but took and fled in all directions, still pursued by the Count and his troops. The Templars enraged at these proceedings of the Count, shouted upon him to stop. The Count, however, could not hear what the Templars were calling to him on account of Sir Foucquault du Melle—who held the bridle of his horse—who was deaf, and heard nothing of the cries of the Templars, and consequently drowned their shouts by constantly bawling " Forward, forward ! " When the Templars perceived that no attention was paid to their call, fearing to be dishonoured if they permitted the Count to usurp their place, in leading the army, they clapped spurs to their horses and dashed forward at their utmost speed, pursuing the Saracens to the town of Mansourah, slaughtering all that fell in their way. But the pursuit had carried them far away from the main body, and they got embarassed in the narrow streets of the town, where they had neither room to charge or execute any manœuvre. Seeing this, the Egyptians rallied and returned to the attack with large reinforcements. The townspeople mounted to the roofs of the houses, from whence they rained down upon the heads of the Knights showers of bricks and stones. The archers galled them with arrows, and finally the Christians were driven out of the town with immense slaughter. The Count d'Artois and Lord de Courcy were slain, with as many as three hundred Knights. The Templars lost, as de Sonnac told Joinville, full fourteeen score men-at-arms and horses. The Grand Master himself lost an eye in the unfortunate affair, and cut his way through the infidels to the main body of the army, accompanied by only two of his knights. In spite of his wound, the courageous Grand Master again took part in the battle, which had rolled towards the King. Several Saracens began to pillage the camp, when he and Joinville charged and drove them away. The King, the Grand Master, and Joinville charged side by side in the battle, and all three performed feats of the most daring valour. During the evening of this eventful day de Sonnac sent to Joinville a splendid tent, in token of his admiration of his valour, an acceptable gift, as he tells us, for he was worn out by wounds and fatigue.

The Egyptians, after this repulse, prepared for another attack upon the Christians. On the first Friday of Lent, Ben-doc-deer, the famous Mamlook leader, and Lieutenant of the Sultan of Egypt, at the head of a great army, advanced upon the Christians to drive them out of their entrenchments. Louis divided his army into eight battalions, the fourth being under the command of the Grand Master of the Templars. The Grand Master's battalion, which was composed of the remnant of the Knights who had survived the battle of Shrove Tuesday, fared but badly in the combat. Having but few men, William made a rampart of some military engines which had been taken from the enemy. This, however, proved a frail protection, for the Templars having added to the engines many planks of fir wood, the Egyptians burnt them with Greek fire. Seeing how few their opponents were, the Egyptians without waiting till the rampart was consumed, dashed through the fire and attacked them furiously. Undismayed, this gallant little band of the Temple, valourously defended themselves, and many a bold Egyptian bit the dust before the Knights were defeated. So determined was their resistance that Joinville states that in their rear there was more than an acre of ground so covered with bolts, darts, arrows and other weapons, that it was impossible to see the earth beneath them, such showers of these had been discharged against the Templars by the Saracens. The commander of this battalion (*i. e.*, William de Sonnac) "had lost an eye in the preceding battle of Shrove Tuesday; and in this he lost the other, and was slain; God have mercy on his soul."

(*To be continued.*)

MASONIC ARCHÆOLOGICAL INSTITUTE.

The idea of forming such an Institute was communicated byBro. Hyde Clarke. *L.L.D.*, D.D.G.M. of Turkey, shortly after his return from the East, now several months ago, to Bro. William Smith, *C.E.*, P.G.S., for the purpose of obtaining his active co-operation in its establishment. Since that time they have together taken such steps as they considered likely to be most conducive to the permanent solidity and success of Bro. Clarke's excellent project.

The foundational members, of which Bro. W. Gray Clark, the late Grand Secretary of the Grand Lodge of England was one, have never since they were enabled to take part, ceased to act in aid of the object to be attained.

The progress of this Institute has been slow on account of the difficulties of personal organization in the first instance, where an institution must be self-supporting and dependent on the voluntary exertions of its officers, various limitations occur to rapid extension, even in a case like this, where the proposal is favourably received. Country members, who are not in the habit of frequenting town, are not available for the working body, and of those who are, and who are supporters of the society, their other occupations do not leave them free to accept. Besides this, if a body is to work well together in the early periods, it must be constituted harmoniously, and the various sentiments of the members must be consulted. Scores are willing to become members, put down their money and their names, of whom no one chooses to work in what he considers may become an onerous and responsible function.

We are glad, therefore, to learn that the more important stage of progress has been reached of prevailing on gentlemen to co-operate in the accomplishment of this interesting undertaking. At a meeting, presided over by Bro. James Glaisher, *F.R.S.*, a council was appointed, composed of the following distinguished members of our Order, arranged alphabetically, viz.: Bro. William Bollaert, *F.R.G.S.*, member of the University of Chili; Corresponding Member of the Ethnological Society, late Foreign Sec. Anthropological Society, author of works on South American archæology, &c. William Burges, (No. 10), Architect. Hyde Clarke, (D.D.G.M., Turkey), Fellow of the Ethnological, Anthropological Societies, &c.; member of the German Oriental Society, American Oriental Society, Royal Society of Northern Antiquarians of Copenhagen, &c. Col. Henry Clerk, *R.E.*, *F.R.S.*, P.M., &c. James Glaisher, (W.M., No. 382), *F.R.S.*; President of the Microscopical Society, Meteorological Society, &c. Charles Hutton Gregory, (P.G.D., P.M., &c.); President of the Institution of Civil Engineers, &c. Dr. Leeson, *M.D.*, *F.R.S.*, and a P.M., cultivator of Masonic researches. Hyde Pullen, (D.P.G.M.,; Isle of Wight). J. E. Saunders, (W.M., No. 1), *F.S.A.*, *F.G.S.*; member of the Council of the London and Middlesex Archæological Society, &c. Rev.

W. F. Short, (P.G. Chaplain, Oxford), *M.A.*, New College, Oxford. William Smith, *C.E.*, (P.G. Steward, P.M., &c.); *F.R.G.S.*, *F.G.S.*. R. J. Spiers, (D.P.G.M., Oxford, P.G.S.B.); *F.S.A.*, member of the Oxford Archæological Society. Bro. Hyde Clark, has been appointed Treasurer; and Bro. Hyde Pullen, Hon. Sec.

It is not likely that meetings of the Institute will be held this season, as some time will be occupied in enrolling members. The plan has met with the approval of many leading Masonic authorities, and of writers on Masonry in the metropolis and the provinces.

The Right Hon. the Earl of Dalhousie, M.W.G.M., of Scotland, has kindly consented to become one of the Patrons, as a testimony of the interest felt in such researches by the Masons of Scotland.

Several papers are in preparation, and it is hoped that specimens will be obtained for exhibition from the interesting collections of Bro. Leeson, the late Bro. Gray Clarke, and other eminent votaries of Masonic history and learning.

It is trusted that the Grand Lodge of England, —so many members of which have given their cordial approval—will find means of promoting an Institution so well calculated to advance the best interests of Masonry.

THE MISSION OF THE MASON.

By Ill. Bro. Ramsay, K.T. 32.°

The mission of the Mason is, I fear, very imperfectly understood by a vast number of our brethren; all are too apt to follow individual theories, and devote themselves to special branches of our mystic art. One class, in their zeal, labour solely for the welfare of a particular rite, others devote their attention exclusively to the ritual, whilst a third division looks upon the ceremonies as of secondary importance, and makes his speciality the landmarks and constitution. All these objects are praiseworthy in themselves, but they must all three be united and then they are merely as a "sounding brass and a tinkling cymbal" unless combined with the noble principles of our Fraternity. For example, review for a moment the steps of the initiate as he conforms to the time-honoured ceremonies of the E.A. degree. What does he learn there? Does he not there accept his mission? His petition has been reported favourable, the ballot has been found "clear," and yet he cannot be received till he has answered, upon his honour, certain deep and searching questions, and before he is allowed even after that to perform "the circumambulation" he is tested in a manner peculiar to ourselves regarding his faith in the first and all important landmark of our Order. If that test proves unsatisfactory no power can make us welcome him as a brother, no influence can remove the barrier. But if his trust in the Great Architect of the Universe what words of fraternal love are whispered in his ear, and at every step he becomes more impressed with the solemn and awful leap he has taken; till at last as the light bursts upon him, and he beholds for the first time those three great lights of Masonry, which inculcate such noble principles that he feels that to perform his mission, it will require him to devote every effort and every energy during his life, to this glorious undertaking—the reward of which will be a place in "the Grand Lodge above where the Supreme Grand Master for ever presides."

And so I might exemplify every little point and feature of this beautiful degree. Every moment is the mission of the Mason being elucidated. The preparatory ceremony, the shock of entrance, the sacred test, the badge "more ancient than the Golden Fleece or Roman Eagle; more honourable than the star and garter;" our peculiar rites, our lectures pregnant with noble principles and divine thoughts, all lead the mind of the neophyte to contemplate that grand fundamental truth "The Fatherhood of God and the Brotherhood of Man." All the surroundings impress him with the vast responsibilities he is assuming, no one of which can ever "conflict with his duty to God, his country, his neighbour, or himself." If these are the lessons taught in the first degree of our noble fabric, what mission has every Mason promised to perform? In the first place I hold it to be his duty to so quietly yet earnestly work in his mission, that the world will admit him to be a "good man and true"—Let him ever show by his daily walk that his faith and hope are placed in the Sup. G. M. O. T. U. Let him be a peaceful citizen and obey the laws of the country in which he dwells; let him live strictly up to that glorious tenet of Brotherly Love; let him ever be ready to relieve the distressed, the widow, and the orphan, as far as he is able; let him be upright, honourable, and truthful—and finally let him exercise Charity.

In the second place, so as to be better able to accomplish all these things, he must study the Landmarks that have been handed down to us from generation to generation; he must acquaint himself with our time-honoured traditions; he must master the constitutions, laws, and edicts of his Grand Lodge—without doing this he is unable to answer the sneers of the profane, or to instruct the neophyte in the history of our Institution—and his mission is to teach his younger brother, and explain to him the basis of a superstructure that has withstood persecutions, wars, bigotry, and intolerance.

Again, unless the workman is well skilled in the Ritual, the most impressive ceremonies may pass unnoticed; the example of carelessness in the work leads to neglect, and non-attendance at the Lodge; inaccuracies creep in, harmony is destroyed, and the labour of years is lost. No Mason, then, who wishes to honestly perform his mission should fail to become thoroughly versed in our beautiful Ritual. This, I believe, to be the mission of the Mason; all is important—the Principles, the Landmarks, the Constitution, the Ritual, all should be studied, and lived up to—no single one of these is sufficient, as the tie is so closely drawn, that to attempt to divide it mars the symetry of the whole.

The mission, then, undertaken by the conscientious student of our mysteries, requires a life-long devotion to the cause, as it should be the object of his daily walk to exercise humbly, but firmly and conscientiously, before his brethren and the world the wisdom of a godly and moral life, the strength of "an alliance with virtue and the virtuous" and the beauty of brotherly love, relief, and truth combined with charity for all mankind.

ADDRESS

Delivered by Bro. METHAM, *P. Prov. G.M., of Devon, at the meeting of the Provincial Grand Lodge, held at Teignmouth, on Monday, 3rd inst.*

Right Worshipful Sir and Brethren,—It is not my intention on the present occasion to dwell on the history and principles of Freemasonry, as we have had ample opportunities of doing this during the past two or three years. Its rapid growth, and the prominent position it has assumed before the world, furnish us with grave matter for deliberation sufficient for to-day, compelling us to enquire anxiously how that rapid growth can be made vigorous and permanent, and how that position can be best justified and maintained. To those who appreciate Freemasonry, it must be a gratified desire to see its ceremonies conducted in a manner worthy of their solemnity. Our brethren, therefore, have done well in erecting this temple; the money, time, and trouble expended on it are proofs of their deep interest in the Craft. They have done better, however, if in the past they have walked in the true and broad road of Masonry; if they have respected the ancient landmarks of the Order and followed its solemn teaching, determining to walk in the same true and broad road for the future in their new abode. They have done better still, and best if, on looking into their own breasts, they can feel assured that they are leading pure Masonic lives in the lodge and in the world, which will bear the full light of day; that they are practising in their daily career the precepts which they have learned by rote in the lodge, promoting the great principles of brotherly love, relief, and truth by every means in their power, and thus, in obedience to their solemn obligations, conferring the greatest possible amount of happiness on the greatest possible number of their fellow-creatures during their own brief span of life. The forms and ceremonies which we take part in to-day are of no value unless taken in conjunction with the noble purposes for which Masonry was designed; but when so taken they illustrate, forcibly and beautifully, the great, immutable, and eternal principles of morality and universal charity. These ceremonials were devised for the purpose of exciting mankind to noble and humane actions; but if we do not look beyond them, if we fall into the habit of practising them in our lodges without any corresponding resulting action in the world, there is an immediate danger of our mistaking the shadow for the substance, and of our regarding them as having satisfied their function sufficiently, when they have done nothing more than bring about a mere sense of wonder, pleasure, awe, admiration, and love. Taking this view, our brethren's labours, although completed in one direction, may be said to be but beginning in another; they have now to give fuller effect to those great principles which, by erecting this Temple, they have so professed to admire. And how can this best be done? Clearly, this foundation on which they can alone build a superstructure, perfect in all its parts, and honourable to the builder, must be laid in good lodge government. The members must commence by committing the government of the lodge only to those who are duly qualified to rule, direct, instruct, and show the way, being influenced in their selection neither by the claims of priority, nor by fear, favour, nor affection; they, in their turn, submitting to be ruled and instructed, and being resolved to follow in the right way when it is pointed out to them. As our brethren, we may sure, satisfied themselves that their architect was competent to perform the duty assigned him, and as he, no doubt, in his turn, called to his aid skilful and expert craftsmen, to give light, ornament, and proportion to the building; as he looked to the security of the foundations and the solidity of the walls, by which alone the permanence of the building could be secured, so does it concern the brethren more vitally still to satisfy themselves that the Master to whom they commit the government of themselves and the honour of the Craft is morally, intellectually, and physically fitted for the task. Better were it that the lodge should meet in a barn, a garret, or a cellar, with working tools sharp, bright, and fitted to the performance of their Masonic duties, than that they should assemble in the most gorgeous temple ever erected by human skill, unnerved and unfitted for their task, from want of an efficient Master to govern and direct them. As his rule is supreme within his lodge he should be one who is courteous and kind in manner; yet, as he has to defend the landmarks of the Order against encroachment, he should be clear-eyed and clear-minded to observe, slow to decide, but resolute to maintain. In the selection of his officers he, too, should feel himself bound to observe the strictest impartiality, nor should he appoint any who will not pledge themselves to be constant in attendance, zealous in duty, and strenuous to support him in his authority. As he should be prepared himself, so should he insist on his officers performing their part in our ceremonies with that ease and fluency which can alone impress a candidate with a favourable opinion of the ceremony of his initiation. He should examine most minutely into the moral character, intellectual capacity, and worldly position of every candidate and joining member. He should resolutely reject all in whose favour the tongue of good report has not been heard. He should accept none from a distance, or from another province, without the most satisfactory reasons why they have not been received into one or another of the lodges most convenient to their residences, as without such satisfactory reasons it may fairly be concluded that they have sought admission into those lodges, and sought it in vain, because there they were better known than esteemed. A lodge thus guarded and purified will reflect more credit on its Master, even if his caution has rejected every candidate during his year of office, than will attach to one, who to feed his own importance or to swell the muster roll of his lodge, admits indiscriminately all who offer themselves. Within the lodge the Master should seek to interest and instruct his brethren by appropriate illustrations of our beautiful degrees, and thus lead them to reflect on the great and vital truth of which our various degrees, our working tools and jewels, are the outward symbols. Nor, without the lodge, will his duties cease, as he should be an example, in his own life and conversation, of the precepts of Freemasonry, so should he exhort the members of his lodge to imitate, and, if possible, excel him. However disagreeable it may be, his duty is obvious to rebuke an erring brother for his faults, and earnestly to exhort him to an amendment of his life; he should remind him that he had voluntarily sought our company, and was, therefore, bound to comply with our regulations, and that he had no right to disgrace the Order by conduct which falsified the solemn obligations he had taken upon himself. If, unhappily, long and patient forbearance, remonstrance, entreaty, and exhortation, prove of no avail, it is better that the offending member be removed rather than that the whole body should suffer, and however painful the task, the Master who shrinks from its performance fails greviously in his duty to the Master's chair. As temperance is one of the peculiar virtues on which Freemasonry lays great stress, it is the bounden duty of every Master of a lodge to observe and maintain among his brethren obedience to this golden rule; neither in the amount of indulgence at the festive board, nor in the hour to which it is prolonged, should the means of the lodge or of the individual members be wasted, nor their families have reason to complain. Above all, both by precept and example, the Master should ever keep before the eyes of his brethren the great watchword of the Order, Charity! He should be ever ready to suggest and to afford relief, not only for the wants of his brethren and fellows, their widows and orphans, but, as far as in his power lies, relief for all the woes which desolate the world. He should plead for our distressed brethren, for means to place them in comfort for the short remainder of their chequered lives; for their widows that they may know once more a home; for their boys that they may be trained by industry and honesty, to reverse the sad decree of fortune which has made them recipients of charity; for their girls, too, that they may learn to gain their own livelihood, to know right from wrong, and thus be saved from the temptations which ever beset the young and friendless female. Such, my brethren, are the rules of discipline and the bond of union which can alone keep together, as good Masons would wish it kept together, our rapidly increasing body. To the wardens and deacons, down to the youngest member of the lodge, to each in his degree, these rules apply—to each is the honour of the Craft committed, and none can offend against them or against the strictest rules of morality without vitally wounding the institution which he has professed to admire, and sworn to defend. But to neglect is, only in degree, less faulty than to forswear an obligation. Every Mason has sworn to practise, charity; none, therefore, should ever have to exclaim, with the Roman Emperor of old, "*diem perdidi!*" but each day should be marked by the white stone of a good deed done, advanced, or planned. If all cannot feed the hungry or clothe the naked, all can speak the kind word or give the kindly grip or glass of cold water that may cheer the wayworn brother; if all cannot launch or man the lifeboat, all at least may cry "God speed her" on her errand of mercy. In short, none of us ought to be satisfied until Masonry becomes a power to be felt and seen; to be felt by ourselves, and seen by the outer world; a power that will foster the germs of good which lie in every man's nature, and nip in the bud the principles of evil which are also born with man, and which are so much more likely to increase and multiply. Nor let us be impatient for results, but let each in his generation do what is just, good, and possible. When that is done, we may with confidence leave the accomplishment to the Great Architect of the Universe, by whose overruling care it may prove the good seed of an abundant and a still increasing harvest, and the sound foundation of an edifice of which we do not yet and, in our generation, never may see the dimensions, but which, when completed, must and will in accordance with the word of Him, whose promise never fails, endure for ever. Opportunities of doing good surround us on every side,

> "Thick as the autumn leaves in Vallambrosa's vale,"

they are wafted around us by the summer breeze, and driven in our faces by the winter blast—all inviting us to partake of the luxury of doing good.

MASONIC NOTES AND QUERIES.

THE LATE BRO. HENRY LORD BROUGHAM AND VAUX.

"A Freemason," who writes asking us if the late Lord Brougham was a member of our Order, will find, on reference to the back volumes of the *Freemasons' Magazine* (vol. v., 1858, p. 721), that it is just ten years since we replied in the affirmative to nearly the same question, by stating that "Lord Brougham was initiated in the lodge holding under the Grand Lodge of Scotland at Stornoway, Isle of Lewis;" and at a meeting of that lodge (Fortrose, No. 108), on the 5th June last, the R.W.M. Bro. Robertson, in alluding to the death of Lord Brougham, gives the date of his initiation as recorded in the minutes, August 20th, 1799. As we stated in 1858, we have no knowledge of the deceased noble brother having ever attended an English lodge. It would be interesting, however, to have exact information on this head, and we would suggest, therefore, a search into the minutes of English metropolitan and provincial lodges.—ED. F. M.

CRAFT REUNIONS.

No Most Worshipful Grand Master ever, as I believe, held, at his residence, Craft réunions resembling those of which a young correspondent has heard. Certainly "the aged brother, Past Provincial Grand Master for Kent," never was present at such a réunion. The Duke of Sussex's evening receptions at Kensington Palace were for the Fellows of the Royal Society, and not for Freemasons. It was as Fellow of the Royal Society that I attended those receptions, and in that way, and no other, about the year 1832, became slightly known to his Royal Highness.—CHARLES PURTON COOPER.

H.R.D.M.—K.D.S.H., PALESTINE.

In looking over some Masonic papers, dated 1846, I found a circular headed thus:—

"Grand Conclave of the Royal Order of H.R.D.M. —K.D.S.H., Palestine."

Can any of your correspondents tell me the meaning of these letters? The same initials were also appended to the names of Masonic Knights Templar in the certificates issued during the Grand Mastership of the Duke of Sussex.—K. T.

THE OLD TESTAMENT—THE ILIAD.

Dear Brother "E. F. C.," my words "our famous critic," were meant to designate Addison. Search his works. He somewhere asserts that there are passages in the Old Testament much more sublime and noble than any in the Iliad.—C. P. COOPER.

A GRAND LODGE.

A Grand Lodge is a lodge which is self-constituted and independent, and which constitutes and controls subordinate lodges.—From one of Bro. PURTON COOPER's Note Books.

ANTIQUITY OF THE THIRD DEGREE.

Bro. David M. Lyon's contributions of late to the *Magazine* have been of more than usual interest and importance; and hence I would fain hope that their nature and objects have not been merely curiously glanced at, but received that due amount of attention and consideration which they richly deserve. One thing now is clear as respects the antiquity of the third degree, that neither in England nor in Scotland are there to be found any records mentioning the Master Mason's degree before the revival of A.D. 1717. It therefore follows that as modern Freemasonry (whether in lodges or Grand Lodges, in any part of the world) sprang from, or can be traced up to, the revival of A.D. 1717, no part of the third degree, *as such*, can possibly be more than some hundred and fifty years old. My friend Bro. Lyon, in his interesting "Wheat Ears," speaks of Fellow Crafts being made representatives in the Grand Lodge of Scotland before A.D. 1740. In England we have records of deputations consisting of Fellow Craft as late as A.D. 1751. We trust that Bro. Lyon will soon issue his famous History of Mother Kilwinning in a book form, as in that way much good will be done to render the records of the oldest fable in the world accessible to all.—WILLIAM J. HUGHAN.

SPECULATIVE MASONRY.

Speculative Masonry, rightly understood, is the acquisition of religious and ethical ideas by reflection upon ourselves and the universe.—From one of Bro. PURTON COOPER's Memorandum Books.

ANTIQUITY OF THE THIRD DEGREE.

Cannot our learned Bro. Murray Lyon see that the Grand Lodge of Scotland referred to is nothing but an imitation of the London Grand Lodge, and that Fellow Crafts could be Wardens and members of Grand Lodge?—R. Y.

THE WISE MAN.

"In all things, not incompatible with Natural Ethics, the wise man observes the religion of his country.—From Bro. PURTON COOPER's Note Book.

ZEAL—KNOWLEDGE.

Not unseldom, where zeal is excessive, knowledge is defective.—From the papers of a deceased Mason in Bro. PURTON COOPER's collections.

ENGLISH MASONIC PERIODICAL.

Religion, ethics, charity, antiquities, legends, history, ceremonies, symbolism, festivals, banquets, lodge meetings—all must have places in the English Masonic periodical. The editor, of course, does what he can to assign fitting space to each. His task, however, is not an easy one, unless he can ascertain the tastes and wishes of a considerable majority of subscribers and readers.—From a manuscript in Bro. PURTON COOPER's possession, entitled "Freemasons' Table Talk."

THE GROWTH OF SPURIOUS LEGENDS.
THE THREE BLACK CROWS.

Of this we have a striking example at p. 90. The learned and distinguished brother, with reference to an absurd legend about Robert Bruce and the imaginary Grand Lodge of Kilwinning, wrote: "The ancient Grand Lodge of Kilwinning *is said*." Another zealous brother, Murray Lyon, then writes: "It is confidently asserted,"—"confidently asserted:" confidently asserted by whom? Not by our learned brother, Purton Cooper; he has not fallen into the trap. Far from it; his words were: "It is said." Now, by whom can such a thing have been confidently asserted, and what is the value of the confident assertion of a modern upon unrecorded and imaginary ancient history.—R. Y.

EPIGENESIS—EVOLUTION.

See my communication "Primordial Germs, p. 50 of the present volume. In answer to a second letter, signed "Naturalist," I say that of the two theories —Epigenesis and Evolution—the former appears to me far more satisfactory than the latter.—C. P. COOPER.

PROGRESS.

Brother "N. B. E.," it is when the Great Architect of the Universe sends into the world men endued with some particular talents and abilities that there is progress.—C. P. COOPER.

THE FREEMASONS (p. 90).

Bro. W. P. Buchan gives us his opinion that the meaning of Freemasons adopted by archæologists is erroneous, and goes further to lay down a fanciful opinion that Freemason may mean something else. Were Bro. Buchan the greatest authority in England on such subjects, his opinion would have very little weight, for this happens to be a matter as to which there are facts, and it must be decided by facts. I invite him, therefore, to apply his new solution about church and king, &c., to the Free and Liberi of other mysteries and guilds in this and other countries, other than Freemasons.—R. Y.

PRAYER, NATURAL THEISM.

On the subject of Prayer, a brother who has laid aside "Christian Theism," and adopted "Natural Theism," may very well begin by reading the Dialogue attributed to Plato, called the "Second Alcibiades," and then proceed to the tenth Satire of Juvenal.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE GRAND SECRETARYSHIP.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Repeatedly have I brought before the notice of your readers one or two matters in reference to the management of the Craft at Head Quarters:—1st. The absence of any restriction as to the term of office of the Grand Master; 2nd. The fact that all the Grand Lodge meetings are held in London, and hence, not only are the provinces singularly ignorant of the proceedings, and non-participative in the honours of that august body, but they feel very little interest in them. The only opportunities they have of knowing anything of the subject occur when the W.M.'s and Wardens of an unfortunate lodge are summoned to attend, at great expense, to account for some trivial offence of time or place; though any breaches of honour, of virtue, of morality, are passed over as beyond the province of the heads of a society professedly based on the practice and the inculcation of these and of kindred principles. Indeed I have known one of the most important officers of Grand Lodge, when officially consulted as to the course which ought to be pursued in a certain case, reply that such matters could not be entertained by the administrative body; and that, notwithstanding the important ancient charges with which the Book of Constitutions opens, and which are required to be read occasionally in open lodge, these things are, as it were, outside the pale, and, were they to be made subjects of inquiry, there would be no end to the duties of the governing body, and a serious diminution in the number of members. Hence has arisen the difficulty in one province of getting rid of an unworthy brother in a high position, which required seven years for its accomplishment, and even at last was not brought about by direct authoritative interference, but rather by the force of local public opinion, both within and without the sphere of the Craft. As to the first point referred to above, I have no hope that further remarks, in addition to those made on former occasions, will be of any avail; and therefore I content myself with merely observing, that in order to prevent matters falling too much into a fixed groove, it is most desirable, before the term of the present head of the Craft in England shall be brought to an end by an event which, sooner or later, none of us can prevent, that, in future, a limit to the exalted position of Grand Master should be fixed—say, seven or ten years; and a shorter limit—say of three or five years, to that of Provincial Grand Master.

The second point I have noticed is the small chance that a provincial brother—however eminent by zeal, talent, and skill—has of appointment to office in Grand Lodge, unless he have the ear of some Provincial Grand Master who has influence at head quarters. The only remedy for this is perhaps the holding of intermediate meetings in the provinces, such as those introduced in the Mark Grand Lodge of England, by which means an acquaintance with provincial merit in different districts may be obtained, with a fair chance of its being rewarded. These remarks are, however, preliminary to those on another matter, which I now proceed to mention. In a short Masonic biography of the late Secretary of the Grand Lodge of England, inserted in your columns on the 1st ult., I notice the observation, "Although not very popular with the Craft, &c." From personal experience, &c., I might add much, especially in connection with the subject to which I have alluded—the continuance in office of an unworthy provincial brother; but I bear in mind the maxim, "De mortuis nil nisi bonum," and willingly endorse your continuation, that our late brother was "a thoroughly conscientious man, and a hard-working and zealous Secretary."

The question I wish to lay before your readers is this:—Is it desirable that the appointment to an office so important should be entirely with the Grand Master, an office which commands so large a salary as nearly £600 a year—one in which there are so many opportunities of favouritism, and in which it is so easy to cause annoyance to any brother who demands inquiry into subjects which are not convenient? As in the former recommendations I have made I would on no account interfere with the prerogative of the present distinguished and much-beloved head of our Order, but I do think that during his rule there would be great propriety in changing the law prospectively, to the effect that the selection of Secretary should lie with the Grand Lodge, and not with any future ruler of the Craft. Such is now the case as regards the Treasurer. The two offices appear to me to be kindred, and if the latter is important in reference to the funds of the Craft, the former is equally so in other respects of quite as great moment, and such as affect the character of the Order, both collectively in the lodges and individually with the members. It appears to me that where the possession of an office is accompanied by the receipt of so large a sum, those to whom the funds whence the salary is drawn belong should have a voice in the matter. Probably when the law on the subject was made the amount was far less, the duties were much lighter, and the Craft of far less importance, and composed of men of much lower status and mental calibre than is the case at present. As one change has taken place by the enlargement of the operations, it appears to me that another is rendered desirable as a consequence. I throw out the suggestion as a clearance of my own conscience, and if it be not acted upon, the responsibility thereof is thrown upon others. The opportunity offers, and it is for Grand Lodge to judge whether or not things remain as they are.

Yours fraternally,
P. M.

1st August, 1868.

VERY LIKE AN IMPOSTOR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—On Tuesday night a gentleman, who unfortunately was a cripple—having lost his left arm, and the right one not perfect—presented himself for admission to a lodge in the north of England, and when tested, proved himself, rather imperfectly, a Mason, but had no certificate; said he lost it in Manchester* eighteen months ago through distress, it being locked up in a big box, with three locks to it, and the only articles he had with him were some letters, which he got from several brethren from the west of this province—as far back as April, 1864, as a recommendation to other brethren for their support. The "wife" of this self-styled brother is now giving readings in a small city in the north of England. He states that he was made a Mason in Ayr, in Scotland, some eighteen years ago, and has not visited the mother lodge for upwards of eight years; and also that he has not been a paying member to that or any other lodge for some period. Now, sir, I do not say that he is any impostor in Masonry—"God forbid;" but it looks rather loose. I only send this to put other brethren on their guard. How it is that brethren give their support, in the face of the notification from Grand Lodge as to consequences, &c., I cannot understand; and that too without fully trying the so-called brethren. I have nothing against the man as a man, but I have as a Mason.

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* The Manchester almoners seem to have a knack of retaining certificates. Of course it must be presumed they are legally and morally justified in doing so, or —, well, I suppose they would be hauled up before the magistrates for illegally detaining the property of others.

Yours fraternally,
AN OLD FRIEND.

MUSIC IN LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In conning over the *Magazines* of the past few months, I cannot but perceive that there is a great change gradually coming over Masonry for the better—I principally allude to the musical genius displayed. After considering over the few drawbacks country lodges would have to contend with, in introducing among themselves the advantages that would accrue from musical ceremonies, such as brethren who would attend regular to perform in the same, &c., I think that a few observations upon that subject would not be deemed superfluous.

Might not some of the musical brethren belonging to the London lodges, forming themselves into a musical lodge, gain some noted composer as their R.W.M., and work all the degrees with the addition of instruments and voices; approve of the best pieces for working with; make corrections and circulate the matter of their labours among the provincial lodges; also trying to gain members from among the lodges outside the Metropolis, thus giving force and distributing their talents among the brethren.

Although but an amateur musician myself, I would be most happy to work for the good of such a lodge, and endeavour to spread its benefits over Scotland.

W. R. T., 313, S.C.

[A good harmonium is a great acquisition to a lodge, and may now be obtained very cheaply.—ED. F.M.]

MASONIC CHARITIES.

THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—For some time past I have been doing all in my power to promote the interests of the Masonic Charities by my own labour and by personal efforts in other ways, so far as they could be exerted in districts remote from head-quarters at London; nor have they been entirely fruitless, inasmuch as I have been able to forward donations to the extent of about £50. During the last few months my attention has been more especially directed to the Masonic Boys' School, under an impression that the heavy mortgage on the building is greatly interfering with its means of usefulness and its capability of receiving the full number of children. I find that of all the provinces of England there are only five which do not render pecuniary assistance to the school. On a recent attempt by myself in one of them to remove what I conceived to be a reproach, I was informed that I could not hope to succeed, on account of a prevailing impression that there are serious defects in the management, and of the consequent inclination of the members to exercise their charity in favour of the two Benevolent institutions to which, indeed, they have contributed liberally. If there be any foundation for such a feeling I would be the last to blame those who act upon it. My object in writing these few lines is to give an opportunity for bringing out the truth, and by appealing to those who have the management of these branches of our operations, to induce them to look into their affairs, to ascertain what grounds there can be for the charge, and if they find they exist, to remove them. If, on the contrary, the result is such as would enable the Directors conscientiously and satisfactorily to vindicate their proceedings, it is manifestly their interest to publish such statements as will satisfy the Masonic public, and conduce to a greater amount of support.

Unfortunately I have never been in a position which allowed me to visit the schools; but, as far as I could judge from the published reports, from the publicity given to the character of the education imparted, and the success of some of the pupils at the Cambridge Middle Class Examinations, I have been led to the conclusion that matters would proceed in a very satisfactory manner if the heavy mortgage debt were cleared off.

While writing the last few lines, it has occurred to my mind, that several years ago, when talking over Masonic affairs with an eminent brother (now deceased) in a distant province, he intimated that too large an amount of the subscriptions to the schools is paid as commission to the collectors, and that if I send a donation of five or ten guineas direct to the Secretaries, only a portion of it goes to the charity, though no one has any farther trouble than giving me a receipt. I do not know how the matter stands, or whether this is one of the defects complained of. It is, however, a point worthy of inquiry.

Yours fraternally,
P. M.

MASONIC INSTITUTION FOR BOYS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you kindly oblige several of your subscribers (on whose behalf I write) by inserting the result of the April election of the Masonic Institution for Boys. There has been no "statement of the poll" published in the *Magazine*, although for the other admirable Institutions the results have been given, as also reports of their satisfactory progress.

It is certainly desirable that your readers should be furnished with the fullest possible information respecting all elections for either the Boys', Girls', or Aged Masons' Institutions.

Yours fraternally,
W. J. HUGHAN.

1st Aug., 1868.

[We have pleasure in acceding to the request of Bro. Hughan to publish the result of the April election, which by some oversight was not sent to us at the time.—Ed. F.M.]

SUCCESSFUL CANDIDATES.

Moss, Percy Edward	1307
Stead, James Edward	1289
Andrews, Josiah Hiram	1150
Dunn, Thomas Hess	999
Bryant, Charles Lyne	931
Belcher, Vincent Henry	875
Bowditch, Owen	863
Shipway, William Hobart	838
Earl, Edward	828

UNSUCCESSFUL CANDIDATES.

Addison, James	823
Mace, William Francis	822
George, Edward	745
Packwood, William Harbottle	622
Hickmott, Henry	608
Ladd, Alfred Edward	570
Hennis, Charles	546
Collingwood, John	519
Barnes, James Augustus Marsden	496
Smith, Walter	475
Smith, Lewis	464
Cottrell, John Thomas	366
Chappell, Charles Webster	360
Gilkes, Edgar Lawson	248
Dowsing, John Edward	245
Marjason, Josiah	222
Bentley, Edwin Thomas	217
Wills, Thomas William	192
Fabian, Willliam Grant	163
Eade, Henry Charles	94
Walsha, Herbert	76
Travers, John Harrison Hill	54
Nicholas, Tom Ferdinand	47
Laws, George	31
Bone, Thomas Robert	7
M'Dowell, William	4
Campbell, Frank Gordon	4
Parsons, George	2
Ellis, George	2
Sinclair, Joseph Harrison	1
Laurence, Dudley Charles	0

CHIVALROUS MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Being deeply interested in chivalrous Masonry, and having a strong desire to enjoy its advantages, I read the communications in your valuable *Magazine* with deep interest. Being a clerk, and having a severe bronchial affection, I cannot go out at night, or leave by day, but am most anxious to be exalted and invested. This has been, till lately, quite hopeless to me.

Not entering upon other communications, I find in a late number that a brother of the Rose Cross of Constantine has made several persons in Jersey and other islands Sir Knights, Viceroys, and Sovereigns, by successive ceremonies worked by him. This promises me some relief, for as I cannot get out, and he can, and this distinguished brother is going about labouring in the cause of Masonic chivalry, I have expectations that he may, as a good Samaritan, come to my apartments, and induct me as far as he can into the degrees of a Sovereign and Prince Mason. I can promise him a hospitable and kindly reception.

I shall be obliged, expense not being the primary consideration, to be informed whether it will be better for me to take the Knight Templar degree, the Rose Cross of Constantine, the Order of the Garter, St. John of Jerusalem, or the new degree mentioned in a late number.

I have a brother in Japan very anxious for these degrees, but cannot come here for them. Can a delegate of these orders or Bro. Harris send him out the book of the rituals, so that he can read it and take the degrees, solemnly pledging himself to return it when done with it? My brother is quite willing, if agreeable, to start a chapter or conclave, and induct members, if put in possession of a degree.

Yours fraternally,

W. H. J.

Stamford Hill.

A THEIST'S BREVIARY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—What interest can your readers possibly take in the information by a nameless correspondent that a nameless brother is a devout Theist. Theists, Atheists, and Deists are all equally repugnant to the feelings, common sense, and religious opinions of English Freemasons. I am aware that a futile attempt was recently made in France to substitute Materialism for religion in Masonry, but it was signally defeated by our French brethren. Religious discussion is strictly prohibited in all English lodges, and I am sorry to see your pages taken advantage of to open the subject. At the present time Roman Catholics, Protestants, Dissenters, and Mahommetans meet each other amicably in lodge; but this will no longer be the case if this prohibited subject is introduced. This, of course, does not apply to the researches into the history and antiquity of our order, these open an ample field for investigation by our learned and zealous brethren, and the greater portion of our symbolism cannot be understood or interpreted without a knowledge of the religion and the public and domestic life of the various ancient races of mankind, and particularly those of Eastern origin; but these are subjects into the discussion of which personal feeling or rancour should never enter.

I am quite sure the good sense of Brother Cooper will show him that I am actuated by no unkind or personal feeling towards him in these remarks.

Yours fraternally,

Rosa Cruces.

Longfellow at the Temple.—Accompanied by Mr. Charles Kent, the poet, Mr. Longfellow spent a couple of hours in visiting the Temple Gardens and the Temple Church. Turning out of Fleet-street the American poet found himself suddenly in an ancient and familiar place, standing on the very spot where Plantagenet and Somerset bade their followers pluck the red rose and the white rose,—near the old mulberry tree, still in green leaf, under which Bluff Harry courted Anne Boleyn,—close by the river terrace of Essex House, on which Shakespeare and Southampton loved to walk, and on which still blooms the purple vine (a cutting from which has been sent to Shakespeare's house, at Stratford-on-Avon), beneath the old sycamore tree, now protected by an iron fence, under which Goldsmith and Johnson used to sit and chat,—and over the great stone outside the Temple porch on which you read "Here lies Oliver Goldsmith." The church, the libraries, the halls, the fountains and the gardens—all were visited in turn by the American poet.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

UPTON LODGE (No. 1,227.)—The consecration of this lodge is appointed to take place on the 13th inst., at Upton, Essex. The ceremony will be performed by Bro. Terry, P.M. 228, &c.

METROPOLITAN.

CRESCENT LODGE (No. 788).—This lodge met on the 28th ult. at the Ait Tavern, Twickenham, Bro. W. H. Thompson, W.M., presiding. The minutes of the previous meeting having been read and confirmed, the business of the evening was proceeded with, viz., to initiate Mr. H. W. Doll; also to raise Bro. A. J. Lewis, both ceremonies being performed in an admirable manner. Lodge being closed, the brethren adjourned to a splendid banquet, and afterwards separated in peace and harmony. Visitors present—Bros. F. Binckes, Secretary to the Boys' School; Adamson, and Farnfield.

PROVINCIAL.

CUMBERLAND AND WESTMORLAND.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting of this lodge was held on Tuesday, 28th ult. The brethren present were Bros. J. Slack, W.M.; W. Murray, P.M., P. Prov. G. Assist. Sec., as S.W.; J. Iredale, P.M., S.P. Prov. D.G.M., as J.W.; T. Blacklock, I.P.M., P.M., P. Prov. G.J.D.; G. G. Hayward, P.M., Prov. G.S.B.; F. W. Hayward, P.M., W.M. 1220, P. Prov. S.G.W.; A. Woodhouse, W.M., 412, Sec. 1220, P. Prov. S.G.W.; G. T. Clark, S.D.; G. Gibson, J.D.; R. Metcalf; J. Dand, Jun.; G. Murchie, Sec.; W. Court, Treas.; J. Atkinson, I.G.: J. Barnes, Tyler. The lodge was opened according to custom, and the usual business transacted. Bro. J. Campbell, a candidate for the third degree, did not arrive in time, consequently Bro. Iredale gave a very beautiful illustration of the workings and the sections of the first degree, which won him the approval of a vote of thanks to be recorded on the minutes of the evening. No other business of importance presenting itself the lodge was duly closed at 10.15, and all the brethren departed in peace to their homes.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held at the Freemasons' Hall, on Thursday, the 30th ult. The chairs were occupied as follows:—Bros. J. Heath, W.M.; G. Heath, acting as S.W.; W. Cuming, acting as J.W.; Watson, P.M. and Sec., acting as S.D.; Niner, I.G.; Taylor, Org. The lodge was opened soon after six by the W.M. The minutes of the previous meeting were read and confirmed. A ballot was taken for Mr. Thos. Chudleigh, of Cullompton, as a candidate for initiation, at the special written recommendation of the Prov. G. Master, and therefore, as might be expected, it proved favourable. The lodge was opened in the second degree. Bro. Stafford having been presented for admission to the rank of M.M., was examined, found competent, and subsequently entrusted, after which he retired for preparation. The lodge was opened in the third degree. The candidate was re-admitted and duly raised by the W.M. Bro. Oldrey entered and took his chair as J.W.; also, as a visitor, Bro. Oakley, P. Prov. G.W, for Somerset, who was placed in the seat of I.P.M. At the request of the W.M., Bro. Dr. Hopkins took the first chair, and gave the traditionary history, the usual lecture, and the explanation of the working tools, at the close of which the W.M. returned to his place. The lodge was then resumed in the second, and afterwards in the first degree. The candidate for initiation was then admitted and received the privileges of E.A. at the hands of the W.M., Bro. Cuming acting as J.D. As the brethren who had passed through the ceremonies were obliged to leave by train, it was found impossible to give them the charges and lectures on the tracing boards. Several matters of business relating to private arrangements of the lodge were discussed, and the duties of the evening were closed with the usual formalities before nine o'clock. It should be added that the visitor, Bro. Oakley expressed his gratification at the welcome accorded to him, at the decorations of the room, and the arrangements for carrying out the ritual, and at the effective manner in which the ceremonies had been administered.

TEIGNMOUTH.

PROVINCIAL GRAND LODGE OF DEVON.

The annual meeting of the Provincial Grand Lodge of Devon was held on Monday, the 3rd inst, at Teignmouth, on the occasion of the dedication of the New Masonic Hall in that town. There was a large attendance of the Craft, and they filled the room at the Assembly Rooms which was appropriated for the holding of the Grand Lodge. The Masonic Hall is a convenient building situated near the railway station, and is admirably suited for holding the lodges of Teignmouth, but it could not, of course, accommodate the members of the Craft who were assembled to-day in such large numbers. There were about 200 brethren present. The R.W., the Rev. John Huyshe, *M.A.*, Prov. G.M. of Devon, presided, and amongst those present were the R.W. Bro. Augustus Smith, Prov. G.M. of Cornwall, and the R.W. Denis Moore, and L. P. Metham, D.P.G., Masters of Devon, all of whom were received with the honours which belong to their rank. The following officers of the Grand Lodge were also present:—The V.W. Charles Deacon, S.G.W; J. Turner Davy, S.G.W.; the Rev. R. Howe, and the Rev. K. Measham, G.C.: S. Jew, G. Treas.; H. L. Brewster, G. Reg.; W. G. Rogers, G. Sec.; George Glanfield, S.G.D.; John Cock, J.G.D.; T. B. Harvey, G. Supt. of Works; T. B. Harvey, G. Dir. of Cers.; J. R. H. Spry, Assist. G. Dir. of Cers.; Captain Shanks, G. Sword Bearer; G. Stork, G. Org.; J. B. Witheridge, G. Purst.; W. J, Gregory, G. Tyler; J. Roper, Assist. Tyler; W. H. Geachsias, W. H. Maddock, Peter James, John Sadler, Nicholls, and William Easton, G.S.

The Grand Lodge was opened in the usual manner, prayer being asked by the Rev. R. Measham, Prov. G. Chap., after which the Prov. G. Sec., Walter G. Rogers, read the minutes of the several Grand Lodges which had been held during the past year respectively at Newton Abbot, Seaton, Totnes, and East Stonehouse, which were respectively read and confirmed.

The Prov. G. Sec. then read his report of the lodges of the provinces which had made their report during the past year. All the returns had been made.

The P. G. permanent Treas., Bro. W. Cann, brought up his report, which showed a balance in hand, after the payment of the expenses of the year, £77 15s. 11d.

Bro. Jew, P.G. Treas. for the year, wished to make a few remarks on the matters of the fees due from the brethren elected to offices of honour. There were two accounts at present outstanding. But, notwithstanding this, the fees, which were last year £12 18s. 6d., had this year been increased to £32 14s. 6d., making a difference in favour of the funds of the Grand Lodge of £20 1s. In the year 1859 the fees had been doubled, and, had those fees been properly collected, it would have made a difference of about £200. It was his duty to mention those matters, having had a great deal of difficulty during the last year. A great deal of this arose from the non-supply of the books of bye-laws to the Prov. Grand Officers, and also to the non-auditing of the accounts.

The Prov. G. M.: You had better move that a committee be appointed to investigate the bye-laws.

Bro. Jew: It is a matter of importance for the Freemasons' funds; and also there is a law that no member shall be regarded as a Past Officer who has not paid his fees of honour.

The Prov. G.M. recommended that a committee be appointed for the consideration of the bye-laws, and to bring up a report.

Bro. Denis Moore, P.D. Prov. G.M., said the whole of this matter might be met at once by the adoption of a suggestion. There had been no reprint of the bye-laws since the alteration of the law was made. The whole thing would be met by having the bye-laws reprinted, with the alterations made in the fees of honour properly set forth.

The suggestion was unanimously agreed to.

The Prov. G. Sec. then read the statement of Bro. John Pope, the secretary of the Fortescue Annuitant Fund, of the state of the finances of that fund, from which it appeared that there was a total of funded and other property brought down to the end of last month of £1,345 13s. 4d.

Bro. Denis Moore proposed Bro. James Peard Ley for the office of Grand Treasurer. He was W.M. of Bideford Lodge, and the honour could not be better conferred.

Bro. Capt. Tanner Davey seconded the motion, which was cordially agreed to.

The Committee of Petitions had under consideration a petition from Bro. Rabey, and one from Mrs. Martha Stone, widow of Bro. Stone, and they recommend that the sum of £10 be awarded to each.

The case of Mary Gribble, wife of a Freemason who was killed in the Devonport Dockyard was brought forward, and Bro. Dr. Hodge, of Sidmouth, also spoke of the distress of Mrs. Mary Porter, the widow of Bro. James Porter. In both of these cases, the merits of which were well known to the principal officers of the Grand Lodge, there had been no time to present petitions to the committee, and Bro. Denis Moore proposed as they were both very urgent, that £5 should be voted to each of the distressed applicants. Bro. Bellerby seconded the motion, and it was carried *nem. con.*

The Committee of Petitions was re-elected, the P.G. Secretary being added.

The R.W.P.G. Master then adverted to a notice of motion which had been given by Bro. V. Bird, P.M., No. 954, of which this is a copy:—"That any Brother desiring to nominate a Brother for the office of Prov. Treas. may send his name and the number of his Lodge to the Grand Sec., not later than the last day of May. That the P.G. Sec., shall send with the summons calling the Provincial Meeting a list of such names as he may have received as candidates. And that the Treasurer for the Province shall be elected by Scrip or Ballot from among the Brethren so nominated." As Bro. Bird was not present the proposal must fall to the ground, but the G. Master observed that it would be an unconstitutional thing to carry such a resolution, as it would deprive the brethren in Grand Lodge to select any brother for the office that they might feel disposed to elect. It would be taking away a right of which they ought not to be deprived. He also commented upon the resolution itself, and the difficulties it might throw in their way for an election at all, and therefore even if Bro. Bird had been present, he could not have allowed it to be put. The proposal was, therefore, struck out.

The P.G.M. then proposed that the last G. Purst. should have the power of wearing his past rank during life—carried unanimously.

Bro. Metham, D.P.G.M., said that it was proposed to give some honour or testimonial to the Grand Master of England, who had now served that office for 25 years. He trusted that it would be a testimonial of a practical character—that it would connect his name with some enduring institution, that it would not take the form of a piece of plate, which would pass into the hands of his family after his death. But he trusted that the testimonial would be something that would be beneficial to the Craft and an honour to the Craft. He (Bro. Metham) had had the honour done to him of being placed on the committee, and as he would be in London to-morrow he should like to be able to report that the Province of Devon had been the first in Grand Lodge to contribute to the testimonial. He proposed that they should vote a sum of ten guineas as their contribution.

Bro. Denis Moore said it was quite clear from the state of their funds that they would not be able this year to contribute anything to the Fortescue Annuity Fund and the Widows' Fund. He then eulogised the object proposed by the previous speaker, and that it should be a larged sum, moving that it be twenty guineas.

Bro. W. Tanner, of Exeter, concurred in thinking that this would more become the dignity of the Province and the merits of the Earl of Zetland, and seconded the motion, which was most cordially agreed to by all the lodges.

Bro. Dr. Hopkins rose to remark the fact that this province is one of five only which do not subscribe to the Masonic schools, and to propose donations to them, but was told that the balance in hand had already been disposed of.

This closed the business for the present of the Grand Lodge. The members then formed in procession and proceeded in column, two and two, to the Masonic Hall, where many of the brethren filed off, the hall not being large enough for their accommodation. The customary ceremonies of the dedication of a new hall were proceeded with, and the ceremonial was conducted with that solemnity which marks all those important duties when they are performed by the Rev. the G.M. of Devon.

At the request of the Prov. G.M., the V.W. Bro. Metham, D. Prov. G.M. of Devon, delivered an address which will be found on another page.

On the return of the Grand Lodge, the Grand Master spoke of a complaint that had been made of lodges receiving candidates from a distance without due enquiry of the local lodges as to the character of the candidate proposed for admission. Such a case had occurred recently from Cornwall—a candidate obtaining admission in Devon when he could not have obtained it in a lodge in his own district. He would request his R.W. brother to tell them something of this case.

The R.W. Prov. G.M., of Cornwall, Bro. Augustus Smith, was, on rising, received with loud applause. He said he merely wished to draw attention to what had taken place to prevent a repetition of it. At the Provincial Meeting in Cornwall it was mentioned in general terms that a candidate who would not have been elected in their province had been able by coming into Devon to get initiated, and then he could return and force himself into a lodge where his presence might be most undesirable. He thought it necessary to mention this matter, as it would be seen at once how very undesirable it would be for objectionable persons to be able to pass from one province into another where they were not known. He thought that the matter might be remedied by circulars being addressed to the masters of the different lodges, and that the circular should be a joint one from his R.W. brother and himself, and that the matter thus complained of might be prevented in future.

APPOINTMENT OF OFFICERS.

The R.W. Prov. G.M. then proceeded to appoint the officers of the Grand Lodge for the ensuing year, and in doing so made allusions to the various circumstances which rendered each brother so appointed desirable for office. His commendations to them were received with the marked applause of the Grand Lodge. The following is a list of the officers so appointed:—Lieutenant-Colonel Elliott, P.M. and W.M., 1,205, Stonehouse, S.G. Warden; Henry Walrond, W.M. (4 times), 303, Teignmouth, J.G. Warden; Rev. John R. Nankivell, W.M., 248, Brixham; Rev. John Dickinson, 1,125, Tiverton, Grand Chaplains; James Peard Ley, P.M. and W.M. 489, Bideford, G. Treas.; Walter G. Rogers, P.M. and P. Prov. G. Sec, 112, Exeter, G. Reg.; Isaac Latimer, 189, Stonehouse, G. Sec.; J. Ingleby Mackenzie, *M.D.*, W.M., 372, Budleigh Salterton, S.G. Deacon; Charles Elphinstone, P.M. 202, Devonport, J.G. Deacon; Walter H. Maddock, P.M., 189, Stonehouse, G.D. Supt. of Works; William Browning, P.M., 223 and 156, Plymouth, G. Dir. of Cers.; Henry Bartlett, P.M., 710, Totnes, Assist. G. Dir. of Cers.; G. G. Nicholls, P.M., 70, Plymouth, G. Org.; John Saddler, W.M., 189, Stonehouse, G. Sword Bearer; George Perkins Ward, P.M., 303, G. Purst.; W. H. Geachsias, S.W., 39, Exeter; William Easton, P.M., 39, Exeter; Major G. H. Yates, P.M., 1,138, Newton, W. Oram, P.M., 421, Southmolton, George Warren, P.M., 159; Josiah Austen, P.M., 1,099, G. Stewards.

This concluded the business of the Grand Lodge, which was then formally closed.

THE BANQUET.

The dinner was provided in the ball-room adjoining by Bro. Bartlett, of the Queen's Hotel. About 130 of the brethren sat down to dinner, which was an excellent, and had been provided by host Bartlett on the most liberal scale. It was a dinner *a la Russe*, and this kind of entertainment requires that there should be a good supply of waiters; we think this a mistake, unless that supply can be ensured. Bro. Bartlett had a body of waiters from Plymouth, but his Exeter engagement failed him, and threw the work therefore on a lesser number than he had intended. It would be much better for these dinners to be thoroughly English, and good joints on the table, with ready carvers to assist the brethren, which would always prove more satisfactory than Russianised attempts to supply a good dinner. We say this in the interest of Englishmen, whether they be Freemasons or not; what they like in the cuisine, as our French neighbours term it, is progress and not delay. This could always be ensured when a supply is on the table. In the present case the tables were very nicely decorated, displaying good taste and an abundance of all the fruits in season.

The R.W. Bro. the Rev. J. Huyshe, M.A., P.G.M., presided, supported right and left by the R.W. Bros. Augustus Smith, P.G.M. of Cornwall; L. P. Metham, D. Prov. G.M.; W. J. Meymott, P.S. Steward of England, and P.S.W. of Surrey; Rev. J. C. Carwithen, P.P.S.C.; and in the vice-chairs by R.W. Bros. Col. Elliott, *R.M.*, S.P.G.W.; and H. Waldron, J.P.G.W. The party included also nearly the whole of the officers of the Grand Lodge for the past and present years, and a large number of its past officers for previous years, and Masters and Wardens of the lodges of the province for the present years.

After ample justice had been done to the dinner the usual Loyal and Masonic toasts were proposed from the chair. In the course of the proceedings the P.G. Master urged upon the officers of the lodges to send in their returns as soon as possible after the close of the Masonic year in December. It was very important that the returns should be in early, because without them he was unable to give information to the Grand Lodge which it was so desirable they should possess. The making up of the returns for each lodge would only take the secretary two or three hours, and masters of the different lodges should see that the work was done. He then adverted with pleasure to the fact that the name of no candidate for the Annuity Fund this year had been sent from the Plymouth district, so that they should be able to allow that fund to an old and deserving Mason who had formerly been in good circumstances but was now much reduced, and for whom very great respect was entertained. It was exceedingly gratifying to find that brotherly feeling evinced, and at another time when the brethren of Plymouth and its neighbourhood were desirous of forwarding the interests of any invalidated Mason in their district their generous conduct on this occasion would not be forgotten.

On the health of P.G.M. of Devon being proposed from the chair, the R. W. Augustus Smith responded, and reciprocated the cordial and kind feeling which has always prevailed between the two provinces of Devon and Cornwall.

The D. Prov. G.M., Bro. Metham, in the course of a speech, subsequently referred to the Masonic charities, and said that he thought £3,000 per annum was given in the shape of jewels to Past Masters by the lodges of the kingdom, and he suggested that if that money were bestowed in making such Past Masters life governors of the different Masonic charities, the circumstances would be a pleasure to them personally, and would be an immense benefit to the Craft. The possession of the jewels, of course, was very gratifying, but most of the Past Masters would find still greater gratification in being able throughout their lives to contribute in some way to the happiness of their fellow-creatures.

The other toasts were responded to by different brethren in appropriate and excellent speeches, and a very agreeable afternoon was spent.

HAMPSHIRE.

PROVINCIAL GRAND LODGE.

The Grand Lodge for this province was held at Fareham on Monday last. In the absence through illness of the R.W. Prov. G.M., Sir Lucius Curtis, Bart., Admiral of the Fleet, the D. Prov. G.M., Charles Ewens, Deacon of Southampton, P.G.D. of England, occupied the chair, having, as acting D. Prov. G.M., Bro. Joseph Rankin Stebbing, of Southampton, P.G.D of England. There were about 130 brethren present. £3, £10, and £20 were respectively granted and confirmed to brethren, and to relatives of deceased brethren; and a motion to grant an annuity to the widow of Bro. Lockyer, P. Prov. G. Tyler, was remitted for consideration to the Committee of Benevolence.

The subject of the Masonic Charities, with the view of a more perfect organization in the province on their behalf, was brought under the notice of Grand Lodge by Bro. Charles Sherry, P.M., of Winchester, who handed in the following tabular statement, shewing:—

[For Tabular Statement see next page.]

He said that he had endeavoured to obtain for publication in this statement, from Bro. Farnfield, Secretary to the Benevolent Institution, the details of the subscriptions to the men's and women's institution, but he said he could not give them. Quoting the figures supplied by these returns he expressed an opinion that if there were an organization among the 19 lodges of which the province is composed they would contribute a larger sum than is now given—one more in keeping with the benefits received by the four children in the schools from the province. To this end he proposed three resolutions. The first —That this Grand Lodge recommends the W.M. of every lodge in the province to exert himself and make it their imperative duty to gain subscriptions to the Masonic Charities; the second—That to this end a printed form be supplied by this Provincial Grand Lodge, and forwarded to every W.M. in the province, to be returnable annually to the Committee of Benevolence; and the third—That a sufficient number of copies of these resolutions be printed and forwarded to each lodge. There were about 1,100 members in the province, he concluded by saying; "if every one would contribute only a shilling we should at once obtain 50 votes for the boys' and girls' schools."

Bro. Stopher, W.M., of Winchester, in seconding the resolutions expressed an opinion that the province was not now contributing to the charities in proportion to the benefits received and the ability of the province.

The Grand Master said that although it was true the subscription to the girls' school was but small, yet £150 had been contributed to the boys' institution, and therefore the province did not stand in so bad a position as might at first sight appear. He cordially supported the principle aimed at by the resolutions.

Bro. Frost, G. Treas., said that if they went a few years back it would be found, too, that the contribution to the girls' school was larger than appeared in this return.

Bro. Furber, P.M. (Southampton), said the statement would have been more perfect and put the subject in a clearer light if it had shown the life governorships possessed by the province.

The acting D.G.M. suggested the reference of the subject to the Committee of Benevolence, who would be able to carry out more details than could be accomplished by Provincial Grand Lodge. His own feeling was in favour of encouraging brethren to serve the office of Steward, and if the subject went before the committee it might lead to some system being adopted which would as well increase the stewards as the funds, and, at the same time, secure the votes of the province for its candidates, the want of which, he was sorry to say, had been too often felt of late. The subscriptions to the girls' school were so comparatively low in consequence of their having property upon which to fall back, and the pressing emergency on the part of the boys' institution. This suggestion was then adopted and the resolutions referred to the Committee of Benevolence.

The Treasurer's account then read showed a balance in hand of £153 4s. 11d., in addition to a bond for £100 of the Southampton Pier Board, which had been mislaid by the past Grand Treas, and in reference to which the G.M. said he and the G. Sec. had corresponded with the board, and they had promised to give a duplicate, on a proper indemnity being given to them, which would be done. It was then resolved to invest £100 more.

The acting D.P.G.M. then said he was sure the Grand Lodge deeply sympathised with the G.M., in his illness, and he doubted not that it would afford him some consolation if they gave expression to these views in some manner by which it could be conveyed to him formally. He therefore proposed for adopting the following resolution.

"That the Grand Lodge desires to record its deep sorrow that the V.W.G.M., Admiral of the fleet, Sir Lucius Curtis, *Bart.*, is unable to attend this day on account of ill health, which is a cause of great grief to the brethren here assembled, and will be to the province generally. That this Grand Lodge embraces the occasion to offer to the R.W. Bro. the assurance of its great attachment to him personally, and admiration of his long Masonic rule and government, viewing with very high satisfaction the successful progress of Masonry during the lengthened period in which he has held office, and prays very earnestly for his restoration to health, and early return to his Masonic duties, which have been so long, so greatly, and so courteously discharged."

Bro. Hayward, P.M., (Lymington), having briefly seconded this resolution, it was carried unanimously, and the G. Sec. requested to forward it to the R.W.P.G.M.

The acting D.P.G.M., then called attention to the fact that a committee had been appointed by the Grand Lodge of England, in order to celebrate the attainment by the most worshipful the G.M. of England of his jubilee year. It has always been his own opinion that great injury resulted from the office of G.M. being kept in the hands of one brother, however distinguished as a Mason, he is, however high as a nobleman. Still,

A STATEMENET SHOWING the relative Provincial position of contributions to the Masonic Charities, which includes individual as well as Lodges' and Chapters' Subscriptions during the year 1867, and the number of Girls and Boys in the Schools from each province; and also the number of men and women on tho Institution during that year.

	Provinces.	Lodges.	In School.	Amount of Subscript'ns to the Girls' Institution. £ s. d.	In School.	Amount of Subscript'ns to the Boys' Institution. £ s. d.	Men on	Amount of Subscript'ns to the Men's Institution.	Women on	Amount of Subscript'ns to the Women's Institution.	Gross Amount of Schools. £ s. d.
1	Bedfordshire	4	0	12 17 0	0	1 1 0					13 18 0
2	Berkshire and Buckinghamshire...	10	2	94 2 0	0	26 10 0					120 12 0
3	Bristol	6	0	90 11 0	1	49 1 6					139 12 6
4	Cambridgeshire	4	1	4 4 0	0	3 3 0					7 7 0
5	Cheshire	32	0	14 14 0	0	17 17 0					32 11 0
6	Cornwall	23	1	16 16 0	1	22 1 0					38 17 0
7	Cumberland and Westmoreland ...	13	1	26 16 0	0	127 7 0					145 3 0
8	Derbyshire	14	0	2 2 0	0	7 7 0					9 9 0
9	Devonshire	33	1	18 18 0	3	38 2 0					57 0 0
10	Dorsetshire	12	1	26 15 0	1	5 5 0					32 0 0
11	Durham	17	1	13 13 0	0	21 0 0					34 13 0
12	Essex	10	0	28 7 0	2	36 15 0					65 2 0
13	Gloucestershire	14	0	18 18 0	0	86 16 0					105 14 0
14	Hampshire	19	4	6 6 0	4	150 16 6					157 2 6
15	Herefordshire	15	0	1 1 0	0	7 7 0					8 8 0
16	Hertfordshire	6	0	30 19 0	0	12 12 0					43 11 0
17	Isle of Wight	5	2	14 14 0	3	11 11 0					26 5 0
18	Kent	27	1	57 15 0	8	42 0 0					99 15 0
19	Lancashire—East Division... ...	72	3	1117 4 0	6	54 12 0					1171 16 0
20	Lancashire—West Division ...	42	0	17 17 0	0	13 13 0					31 10 0
21	Leicestershire	6	0	2 2 0	0	10 10 0					12 12 0
22	Lincolnshire	11	0	10 10 0	1	15 15 0					26 5 0
23	Middlesex	6	0	26 5 0	0	53 12 0					79 17 0
24	Monmouthshire	5	0	25 4 0	0	18 11 0					43 15 0
25	Norfolk	13	3	24 3 0	2	34 13 0					58 16 0
26	Northampton and Hunts	8	3	39 18 0	3	15 1 0					54 19 0
27	Northumberland	11	0	0 0 0	0	230 10 0					230 10 0
28	Nottinghamshire	5	0	19 13 0	1	19 13 0					39 6 0
29	Oxfordshire	5	1	23 2 0	3	53 11 0					76 13 0
30	Somersetshire	14	3	13 2 0	3	46 4 0					59 6 6
31	Staffordshire	20	1	11 11 0	3	24 3 0					35 14 0
32	Suffolk	14	2	11 11 0	3	18 18 0					30 9 0
33	Surrey	9	1	43 1 0	1	70 17 6					113 18 6
34	Sussex	14	7	169 1 0	0	86 2 0					255 3 0
35	Warwickshire	23	6	31 10 0	5	207 6 0					238 16 0
36	Wiltshire	7	0	11 11 0	1	48 6 0					59 17 0
37	Worcester	9	0	12 12 0	0	58 5 0					70 17 0
38	Wales—North (Shropshire) ...	13	1	5 13 0	0	30 17 0					36 10 0
39	Wales—South East Division ...	8	0	76 13 0	1	131 6 0					207 19 0
40	Wales—South West Division ...	9	0	12 12 0	0	14 14 0					27 6 0
41	Yorkshire—North and East Riding	17	3	25 4 0	4	134 8 0					159 12 0
42	Yorkshire—West Riding	46	5	1615 8 0	9	42 10 0					1657 18 0
43	Isle of Man, Channel Islands ...	14	0	13 13 0	0	2 2 0					15 15 0
44	Scotland, Ireland, and Abroad ...		2	31 10 0	2	27 15 6					59 5 6
45	London	164	46	2167 5 6	32	2952 13 6					5119 19 0
		829	102	6037 4 0	103	5083 0 6					11120 4 6
	Aged Freemasons and Widows						93	2054 13 6	63	1706 7 0	3761 0 6
										Total	£14881 5 0

From Grand Lodge, Grand Chapter, Funded Capital, and all Resources, nearly £18,000 0 0

that was the law, and it had been supported by the votes and constitution of the Grand Lodge. Without in any way yielding his own private views on the subject, he felt bound to admit that the rule of the present G.M., had been most eminently successful, and that under his sway Masonry had made such progress, and attained to an eminence never before experienced in its history. The hour was too far advanced to permit of his making those remarks which the subject naturally brought to his mind, but in proposing for the acceptance of the P.G.L., a resolution expressive of its gratification at the attainment of its Most Worshipful Grand Master's jubilee, he was sure that he conveyed the sentiments of all brethren, present or absent, and whether dwelling in this country or in any of those other vast tracts over which the authority of the G. L. of England was exercised. He therefore proposed "that this Grand Lodge is much gratified to find that the M.W.G.M., the Right Hon. the Earl of Zetland has by the blessing of the G.A.U. reached his jubilee year as G.M. of England, to the great joy and satisfaction of the brethren of the province. and to the manifest advantage and benefit of Freemasonry. That these sentiments be respectfully conveyed to the distinguished brother, with the assurance of the deep attachment of the Masonic community, and the highest admiration of the sterling qualities the G.M., had displayed in his exalted office; courteous in manner, firm of purpose, and considerate to every member of the Craft. That as a committee has been appointed to consider the best mode of celebrating the happy event, this Prov. G. Lodge will concur in the same; and that the P.G.M., and the D.P.G.M., be authorized to order any suitable subscription to that end."

This proposition having been seconded by Bro. Emery, Prov. G.S.W.

The Prov. G.M., said that he could not allow it to pass without expressing his entire concurrence with it. When he received the honour at the hands of the G.M., of being one of the first of provincial Masons to share in the honour of the Grand Lodge of England, he recognized in it the commencement of a new era in Masonic rewards by which Prov. Grand Lodges were recognised, and the exertions of masters in provinces were not lost sight of but were brought into closer communication than before, to the advantage, as he believed, and the advancement of the interests of the Craft. The resolution was then carried unanimously.

Whereupon the Prov. Grand Master invested his officers for the year as follows:—

Bros. Hulbert, 69. S.W.; Ford, 257, J.W.; Rev. Dr. Bradshaw, 319, G. Chap.; W. Edmonds, 309, Reg.; Frost, 309, Treas.; W. Hickman, 130, Sec.; Miller, 359, S.D.; Waterman, 319, P.D.; Parmenter, 136, Sup. Works; Houghton, 309, Dir. Cers.; Egles, 303, As. Dir. Cers.; Joseph Brown, 723, Sword Bearer; Bradbeare, 804; Organist; Cawte, 342, Purst.; Dartnall, 130, Lemon, 394; Rebbeck, jun., 195; Houghton, 694; Blanchard, 928; and Groves, 903. Stewards; Dawkins, 394, and Biggs, 130, Tylers.

Votes of thanks and recognition were then passed to Bro. Hyde Pullen, D.P.G.M. of the Isle of Wight; Bro. Binckes, Sec., of the Boy's School; and the acting G,M., each of which were duly acknowledged, and the brethren afterwards banqueted at the Red Lion Hotel.

KENT.

Provincial Grand Lodge.

The annual meeting of the brethren was held at Plumstead, on Wednesday, the 29th ult., under the auspices of the Pattison Lodge, No. 913. Bro. Lord Holmesdale, Prov. G.M., occupied the chair, supported by Bros. W. F. Dobson, D.P.G.M., Pattison, Past Officer of Grand Lodge, Rev. Hill, Chap., Rev. Sickelmore, G. M. E. Snow, Wate, Busbridge, Harvey, Vale, and other provincial officers and brethren.

Service was performed in the church, and a most impressive sermon was preached by the Prov. G. Chap. After the appointment of the provincial officers for the ensuing year, the brethren sat down to a sumptuous banquet, served in the schoolroom kindly granted for the purpose. The usual Loyal and Masonic toasts were given and responded to, and the brethren separated, feeling assured that the meeting was of a most satisfactory character as marking the steady increase and appreciation of Masonry in the province.

SCOTLAND.

GLASGOW.

Meeting of Provincial Grand Lodge.

The Quarterly Communication of the Prov. Grand Lodge of Glasgow was held in the Hall, 213, Buchanan-street, on Thursday, evening, the 30th ult. The R.W. Bro. Captain Spiers, *M.P.*, Prov. G.M., in the chair; Bro. Thomas Ramsay, R.W.M. of Lodge Glasgow St. John, acting Sen. Warden, and Bro. Thomas McRobert, R.W.M., of Lodge Thistle and Rose, No. 73, acting Jun. Warden; and a considerable number of the brethren present.

The minutes were read and duly passed, after which a committee was appointed to take initiatory proceedings in regard to getting up such a Masonic Hall in Glasgow as would be commensurate with the dignity and requirements of the province.

The Prov. G.M. alluded in feeling terms to the loss the province had sustained in the untimely death of Bro. Sheriff Strathern, also that of Bro. Walker-Arnott, *LL.D.*, P.D. Prov. Master, who had long taken a deep interest in the progress of Masonry in Glasgow; and lastly of the death of Bro. Robert McKendrick, R.W.M., of Lodge Clyde, No. 408.

IRELAND.

BELFAST.

Friendly Brothers' Lodge, No. 609.—The regular communication of this Lodge was held in the Lodge Room, (Bro. Weir's) 28, Divis-street, on Monday, the 27th ult., at half-past seven o'clock—the W.M., Bro. Jas. M'Cracken, presiding. The Lodge having been opened in due form, three candidates were initiated; and after a number of proposals were made, and other Masonic business transacted, the Lodge was closed in ancient custom until the last Monday in August. The brethren then adjourned to refreshment, when, after spending an hour pleasantly, and the usual Loyal and Masonic toasts having been given and responded to, the brethren separated.

MUNSTER.

Provincial Grand Lodge of North Munster.

The Prov. Grand Lodge of North Munster was held in the 'Dunboyne' Lodge, Ennis, on Thursday, the 30th ult., at four o'clock, the Right Hon. Lord Dunboyne, Prov. Grand Master, occupied the Throne.

The other Prov. G. Officers in attendance were—Bros Charters Malony, P.G.S.W.; P. Peacocke, P.G.J.W.; Bassett, P.G.S.D.; Captain Lloyd, W.M., Lodge 13, P.G.J.D.; Hill, W.M., Lodge 60, P.G.I.G.; Rev. J. Warren, P.G. Chap.; M'Quaids, P.G.P.

The Prov. G. Lodge was opened with due solemnity.

Apologies for non-attendance were received from Bros. Gibson, W.M., 73; Sterling, P.G.S.W.; Sullivan, 311; Fry, 201; J. Davis White, Cashel Lodge; Sir David V. Roche: Tenant, W.M., Cashel; Barrington, P.G. Sec., &c.

The representation of the different lodges were then called over, and noted by Bro. Keating, the efficient Secretary of the Dunboyne Lodge.

Bro. Captain Lloyd, W.M., represented Lodge 13; Lodge 73 was represented by Bros. Peacocke, Bassett, Adams, M'Quaide, Stuart, Fitzgerald, Banks, Blundell; Lodge 60 was represented by Bros. Hill, W.M., Dr. Molony, S.W., Creagh, J.W., Wright, S.D., Studdert, J.D., Hon. Theobald Butler, Molony, Faircloth, Stundert, Pilkington, Petty, Smith, Leech, Browne, O'Loghlen, Morrice, Jonas Studdert, &c., &c. Lodge 135, Kilrush, was represented by Bros. Burdge, W.M., Coffey, Bourke, Neille (Sec). 202 Newcastle, was represented by P.M. Dernal, 201, Nenagh by P.M. Bassett. 135, Temperance, and 333, Limerick, were not represented.

After the disposal of the Prov. G. Lodge business, it was duly closed by the Grand Master till next Quarter Day, on the third Thursday in October next, at Limerick.

The Banquet.

At half-past six o'clock a banquet was served in the dining-room of the Dunboyne Lodge, which was very tastefully fitted up with flags and banners, bearing many of the mottoes and insignias of Freemasonry. About 45 to 50 brethren sat down to dinner, and a more goodly looking company could scarcely be seen at any festive board in the Kingdom, the brethren wearing their jewels of the different degrees, and aprons of red, white, and blue, had a most imposing appearance.

The chair was occupied by the W. M. Bro. Hill.

On the right of the chair sat the Prov. G. Master, Right Hon. Lord Dunboyne, by whose illustrious name the lodge is called, as a mark of respect to that nobleman. Bro. Captain Lloyd, W.M. 13, and the Past Masters of 73. On the left of the chair sat Bros. P.M., the Hon. Theobald Butler, Jonas Studdert, Burdge, W.M., 311, Bourke, &c., &c.

On the right and left of Bro. Malony, S.W., sat a large number of the members of the different lodges.

Grace being said, and the good things so bountifully spread having been discussed—

The W.M. rose and proposed in befitting terms the health of her Majesty the Queen, which was received by every manifestation of the most undeviating loyalty.

God Save the Queen was sung by Bro. Leech.

The next toast—that of the Prince and Princess of Wales, and the rest of the Royal Family, was right well received.

God Bless the Prince of Wales by P.M. Peacocke.

The W.M. then commanded his officers to have the glasses of the brethren filled, and said, as the loyal toasts were disposed of, that he would now give the toast of "The Three Grand Masters—Earl of Zetland for England, Duke of Leinster for Ireland, and Earl of Dalhousie for Scotland.

The toast was most excellently proposed and well received, the usual salute to which these exalted brethren are entitled being given—

The W.M. then gave the toast of the evening, and that was the worthy nobleman on his right, "The Provincial Grand Master." He said it was an honour to them (No. 60), now called the Dunboyne Lodge, to have it baptized after so good, so excellent a Mason as the Prov. G.M. no doubt was. He had shown very great proofs of his attachment to the Order and the brethren generally since his appointment to that office, the duties of which he had so efficiently discharged.

The toast was then given and the usual salute, amidst the most deafening applause.

Lord Dunboyne said he really did not feel adequate to address the brethren after such an enthusiastic expression of their feelings towards him. He thanked them sincerely, firstly, to the Worthy Worshipful Master who proposed it, and secondly, to the brethren who so very kindly responded to his call—in fact, the manner in which the toast was received any man might be proud of. He (his Lordship) was well aware that it was in order to compliment him that so many members of the district lodges attended this day, perhaps at inconvenience to some. He hoped to merit the continuance of their favours, and would at all times wish to meet them, in lodge and out of lodge—as a man and a Mason, in the true acceptation of the term. His Lordship said that he wished to refer to another matter before he sat down, and that was the intended "New Masonic Hall at Limerick." He was glad to hear from the Secretary of the Company, Bro. Bassett, that the Limerick Masonic Hall Company, Limited, was now duly registered under the Act of Parliament, and that a good many shares had been taken. It would not only be a credit to Limerick City, but to the entire province, to find that a suitable building was erected, such as that proposed, where all the brethren might assemble in and call their own. He remembered that on his being appointed Provincial Grand Master he found out by some difficulty where the Prov. G. Lodge was usually held, and when he did find it, there was another difficulty, to get up to it—such a getting up stairs to the attic. He was convinced that there would be a great benefit to the Order generally in the province by having a Masonic Hall erected, and nothing on his part would be wanting to assist in so laudable an undertaking. His Lordship alluded to the flourishing condition of Lodge 60, and complimented its officers generally.

The next toast was that of "Bro. Hill, W.M.," which was proposed by the Prov. G.M. in a lengthened speech, in the course of which he designated Bro. Hill as a *mountain* in Masonry.

Bro. Hill, W.M., briefly but suitably returned thanks.

Bro. the Hon. Butler, in very eloquent terms proposed the health of "Bro. Charters B. Malony," and alluded to the services rendered to Lodge 60 by that worthy Bro. whilst he (the Hon. Bro. Butler) was abroad, and filling the office of W.M., which he never could have done were it not for the attention, zeal, and fraternal care of Bro. Malony over the Lodge.

Bro. Malony returned thanks in suitable terms.

The toast of "The Visiting Brethren" was next given, and suitably responded to.

"Bro. Dr. Malony, S.W.," was next given and was well responded to, as also "Bro. Creagh, J.W."

The W.M. gave, in very complimentary terms, the health of "Bro. Jonas Studdert," who he was glad to see amongst them that evening.

This toast was received in full honours.

Bro. Studdert said it opened his heart to breathe the atmosphere of a Masonic lodge, it was a good number of years since he had had that pleasure. He would fearlessly say that he never saw in any country or clime a more excellent set of fellows in one room than he saw now around him, whom he was proud to call his brethren.

Bro. Bernal returned thanks for Lodge 202, Newcastle West in a practical speech.

Bro. Burdge also returned thanks for his lodge.

Bro. Leech proposed the health of "Bro. Bassett, P.M.," and referred to the services rendered by him for the good of the Order on all occasions, and by the publishing of many matters of interest in the *Limerick Southern Chronicle*, of which paper Bro. Bassett is the proprietor. It was Bro. Bassett's first time coming amongst them to Lodge 60, and he hoped he would come again.

The toast was well received with all the honours.

Bro. Bassett responded and thanked Bro. Leech for the kind expressions of his approval, which by far exceeded anything that he had ever done for the order. He also thanked the W.M. and brethren of the Dunboyne Lodge for having invited him to this splendid banquet which certainly had been got up in a style of elegance seldom equalled or surpassed. It was not to be wondered at that so large a gathering of the craft had assembled to do honour to the Worshipful Master, Bro. Hill, the tried friend of Masonry, and also to meet the beloved Provincial Grand Master. He was delighted to hear that nobleman that night allude to the intended new Masonic Hall at Limerick, and he was happy to tell the brethren now assembled that all the preliminaries had been complied with. The company was duly registered under the Act of Parliament, and, best of all, a large number of shares had been taken. He trusted it would meet the views and wishes of the province, and that the respected Prov. G. Master would see that his princely donation of fifty pounds was not misapplied. Bro. Bassett again thanked the brethren of Lodge 60 for their kindness, and resumed his seat.

Several other toasts were proposed, including the Junior Warden and Secretary of Lodge 60.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—This chapter was held at the Bridge House Hotel, Wellington-street, Southwark, on Thursday, the 30th ult. It was opened by Comps. A. Avery, M.E.Z.; A. D. Loewenstark, H.; and E. N. Levy, P.Z., as T.; H. Walters, P.Z., S.E., being also present. The minutes of the previous meeting were read and unanimously confirmed. Ballot being unanimous in favour of the admission of Bro. G. G. Cutbush, of Lodge No. 463, and he being in attendance, was in an able manner duly exalted into Royal Arch Freemasonry. Comp. G. W. Wheeler, 1st Assist. Soj., in the absence of the Prin. Soj., most ably rendered that officer's duty and work. The chapter was duly closed. There were present, besides those mentioned, Comps. T. J. Sabine, S.N.; M. A. Loewenstark, 2nd Assist. Soj.; H. Massey, W.S.; W. Roebuck, D. Rose, F. H. Ebsworth, J. McKierman, and others. The visitors were, Comps. R. B. Newsom, P.Z.; H. Bartlett, 169, &c.

JOPPA CHAPTER (No. 188).—The above chapter met on Wednesday, the 29th ult., at the Albion Tavern, Aldersgate-street. The only business done was the election of officers as follows:—Comps. J. Lazarus, M.E.Z.; Littauer, H.; J. Abrahams, J.; H. F. Isaac, E.; M. B. Levy, N.; Pollitzer, P.J.; Smith, Janitor. It was proposed, seconded, and carried, that a jewel should be presented to the retiring M.E.Z., Comp. Eskell, by subscription. The companions then adjourned to a sumptous banquet from the London Tavern Company, and superintended by Bro. Jennings, that gave great satisfaction. The visitors were Comps. Foxall and Jacobs, the latter sang some very excellent comic songs. The visitor's toasts, &c., were responded to and the brethren separated.

MASONIC FESTIVITIES.

SOMERSETSHIRE.

The brethren of Frome had a very agreeable social gathering at Longleat, the magnificent seat of the Marquis of Bath, on the 24th ult. The company numbered over a hundred, and included visitors from Bath, Bristol, Wells, Glastonbury, Weymouth, and other towns. Luncheon was served by W. Perrit, of the Lamb Inn, Frome, in front of the boat-house at Shirehampton, and was heartily enjoyed after the long rambles of the morning. Bro. the Rev. C. R. Davy, of Tracy Park, was the President of the day, and apologized for the absence of Bro. Col. Adair, the G. M. of Somerset, who was prevented being present by the death of a relative; Bro. Capt. Bridges, the D. Prov. G.M., was also kept away by pressing business. A band was in attendance, and to its strains there was a dance in the boat-house after tea.

REVIEWS.

MASONIC NOTE PAPER.

We have received from Bro. G. F. Burbridge, East Malling Mills, Kent, P.G.A.S., a specimen of note paper designed especially for Masons. Let Bro. Busbridge speak for himself:—

"When considering the position, intelligence, and number of Masonic brethren throughout the kingdom, it occurred to me that the Craft deserved and required a *special paper*, which might be used for correspondence, or any lodge purposes, as circulars, books, programmes, &c. I have therefore designed and manufactured a paper with Masonic emblems incorporated therewith, which I conceive may be acceptable for all general purposes, and am gratified at being able to state that the design has been honoured with the sanction and approval of the M.W.G.M., Earl Zetland."

The speciality consists in the water-mark, which, by holding the paper to the light, it will be seen consists of Masonic emblems. We presume the paper can be had of different qualities, to suit the pockets of purchasers: the specimen we received was of good texture and excellent quality. We do not doubt but that Bro. Busbridge's idea will meet with a substantial success.

Obituary.

DEATH OF BRO. GEORGE WALKER-ARNOTT, OF ARLARY, *LL.D.*, PROFESSOR OF BOTANY IN THE UNIVERSITY OF GLASGOW.

The city and Masonic province of Glasgow may, indeed, truly be said to have been in mourning nearly during the whole of the last twelve months, which have been without precedent in the history of the province for the heavy losses which she has sustained by the death of some of her most distinguished citizens and Freemasons. Within a comparatively short time after recording in these pages the death of the "Historian of Europe," the late lamented Provincial Grand Master, Bro. Sir Archibald Alison, Bart., we had to notice, in rapid succession, in our obituary columns the death of Bro. Alexander Strathern, Sheriff of Lanarkshire; Bro. John Binnie, Past Substitute Prov. G.M.; and now it is our painful task to record, as briefly noticed in our last the death, on the 17th June, of Bro. George Walker-Arnott, of Arlary, *LL.D.*, Professor of Botany in the University of Glasgow. Our deceased brother held high honours in Craft, Royal Arch, and the higher degrees of Masonry; he was initiated in the St. Andrew's Lodge, 74, Perth; was affiliated into the St. Mark's Lodge, 102, Glasgow, on the 8th May, 1846, and afterwards filled the chair of that lodge. In Craft Masonry he was Past Deputy Prov. G.M. for Glasgow. In the Royal Arch he was Past M.E.G., Principal Z. of the Supreme Grand Chapter for Scotland, and Past Prov. G. Superintendent for Glasgow. In the Supreme Grand Council for Scotland of the 33°, our departed brother held for many years, and up to the time of his death, the rank of Ill. Sov. Grand Inspector General.

Although of late years Bro. Walker-Arnott was unable to identify himself in a prominent manner with Freemasonry in the province of Glasgow, his name will long be remembered as a contemporary of, and be appropriately associated with, such names as Sir Archibald Alison, Professor Nichol, and other eminent Scotchmen who flourished in what may justly be termed the 'Augustan era" in the annals of the Prov. G. Lodge of Glasgow.

LEGEND OF STRASBURG CATHEDRAL.—There is a quaint old tradition which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past. On the borders of Alsatia there lies a great city, dating the foundation far back to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

"Quaint offspring of centurial years, the town of Strasburg stands:
Rich in the lore of a mighty past, in legend and in story;
Rich in high-hearted, honest sons, a country's truest glory;
Rich in its old Cathedral Church, with clustering ivy spread.
The Santa Croce of the land, where sleep her noble dead."

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old Cathedral tower, that the spirits of the stone-masons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labours. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white-gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like night-wandering shadows. Clad in their quaint old mediæval costume, the Masters with their compasses and rule, the Craftsmen with their plumbs and squares, and levels; the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time-honoured salute and tokens as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch and dying away amid the frozen music of the traceried roof—forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself leading the way, while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery, fairy-like spire the image of the Queen of Heaven stands, there floats a cold, white-robed female form, the fair Sabina, old Erwin's well beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn the vision fades, the phantom shapes dissolve, and the old Masons return to their sepulchres, there to rest until the next St. John's eve shall summon them to earth.

Poetry.

FELLOW-FEELING.

(AFTER J. A. H.)

Though mine was not a Dobson[*] case,
I had a trial sore to face,
And, though I did my bacon save,
I never knew so close a shave,
So I can sympathise, in truth,
With that ill-used and frightened youth.
'Tis true Sam Dobson had not quite
His buttons all—"unlucky wight"—
And hence I don't regret that he
No Mason is, Accepted, Free;
Yet, still, I deprecate the plan
Of joking with an un-made man—
A game, regardless of the end,
To which e'en Masons sometimes bend.
It brings contempt upon a name
Which well deserves unsullied fame,
And keeps good men of every sphere
From joining us, for very fear.
I cannot easily forget
The feelings strange which o'er me crept,
When, after being duly polled,
I went to have my name enrolled
In Lodge of D. A brother true,
Whose names begins with W,
Was first to greet me with a smile,
And then, in his accustomed style,
"Why come you here, my friend?" said he.
Quoth I, "To learn the mystery;"
"Oh! that accounts," said he, "by Jove,
For what they're doing up above—
The coals are on, the fire is bright,
They're heating irons with all their might—
I've been amazed such zeal to see,
But now perceive it's all for thee."
I well nigh dropp'd into my shoes,
I scarcely knew which path to choose;
Whether at once to cut my stick,
Or wait and bear it like a brick.
Methought a moment of the men,
Who form'd the mystic bond, and then,
Though of the secret unaware,
I felt convinced 'twould be all square;
So, with determination, said—
"A worthy Mason I'll be made."
The joker shouted out with joy—
"Well done, my brother, you're the boy—
If every lodge gets such as thee
A brave fraternity 'twill be."
I then, with boldness, ventured through
What, while I live, I ne'er shall rue.

All who Masonic honours seek,
Take courage from my narrow squeak
Treat jokes as nought but drollery,
And branding irons as irony. F. C.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 15, 1868.

MONDAY, August 10th.—Lodge: Peckham, 879, Edinbro' Castle, Peckham. Chapter: Panmure, 720, Loughboro' Hotel, Loughboro'-road, Brixton.

TUESDAY, August 11th.—Lodge: Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, August 12th.—Com. Royal Mas. Ben. Inst., at 3. Lodges: Doric, 933, Masons' Hall, Basinghall-street. Montifiore, 1,017, Freemasons' Hall.

THURSDAY, August 13th.—Lodges: Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Capper, 1,076, Marine Hotel, Victoria Docks, West Ham.

SATURDAY, August 15th.—Lodge: Lewis, 1,185, Nightingale Tavern, Wood-green.

THE SILENT LODGE.—One of the prospectuses before us recommending a new cemetery, opens with the following beautiful thoughts:—It is a sign always of high civilization when the living come to regard death as an inevitable, beneficial necessity, and take upon them that sweet labour of love which the decoration of burial places assuredly is. We remember the time when the meeting-house yard, enclosed grimly by red Puritan bricks, without a tree to bless it with its verdure or a shrub or a flower with its beauty, was the only abode of which the dead were adjudged worthy, and death was a gloomy idea. Compare this unpoetical burial of the dead with the sweet humanity and high Christian beauty of an interment in this cemetery. At present we behold it a commodious park, with fine ranks of oak facing the road and trees and shrubs in picturesque groups all over the mighty sweeps of mound where lie the dead. And here they all lie, the holy ones, each with his pale hands folded over the still breast that heaves no more to joy or pain. "They need not us, however much we may need them; and yet they all silently await our coming." The grounds are of grand proportions and slope from the apex to the footpaths; on these slopes the graves are dug and the dead put to rest. There is hardly any choice of location, so pleasant are all the resting places. Already the grassy mounds show the habitations below, and here and there are marble slabs and monumental tablets and statues, gleaming pure and white in the sunlight, symbolizing the spotless purity of the sleeping, souls beneath them. All gloomy ideas are banished from it; all the old memories of death, and the trappings and surroundings which make it an ugly and foul thing, full of terror and suggestive only of superstitious fears, are forbidden in these regions, which shall hereafter be sacred and inspired ground where the beautiful living friends may come to mourn over the departed. It was surely a high thought, caught from the archetypal Eden, where, midst the blooms and aromas of those dazzling gardens of light, God walks with the glorious company of his angels—a high thought, we say, to surround the dead with these touching symbols of the eternal beauty. What need have we to be fed with the idea of decay and death? It is a kind of nourishment which is to the soul what henbane and nightshade are to the body. Subversive of all healthy existence, and the joys thereof, whilst it puts the mask of corruption upon the pure and holy face of nature, and converts her pageantry of stars, her sky pomp and earth pomp into a sepulchre of dry bones. Instead of the scared schoolboy—as in the days of poet Blair, who apotheosized "The Grave," and despite thereof was himself finally eaten up of worms—instead of the scared schoolboy, "whistling aloud to keep his courage up," as he passes the hospitable and open gates of this city of the dead, we find him sitting or lying under the sunny shadows of the trees, which hang their branches lovingly, like human arms, over some dear father or mother, brother or sister, whom he has bid farewell to for a season, having seen him depart on his long journey to the silent land. It reconciles life and death, and makes death to praise God as with the golden lips of some mighty organ. Already the inspirations of art, in music, architecture, painting, and sculpture, are visibly kindling their sacred fires in the hearts of our citizens, teaching them that beauty has its own deep rewards, its incalculable uses, and that it is the genuine manifestations of a divine idea, behind which God himself is veiled. It will not be so very remote a time before we shall have a city beautiful in all its aspects, and a people, let us pray God to match it. Such a people must carry their likeness to the populous city of their dead. This cemetery shall soon grow up to its demands and its standard. Imagine what it will be in the future! An artificial lake greets to-day the eye of the visitor the moment he enters the gates. A fine sheet of water, serpentine, clear, bright and flashing in the sunbeams, reflecting all the imagery of the sky and the close surrounding landscape.—*The National and Freemason.*

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

ERRATUM.—At foot of page 69 "Priority of the Lodge of Glasgow, St. John," which appeared in our impression of 25th ult., for "Registrum Glasguensis Episcopis," read "Registrum Episcopatus Glasguensis."

Q. T.—Certainly not, unless there is a clause in the bye-laws authorizing the charge.

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[*] See THE FREEMASON'S MAGAZINE of last week.

LONDON, SATURDAY, AUGUST 15, 1863.

SKETCHES OF NOTABLE MASONIC WORKS.

By Bro. William James Hughan, W.M. 131, Truro, &c.

No. 2.

(*Continued from Page* 141.)

Anything relating to the various Crafts or Guilds will be welcomed by the Masonic student, and as we have lately purchased a rare and valuable work, entitled "An Historical Account of the Blue Blanket, or Craftsmen's Banner," by Alexander Pennecink, Burgess and Guild Brother, of Edinburgh, 1722, we purpose spending a few minutes at our anvil, in order to elicit some sparks of a Masonic character.

We never met with the work before, and believe it to be one of the rarest works in our Masonic Library. It is 16mo., and contains 140 pages, and is dedicated to the "Worshipful the Deacons of Crafts, and remanent members of the Fourteen Incorporations in the good Town of Edinburgh," Scotland. The work professes to be "An abridgment of the glorious actions of our predecessors, who, by a dutiful attachment to their Sovereigns, suffering by impious Rebels, shew'd their Hearts, flamed with Loyalty; their hands were thunder, and their deeds miracles."

The "Blue Blanket" was the name given to the Banner of the Craftsmen, and in "original writs" was called "The Banner of the Holy Ghost."

The Preface is a most interesting production, and traces Operative Masonry and the other Crafts from the Creation, specifying that "In the Infancy of the World, before the Wranglings of Lawyers, the Sophistry of Philosophers, and turbulent Factions of Divines, had debauched mankind, Artists were in the highest repute," affording sketches of Tubal Cain, and mentions particularly that "It's much to the Honor of Craftsmen, that holy Joseph, Husband to the Blessed Virgin Mary, Mother of the Son of God, was a Carpenter, and if we credit the earliest Ecclesiastick Historians, the glorious Redeemer of mankind, before his publick entrance upon the ministerial office, laboured with his hands in the shop." It seems that the Craftsmen in olden times were more successful in extraordinary deeds than those of the present time, as we find that the author relates "many of the martial achievements and singular sanctity of mechanics." "The Faith of a Shoemaker, under the reign of a King of Persia, was such that he removed a mountain by a holy Harangue, and the Church records a noble army of martyrs who died for the Protestant Faith."

The Blue Blanket had "its rise about the 1200 year of God, when the Cruisade was carried on by Pope Urban the Second; and so is older than any of the orders of knighthood in Europe, save that of St. Andrew, or the Thistle, which had its original about the 800." "Vast numbers of Scot's mechanics having followed this holy war, taking with them a Banner, bearing this inscription out of the 51 Psalm: 'In bona voluntate tua edificenter muri Jerusalem,' and from its colour was called the Blue Blanket." Page 51.

The author next observes that he "may fairly infer that it is as ancient and more honorable than the English Order of the Garter, and thus the Crafts of Edinburgh, having this order of the Blanket to glory in, may justly take upon themselves the Title of Knights of the Blanket, or Chevaliers of Arms."

Then follows several copies of Charters to the several Crafts. One to the Hammermen, in which it is provided, "That every Craftisman that takes one Prentise to tech him the said Craft within the said Burgh, sal pay for his Entry to the uphald of the said Altar, and the ornaments thairof, Twenty shillings."

In an "Analysis of Ancient and Modern Freemasonry" we have presented several instances of Craftsmen supporting the Churches, and especially the Altars, by certain Fees exigible on Apprenticeship and Fines for misconduct and such like.

The connection of the Craftsmen with Christianity, in its earliest days, is too well-known to require any proof, as all the old charters and documents are commenced in the "Name of the Father, of the Son, and the Holy Ghost, three persons in one." The Crafts had also to contribute from their wages for the "Uphald of Divyne Service." The office of Deacon is very ancient, and is frequently mentioned in the Acts of Parliament of Scotland from the fourteenth century and subsequently. It appears from the work that "King James the Third of Scotland offended his nobles for advancing Robert Cochrane, a Mason, to the dignity of Secretary of State, and creating him Earl of Mar, and confirmed to the

Crafts all the privileges of the Blue Blanket." (Page 25.) The following is a list of the Incorporations according to their precedency: 1. Chirurgeons; 2. Goldsmiths; 3. Skinners; 4. Furriers; 5. Hammermen; 6. Wrights (or Carpenters;) 7. Masons; 8. Taylors; 9. Baxters, (Weighers;) 10. Fleshers; 11. Cordiners; 12. Websters, (or Weavers;) 13. Hatters and Wakers; 14. Bonnet Makers and Listers; 15. Blacksmiths; 16. Cutlers; 17. Saddlers; 18. Locksmiths; 19 Lorimers; 20. Armores; 21. Pentherers; 22. Shear Smiths. The Arms of the Masons are thus explained: "Ar. on a Cheveron, 'twixt 3 Towers embattled Sab. A Compass Or.," and placed above the Arms of each of the Crafts "are the Imperial Arms of Scotland." The Masons' company was not so ancient as some few others, such as the Goldsmiths, but after the Revival of A. D. 1717, Freemasonry soon marched to the front rank, and has since become the greatest human institution of all time.

The following concludes the work, and alludes to King Charles the First: "Since the Crafts hitherto loyal, folded up their Ensign the Banner, or Blue Blanket of the Holy Ghost, when factious sectaries were triumphant, and Majesty was in misery, falling a victim to the cruelty of the then Sectarians, by whose Impious Hands he was brought to the Block."

The earliest printed copy of the Operative Constitutions was issued in 1722, being one year before the Grand Lodge of England published the Book of Constitutions, under authority. Another edition of Operative Constitutions was published by Cole A. D. 1728-9, and when next we preside at the Masonic Anvil it is probable their character will be our theme.

The only copy we have ever met with of A. D. 1722, is in the possession of Bro. Richard Spencer, the noted Masonic publisher. We have the pleasure of owning nearly all the other editions of the Book of Constitutions from A. D. 1723 and 1728 to the present time.

It should be the aim of every Mason to live, and deal, and act in such a manner that when he comes to die he may be able to say, and his conscience so adjudge, that no man on earth is poorer because he is richer—that what he hath he has honestly earned, and no man can go before God and claim that, by the rules of equity administered in his great chancery, this house in which we die, this land we devise among our heirs, is his, and not ours.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 104).

BOOK THIRD—CHAPTER NINTH.

Grand Master—Reginald de Vichierius.

War in Egypt continued.—St. Louis taken prisoner and ransomed.—Disagreement between Joinville and the Templars.—The Crusaders return to Acre, and renew war with the Egyptians.—Louis returns to France.—His affection for the Templars.—The Templars and Henry III. of England.—Henry in the Temple at Paris.—War in Moravia, A.D. 1249—1257.

Upon the death of William de Sonnac the command of the Templars devolved upon the Grand Marshal of the Order, the valiant Reginald de Vichierius. He gathered together the remnant of the Templars, and remained with the King during the rest of this disastrous campaign, performing feats of dashing gallantry with his small but indomitable band of Knights. At last disease spread through the army, the King was taken prisoner by the Egyptians, and the Templars seeing that all was lost, retreated to Damietta which they prepared to defend. The prisoners taken by the infidel were put to ransom, but those who could not pay the money were made slaves or had their hands struck off, and with these ghastly trophies the walls of Cairo were decorated. The Saracens offered to give the King his freedom upon surrendering certain castles belonging to the Templars and the Hospitallers, but the King replied that this was out of his power, as these Knights were not vassals of his, and it was contrary to the oath which the governors of such castles took on their investiture when they solemnly swore to God that they would never surrender them for the deliverance of any man whoever he should be. At length the King and the nobles who had been captured received their liberty by agreeing to surrender Damietta, and to pay two hundred thousand pieces of gold. The King thereupon went on board the fleet which was anchored at Damietta, and the process of weighing out the ransom money commenced.

Towards evening of the Sunday after his arrival the King's servants, who were occupied weighing out the money, sent Louis word that they wanted thirty thousand livres to complete the amount. Joinville said to the King that they had better ask the Grand Marshal, commander of the Templars, to lend the money to make up the sum. On this Stephen d'Outricourt, Preceptor of the Order, said, "Lord de Joinville, the counsel you give the King is wrong and unreasonable, for you are well aware we receive every farthing on our oath, and that we cannot make any payments but to those who give us their oaths in return." Reginald de Vichierius then said, "Sire, don't attend to the dispute and contention of the Lord de Joinville and our Preceptor. It is, however, as he has said. We cannot dispose of any of the money entrusted to us, but for the means intended, without acting contrary to our oaths, and being perjured. Know, the the Seneschal, Lord de Joinville, has ill-advised you to take by force, should we refuse you a loan; but in this you will act as you may judge proper. Should you, however, do so, we will make ourselves amends from the wealth you have in Acre." When Joinville heard this menace of the Grand Marshal's, he said to the King that if it pleased Louis he would go and seek for the sum, which the King ordered him to do. He thereupon went on board one of the galleys of the Templars, and seeing a coffer demanded the keys, which the Knights refused to give him. Joinville then seized hold of a wedge to break it open. Whereupon the Grand Marshal, seeing any further resistance would be useless, ordered the keys to be given up. Joinville thereupon took the requisite sum, and the ransom money was completed.

This was not the only occasion in which Lord de Joinville and the Templars came to words about money, for the Seneschal having received payment of a debt of four hundred livres was advised to keep forty livres for his expenses and give the rest to the Templars in whose custody it would be safer than in his own. This Joinville died, but the money was mislaid by the Knight to whom it was given, and no statement of its having been entrusted to the care of the Order for safe custody was made to the Grand Marshal. Joinville having spent the forty livres, sent to the Grand Marshal for a fresh supply, but his messenger was told by the Treasurer that the Templars had no money of his in their possession. On receipt of this answer Joinville went to the Grand Marshal and having informed him of the state of the health of the King, told him of the treatment he had received at the hands of the Treasurer, and complained in a rude manner of the Order for not returning him his money. Joinville, good Knight and sound councillor as he undoubtedly was, had an overweening idea of his own importance, and like Wolsey was apt to write "Ego et Rex meus," and his self-importance on this occasion nettled De Vichierius, who was worried with the charge of more important affairs. The Grand Marshal replied, "Lord de Joinville, I love you very much, but I shall cease doing so, if you hold such language, for you seem to insinuate in your complaints that our brotherhood are thieves." He then told him that a search would be made for his money, and when found restored to him, but the petulant lord, not content with this answer, said he would make the matter public, as he was without a penny. To this the Grand Marshal made no reply, but wished him good morrow, and the lord left him in a fume. The Grand Marshal was indigant at this charge made against the Templars for such a paltry sum, against men whose honour and trustworthiness had never been called in question before, and who were the repositories of millions. He ordered a search to be made, when the money was found and returned to De Joinville, which he says "to my great joy, as I was in very great need of it, and I took good care in future not to trouble these monks with the keeping of my cash." This is the only charge of the kind made against the Order, and even it is grounded on a mistake.

King Louis returned with the Christians to Palestine and was received with distinguished honours by the brethren at Acre. He remained there four years. In the year 1251 a chapter general was summoned at Chateau Pelerin, when the Grand Marshal was elected to fill the vacant Mastership. Reginald de Vichierius had already proved himself a prudent leader in the unfortunate attack upon Egypt, but unsupported by the other Christians, no great advantages were reaped under his reign, and the damning conviction broke on the minds of the whole community that the Holy Land was doomed soon to pass away from the followers of the Cross.

The Assassins, who had been unable all this time to liberate themselves from the tribute which they had to pay to the Templars, resolved once more to attempt to free themselves from that burden. During Louis's residence at Acre, the Old Man of the Mountain sent ambassadors to him, and the King one morning after mass called them before him to hear what they had to say. On their entrance to his presence the King caused them to be seated and to deliver their message, when one of the ambassadors asked the King if he was acquainted with their lord, the Prince of the Mountain. The King answered that he was not, that he had never seen him, although he had heard a good deal about him. The ambassadors continued, "Sire, since you have heard my lord spoken of, I wonder much that you have not sent him such of your people as should have made him your friend, in like manner as the Emperor of Germany, the King of Hungary, the Sultan of Babylon, and many other princes have yearly done; for they know well that they would not be allowed to exist or reign, but during his good pleasure. For this cause he has despatched us hither to advertise you, that he wills you should act in the like manner, or at least that you acquit him of the tribute he pays annually to the Grand Master of the Templars, and if you do this he will consider it as so much money paid by you to himself. My lord, says truly, that should he order the destruction of the Grand Master of the Templars there would soon be another as good, and for this reason he is unwilling to risk his people's lives, where little is to be gained." The King in answer to this replied, that he would consider of what they had said, and if they would return in the evening he would give them his answer. The ambassadors left, seemingly satisfied, for the threat conveyed in the message of the Assassin chief was one fitted to chill the hearts of the bravest and most powerful monarchs. The King on their departure sent for De Vichierius, to whom he detailed the conversation, and the Grand Master requested permission to be present at the interview in the evening, and also to be allowed to bring the Grand Master of the Hospitallers along with him.

After vespers the ambassadors returned to the presence of the King and were taken aback on finding on either side of him the Grand Masters of the Templars and Hospitallers. The King requested them to repeat their message which they had brought to him in the morning. The ambassadors trembled to do so in the presence of their redoubtable foe, and declared they could not do this unless before those who had been present in the morning. The Grand Master of the Templars, in a tone of voice which admitted of no refusal, commanded them to repeat their message, which, with much reluctance, they did. Reginald smiled grimly at their message, and bade them begone for the night, and on the morrow he would convey to them the King's answer to their chief's demand. The ambassadors would gladly have fled, but they knew too well that such a step would have been followed by the worst consequences. On the morrow they were brought before the Grand Master who addressed them in the following manner:—"The message which your Master has so very foolishly and impudently sent to the King of France, and the harsh expressions used by you in delivering it deserve our severest punishment. Were it not unbecoming the honour of the King on account of your being invested with the character of ambassadors he would have have had you thrown into the filthy sea of Acre and drowned, in spite of the power of your Master. And we command you," he continued, peremptorily, and with a severe countenance, "to hasten back to your Master, and to return here within fifteen days with such letters from your prince, that will satisfy and content the King with him and you," and, touching his sword with a menacing air he bade them begone.

The firm language of the Grand Master, and the well known valour of the Templars, completely terrified the ambassadors who hastened back to their prince with the terrible tidings of the failure of their embassy, and the anger of the Templars. The tidings overwhelmed their chief, who long before the expiry of the fifteen days sent them back to Louis. The ambassadors presented themselves in a very humble manner before the King, and said in a respectful tone, "Sire, we are come back from our lord, who informs you that as the shirt is the part of the dress nearest to the body he sends you this, his shirt, as a gift or a symbol that you are the King for whom he has the greatest affection, and which he is most desirous to cultivate; and for a further assurance of it here is his ring which he sends you, made of pure gold, with his name engraven on it. With this ring our lord espouses you, and understands that henceforward you be as one of the fingers of his hand." They likewise brought him many presents, among them being an elephant of crystal, figures of men of different crystals, the whole set in fine pieces of amber with borders of pure gold. When the case containing these things were opened the whole apartment was fitted with the odour of sweet perfumes. The King sent back to the chief certain gifts in return, and the Assassins instead of freeing themselves from the tribute only bound the fetters of the Templars, and rivetted them firmer round their necks.

The King, thereafter, assisted the Templars in repairing the fortifications of Joppa and Cæsarea Louis was anxious to undertake the siege of Naplous, but the Templars advised him not to proceed against it in person in case any accident should happen to him. They were supported in this advice by the other leaders, and finding them so unanimous the King declared that if he was not to go, the army should not go, and so the enterprise was abandoned. The Saracens having broken the truce by slaughtering the Christian sick at Damietta, the Templars recommenced hostilities, and accompanied by Joinville and the French Crusaders, and the Hospitallers marched against Paneas. Joinville in the attack had his post between the castle and the town; the Hospitallers on the right; the barons on the left; while the Templars marched right up to the front. Joinville found himself placed in imminent danger, but the Grand Master of the Templars by a skilful movement relieved him before he lost many men. After an obstinate resistance the town was captured. The Sultan of Damascus on hearing of the capture of Paneas took the field with a large army, carried by assault Dok, a fortress of the Templars, and after putting the garrison to the sword he razed the fortifications to the ground. He next attacked the castle of Ricordane, which shared the fate of Dok, and advanced against Sidon. The Christians were busily employed repairing the walls when he approached. He slew the builders, and carried the town by storm, and taking many prisoners he went back to Damascus.

The King of France after spending two years at Acre was anxious to return home. He had fortified in the meanwhile the maritime towns of Palestine, and laid out a considerable sum on their defence. He left Acre with a flotilla of fourteen vessels on the 24th of April, and the Grand Master of the Templars sent his own pilot, Remond, a skilful seaman, to steer the vessel of the King, and who was instructed not to leave him till he had conveyed him safely across the wide wilderness of waters to his own land. The King was much pleased with the Templars, and could not sufficiently admire their valour in the field and their humility in the house. On arriving in France to mark his esteem he bestowed on them the chateau and lordship of Bazees, near Bauvez, in Aquitaine. The deed of gift was delivered to Hugh, Grand Preceptor of Aquitaine on Pentecost, in the Cathedral of Angoulem, in the presence of many archbishops, bishops, counts, and barons. It bears that the King bestowed it on them for the charitable works which he had himself seen them perform, in acknowledgment of the services which they had rendered to him in the Holy Land, and that by this gift he might become a participator in the good works of the brethren, and have a share in their prayers for their benefactors.

Henry III. of England, sadly in want of money, determined to extort it from the religious Orders, and in an interview with Robert de Sandford, Preceptor of England, and several of the principal clergy, he said in an angry tone, "You prelates and religious men, and especially you Templars and Hospitallers, have so many liberties and charters that your superfluous possession of them makes you proud, and from pride drives you on to folly. We ought, therefore, to revoke with prudence what has been imprudently granted. and to recall into our own care what has been ill advisedly dispersed," and, he added, "does not the Pope sometimes, yea, many and many a time, recall his acts? Does he not, by inserting thet clause, 'Notwithstanding,' cancel previously granted charters? Thus also will I break this charter, and others too, which my predecessors and I have rashly granted." The clergy were thunderstruck at this announcement, but Robert de Sandford, pretending to be surprised, said, "What is it you say, my lord, King? God forbid that such a graceless and absurd speech should proceed from your mouth. As long as you observe the laws of justice, you will remain King; but when you infringe them you will cease to be one." The King, whose character Robert knew well, hastily replied, "What means this?" Do you English wish to hurl me from the throne, as you formerly did my father; and after dethroning me to put me to death?" To this no answer was vouchsafed, but the spirited language of the Templars had the desired effect, and the King did not attempt to put his threat in force. Upon the marriage of the Earl of Gloucester to the King's niece, Henry asked the Templars to become surety for the payment of her dowry, but they flatly refused to do so, declaring that it was not in their power, being against their laws, whereupon the King became enraged, and uttered many threats against them. In his anger he dismissed Roger, a Templar, from his office of Almoner, and banished him from his court. On other occasions, too, he laid snares to catch the Templars tripping so as to have an opportunity of punishing them, but these they easily avoided.

About the time of King Louis's arrival in France Henry crossed over to Gascouy, where he had already sent Robert de Sandford, to whom had been reconciled to quell certain disturbances which had broken out in that province.[*] He thereafter proceeeed with the Templars to Paris, where he was magnificently received by the King of France. Matthew Paris gives the following account of the festivities :—Louis asked the King where he would please to reside—that the city of Paris was at his disposal. "There is my palace in the middle of the city; if you please to take up your abode there your wish shall be accomplished; or if you would prefer taking up your lodgings at the Old Temple, outside the city, which is more roomy, or anywhere else, it shall be so arranged." The King of England chose for his abode the Old Temple, because his retinue was so numerous, and in that building there was sufficient room to lodge an army. At certain periods and terms all the Cismontaine Templars assembled at that place and there held their general chapter. They found ample accommodation there, for it was necessary for them all to lodge in one building, because at their chapter they discussed their business during the night.[*] On the occasion of the King's visit, although there were so many dwellings in the court there, yet the company assembled was so numerous that many were obliged to sleep in the open air—the neighbouring houses, extending towards the street called the "Grêve," not being sufficient to lodge them. The King, on the morning after his arrival, gave instructions that as many poor people as the chamber of the Temple could hold should be entertained at a feast, which was accordingly done, and although the number was enormous each was supplied with an abundance of meat, fish, bread, and wine.

Having entertained the poor, the Templars now gave a magnificent entertainment to the two Kings and their retinues. "Never in times past was there given such a rich or splendid banquet," writes, Paris, "even in the time of Esther, Arthur, or Charles. For this one was resplendent with the rich variety of the food, the delicious abundance of the drinks, the ready attendance of the servants, the orderly disposition of the guests, and the large and handsome presents. At it, too, were present persons held in high reverence and respect, whose superiors it would be impossible, and whose equals, even, it would be difficult to find in the world." All the apartments were filled with guests. There was no porter or fee taker at the great door of the hall, or at any of the other entrances. Free ingress was permitted to all comers, and a rich repast furnished. The Kings were entertained in the great hall of the Temple, in which were hung up, according to the custom of the Order beyond the sea, as many shields as the four walls could contain. Among others was seen the shield of Richard I., concerning which a wit remarked that the guests would be unable to eat through fear of it. After the entertainment the King of England sent to the French nobles at their residences rich silver cups, gold clasps, silk belts, and other presents, such as it was proper for so powerful a King to give, and for such nobles to receive with thanks.

Shortly after the return of Henry to England an embassy was sent to him by the King of Castile. The ambassadors took up their residence with the Templars, and the King commanded three pipes of wine to be sent to the Temple for their use, and ten fat bucks to be brought from the royal forest at Essex for the same purpose.

Reginald de Vichierius, in 1257, fell sick and died, full of years, and covered wth glory.

During the Grand Mastership of De Vichierius the Templars in Moravia were engaged in war. In 1252, Uratislaf, a nobleman, obliged to flee from that country, went to France, where he became a Templar. He made over the whole of his goods and property to the Order, among which was the castle of Eichhorn. His elder brother Burian, however, seized upon the property, declaring that it fell to him as head of the family. King Winzel on the matter being referred to him decided in favour of the Order, but Burian refused to give the castle up. The next year the Templars collected some thousands of men, and marched under the command of their Grand Prior to besiege the castle. Burian assembled six thousand men to oppose them, and placing nine hundred in the castle to defend it, gave the Templars battle with the rest. The engagement was long and bloody, and both armies behaved with distinguished valour and night fell upon a still unwon field. The loss of the Templars was severe. Seventeen hundred men, along with the Grand Prior were slain. A truce was made for three days, at the end of which Burian and his men were driven into the castle, which they defended with great gallantry. The King at length sent to Burian to surrender the castle, threatening him with the severest punishment should he resist. Thereupon the castle was given up, and Uratislaf, returning to Moravia, became Preceptor of Eichhorn, in which thirty Templars took up their abode under him.

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[*] Acta Rymeri, Tom. 1, p. 474.

[†] Mat. Paris, A.D. 1254.

(*To be continued.*)

WOMAN AND MASONRY.

It is with reverence akin to awe that I approach this subject, knowing that, for ages, there has hung between the sex that I represent and the subject of which I would speak, a veil of deep impenetrable mystery—a mystery that is as sacredly guarded to-day as it was thousands of years ago, when the mantle of silence shrouded the germ of the mystic brotherhood, and will be for ages to come, so long as two hands are left on earth to meet in the clasp of fraternal love. Though this veil must hang before us through all time—shrouding from our unworthy eyes the "Holy of Holies"—though no woman's foot may ever tread the sacred aisles—no woman's eye gaze on the glories of the inner shrine—yet we are not entirely shut out. The glory of the Shekinah shines afar—even on the brow of womanhood. Though admitted to the outer courts—to the vestibule of the temple, whose foundation is charity — whose pillars are wisdom, strength, and beauty, and whose summit is the approaching smile of God himself, it is meet that one should tell what Masonry has done for woman. And she who proudly boasts the title of a "Mason's Daughter" now asks the privilege to be that one.

It were folly to attempt to tell you what Masonry is. You, who hold all its mysteries in your hand—its secrets in your heart—and with your eye can trace through all its labyrinth of ways and means. Masonry—that is as incomprehensible to us as the vital principle of life—but, like life, is known to us by results. "By their fruits ye shall know them," and it is the fruits of Masonry that woman eats, while the labour and toil are spared her. She basks safely in the sunshine of its blessings, guarded and watched over by a band more faithful than lover, brother, or husband.

There is a strange fascination to us, who naturally love the wonderful, the brave, the strong—in the thought of this vast league, so innumerable in number, so united in purpose, so silent in existence, so unconquerable in action. Like the religion of Jesus, on which the principles of Masonry are founded, it has marched with steady footsteps down the long vista of years, and has made every obstacle a stepping-stone to its present glory. Christianity went alone and insulted from the hill of Calvary to the tomb of Joseph, and now waves her sceptre over the world when the tomb of the Cæsars has mouldered back into dust. Masonry, her more earthly sister, with hushed breath and noiseless footstep, walked scatheless through fires of oppression and storms of prejudice and falsehood, and now divides with her the sceptre of the world.

The church has many false brethren—in Masonry this is impossible. The one, being the nursery of the spiritual, necessarily more intangible in its creeds, and often receives within its folds the vilest impostors, whose only merit is their power to deceive. The other, though founded upon divine laws, is a human institution, and deals with human attributes—things that can be seen and heard and known by men—that can be grasped by the great over-ruling power, and so held up before the guilty one, that, though on the awful stillness of that dread tribunal there falls no whisper of reproach, his life condemns him to his very face, and he yields unansweringly to the just decree.

Show me a tie on earth more binding than the boon of Masonry. There is none. The Christian may forget his sacramental vows, and turn his back upon the Saviour who has died for him; the husband may turn from the wife of his bosom, whom he has sworn before high heaven to cherish, even to the portal of the grave; the father may forget his child, whose blue eyes once held all heaven for him; the brother may neglect the tender sister that shared the cradle of his infancy, the mother's "good-night" kiss, and the gambo around the father's knee; a son may even coldly look upon the mother that bore him; but the vow sworn at this altar can never be revoked! Time or distance cannot annul it; and the wretch who would seek to violate it would be branded with a sign more indelible than that of Cain. No land would be remote enough for his escape, no jungle wild enough for his retreat, no cavern deep enough to hide him from the eye of vengeance.

There is something sublime in this that calls forth woman's ardent admiration; but another view of the subject awakens deeper, holier passions still—her love and gratitude.

Christianity is our guide to the vague, shadowy portals of the unknown future world—Masonry our shield and support through the dangerous realities of this. Let women be united by the slightest tie to the great heart of Masonry, and she nevermore may deem herself friendless and alone. Does want stand at her door? A hundred hands are outstretched to relieve her. Does sorrow overshadow her? A hundred hearts give kindly sympathy—which women only know how much we need. Does temptation surround her? She has but to speak and a hundred arms are bared in her defence; and with only the talisman of her womanly purity, she can walk the earth with the freedom of a goddess and the sanctity of a saint.

There is a jealousy in the minds of some women as to Masonry, which often amounts to bitter prejudice—for they regard it as a rival, and, in a woman's eyes, a rival is the one intolerable thing even though it were an angel. Wishing, as it is their nature to reign supreme in one heart, they are disappointed to find Masonry already enshrined there—and they cannot help but hate her. Be lenient with this fault, I pray you. She errs, not so much through excess of hate to all Masons, as through excess of love for one. And I am not sure that the loved one may not be to blame, in a measure, for this. He may have made this magic word a cloak to hide some wayward step—for, outside of their invisible barrier, Masons are very much like other men.

Woman is slow to be convicted against the natural impulses of her heart, but let her once accept the truth into her soul, and she will die for it. But the prejudiced ones are a small minority that is fast dwindling away. The work is done so silently that woman hears nothing of it till it is brought home to her; but then it lodges there for ever—its memory can never die. She sees that power which could overturn an empire, stoop, in its gentleness, to dry her children's tears. She sees the ear that listens calmly to the voice of kings and the counselings of sages, bend tenderly to hear her meek complaint.

Oh! who can tell what Masonry has done for women! Where are the records of its work, like snow fall in its silence, like the everlasting hills in permanence? Not on perishable paper leaves can this be written, not in the printed annals of the day is blazoned forth the story of this charity, most beautiful, most God-like. But by a million firesides is the story whispered by the father's thin pale lips—it is recorded deep upon the widow's heart—it is repeated in the orphan's prayer.

But this has ever been. "The poor ye have always with you." Would you read a record yet more forcible? Go to the battle-field, and in the midst of the most frightful carnage, see a man risk his life and limb to succour one—not his bosom friend, nor his companion-in-arms, nor yet his mother's son—but his brother, though he never looked upon his face before. He has recognized the mystic sign, and life has but this one purpose, to relieve this stranger brother. Go to the hospitals, and see the dim eyes brighten, and the pale lips smile, to meet the beloved signal they alone can read. Here the nurses tell of the strange peace that steals over the fevered minds, the trusting child-like security under which their wounded rest, and then ask what is Masonry.

"What has this to do with women?" Everything. Does it not reach the seat of her dearest affections by ministering to those dearer to her than her own life? When the long-looked-for letter comes, dated in a hospital—written by stranger hands, but dictated by the lips of their own loved soldier boy, telling the watchful care and attention bestowed upon him by his brothers of the Order, think you the loving women that cluster round that hearth-stone forget the name of Masonry when they pray? If so, you little known woman's heart.

Masons, let me but once give voice to the thousand unuttered blessings that woman breathes for you, and in me see the symbol of the gratitude they can not speak. I care not for the mysteries of Masonry—in my soul I know is one grand principle. Charity, sweet charity! of which the Saviour said: "It is the greatest of all these." To add another proof that even a cup of water shall not be forgotten, I will unfold the volume of my heart, and read the record there.

I have seen my childhood's dearest idol—one only sister—fading slowly away from me, going back to our mother's bosom—and through all the long years that have intervened, and through all that are to come, I never can forget a few clusters of grapes, so grateful to her fevered lips, sent in the name of Masonry. The memory of that would have bound me to you had I no other tie.

I have heard a father—that I worshipped as men are seldom worshipped in this world—breathe fervent blessings on the name of Masonry. He taught me to revere and love it as a thing. He was a Mason, and I am proud to be his daughter.

But still a deeper cord than this vibrates within my soul. I can but lightly touch upon it, for my feelings are too deep for utterance. Suddenly cut off from all support, a widow, in a strange land, penniless, with my fatherless children clinging to me for succour, dark enough seemed life's pathway, till, like inspiration, came the thought of Masonry. It was the "open ses-same" to hope and peace.

If I were a man, I'd be a Mason. As I am a woman, I can only do what is allowed me. My daughter shall rise up and call you blessed; and, if a mother's teachings can avail naught, my son shall grow up worthy to be joined with you. The prayers of a widowed mother shall add one more ray to the lustre of your reward, for God himself said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*Masonic Trowel.*

ATMOSPHERIC DISTURBANCES.

During the last fortnight we have been inundated with letters of complaint—many written by brethren of eminence, men of mark in Masonry—referring to subjects deserving the best attention of "the powers that be" and "those whom it may concern," and portending, by the low rumbling sounds of discontent they contain, on some two or three of the subjects of these complaints—an increasing amount of dissatisfaction and a coming storm.

The first of these complaints is one which demands deferential treatment at our hands, and proper consideration by the members of our Order—that its mention may not be considered as an impertinent interference with the prerogative of our most revered chief, the Most Worshipful Grand Master; it would however, be a still greater mistake to conceal from his Lordship the fact that great complaints do exist of the state of arrears in the secretarial department of the Grand Lodge; that official documents, that ought long ago to have been delivered, have been detained unduly for want of a signature or signatures; and that generally, whilst the assistant officers may be striving their best to keep the machinery of the Secretary's office going, they have now been without a responsible head of the department for several weeks, the late Grand Secretary having died more than four weeks ago, no one has, it seems, yet been appointed to perform his duties *ad interim*, to sign warrants, certificates, and other documents which are said to be accumulating largely in the office of the Grand Secretary. It is suggested in some of the letters we have received, that in the present emergency, and to allow his Lordship, the Right Worshipful the Grand Master, his own good time, to exercise his own good pleasure as to the appointment of a successor to the late Bro. Gray Clarke; the Grand Registrar should be authorized to sign such documents.

Another subject of complaint, and one that we feel less difficulty in ventilating, is the alleged unsatisfactory state of some of the Masonic Provinces, and more particularly the present condition of the *United* Province of Berks and Bucks, which certainly appears to demand the more serious attention, and the prompt action of the Acting Head to matters which it is supposed he is, or should be, cognizant; and reference is made to the last travestie of a Provincial Grand Lodge Meeting, held at Maidenhead, and it is urged by nearly all who have written upon the subject of the *United* Province, that the sooner two or three things are done, the better for Masonry; the first is, that the two counties be legally dis-united and erected into two separate Masonic Provinces; the second is, that they be each put under a Provincial Grand Master; and until these changes be effected, a Provincial Grand Master should be charged with the affairs of the Province.

Another source of discontent exists as to the mode in which the appointments of Provincial Grand Masters are made, as one not the most conducive to the well-being of the Order, and, in many cases, to that internal good-will, peace, and harmony which we are all taught should characterise Freemasons and Freemasonry. Some of our correspondents suggest that the members of each province, as knowing best the increments of the Masonic body, and those brethren likely to be most useful in the usual and general interests of Freemasonry, should elect their own head, subject to approval or confirmation by Grand Lodge. This suggestion is impressively urged as being now an absolute necessity, by more than one highly distinguished and conservative member of our Order. We are reminded in one of the letters, of the unsatisfactory state of things so long existing in an insular province which, notwithstanding the honest representations made to head quarters, was allowed to exist as a Masonic scandal for several years. Now, if such things *have* been and have only, after long agitation, been redressed, we are impressed with the reasonableness of the supposition that other equally good grounds for complaint may exist elsewhere, and still remain unattended to, probably consequent upon the known disinclination on the part of members of the governing body to attend to representations of such a nature. Still, we say, matters of this kind will not stand shirking for ever! it is better to look them straight in the face and deal with them according to the altered conditions of things, remembering that, whilst the world moves on and all things change, the administration of Masonic affairs must march with the general progress.

Again complaints were made that some Provincial Secretaries are afflicted with the idea that the affairs of a Province are only of interest to the P.G.M., his deputy and Wardens, and in a secondary degree to the Masters of the Lodges within the Province; and that neither the Past Masters nor the other subscribing members of the lodges have any direct interest in the business of the Provincial Meeting; and that as to other members of the Masonic body outside the province, they have no right to be informed of when or where a Provincial Grand Lodge is to be held. Now it is thought that the sooner such men are put right and made to understand their duties to all the members of the subordinate lodges within the provinces in particular, and to the members of the Masonic body in general the better for them and for Freemasonry, and the less frequently shall we hear of such miserable travesties as the Maidenhead meeting, or such hole-and-corner proceedings as has been complained of in connection with the last Provincial Meeting in the county of Kent, with both of which meetings some considerable dissatisfaction seems to have obtained expression—though whether well or ill grounded, or to the full extent of some of our correspondents' complaints we have ourselves no means of judging.

Another source of complaint, and of comments strong and by no means complimentary to the judgment of the Committee is in relation to what is considered the inefficient mode in which the proposed celebration in honour of our greatly esteemed and much respected Grand Master is being carried out, thus far, and allegations of incompetency in the originators and leaders of the movement, and the probability of this grand opportunity being lost or ineffectively availed of, if the supposed hole-and-corner practices of the Committee are permitted to continue. That the brethren should desire to be more fully informed as to what is proposed to be done, and how and when they will be permitted to assist by taking part in the great work, is natural enough, and it is to be hoped that all causes of dissatisfaction will shortly be removed, and those who have a right to know may have an opportunity afforded them of knowing what is from time to time proposed to be done in honour of the Most Worshipful the Grand Master.

These are but a few examples of what we have been asked to publish as matters of serious complaint; and we but do our duty in submitting, in a modified form, such of those as are most prominent and pressed upon our attention, and we shall for the present reserve our comments thereupon; meanwhile, we only act as the safety-valve of the machine, in the belief that it is better to allow surplus steam to blow off in one course, than to bottle it up and risk the bursting of the boiler.

ADVANCING FROM THEORY TO PRACTICE.—Bro. the Rev. S. T. Nevill, Prov. G. Chap. of Staffordshire, suggests that Freemasons who have leisure should form themselves into disciplined encampments, go out to Australia and New Zealand, and build small churches in places destitute of places of worship. The rev. Bro. has correspondents in New Zealand who have to travel fifty miles to church, and he feels certain that such a fraternity as he suggests would be welcomed in many villages as a blessing, and treated accordingly.

MASONIC NOTES AND QUERIES.

JEWS IN LODGES.

As there are so many attacks of late on brethren of the Jewish persuasion and other believers in God, insinuating that they are irreligious persons and unfit to be made Masons, and, as they have for so long been admitted as Masons and leaders in the Craft, may I ask what are the earliest names of Jewish Masons and Grand Officers.—CIRCLE.

THE GLORIOUS ARCHITECT OF HEAVEN AND EARTH.

The ensuing stanzas are ascribed to the late Lord Brougham. The religious sentiments which they contain entirely accord with those which I know him to have expressed to intimate friends, sometimes in letters, sometimes by word of mouth, at different times during the period of thirty-eight years preceding his death—1830 to 1868:—

I.

"There is a God," all Nature cries;
A thousand tongues proclaim
His arm almighty, mind all-wise,
And bid each voice in chorus rise,
To magnify His name.

II.

Thy name, great nature's Sire divine,
Assiduous we adore;
Rejecting godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

III.

Yon countless worlds in endless space
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circle studs the face
Of that enamelled flower.

IV.

But Thou, too madest that floweret gay
To glitter in the dawn:
The Hand that fixed the lamp of day,
The blazing comet launched away,
Painted the verdant lawn.

V.

"As falls a sparrow to the ground,
Obedient to Thy will,"
By the same law those globes wheel round,
Each drawing each, yet all still found
In one eternal system bound
One order to fulfil.

CHARLES PURTON COOPER.

"R. Y." AND THE GRAND LODGE OF SCOTLAND.

Bro. "R. Y." is quite right in my humble opinion in stating (interrogatively) that the Grand Lodge of Scotland, formed A.D. 1736, was in imitation of the Grand Lodge of England of A.D. 1717, and so was the Grand Lodge of York, and so were all the early Grand Lodges. No Grand Lodges corresponding in nature to the present ones ever existed before A.D. 1717. I feel sure that Bro. Lyon (my esteemed friend, who has written on this subject so exhaustively in his "History of Mother Kilwinning) will quite agree with Bro. "R.Y." on that point. Concerning the "Three Black Crows," I will say nothing more just now.—WILLIAM JAMES HUGHAN.

THE WORD "TRUE."

A correspondent is right in a remark that he makes respecting the application of the word "true," both to universal Freemasonry and particular Freemasonry. It should be borne in mind that universal Freemasonry is true Freemasonry *absolutely;* but no particular Freemasonry is true Freemasonry absolutely.—C. P. COOPER.

MOTHER KILWINNING'S CHARTERS.

Record seems not to have been preserved of charters granted by Mother Kilwinning for the establishment of lodges anterior to the year 1677.—From Bro. PURTON COOPER's Masonic Memoranda.

ROSA CRUCIS.

See a letter thus signed, and entitled "Theism and Deism," page 69 of the present volume. For reasons which will readily occur to the minds of those having any experience of literary discussion and controversy, the complaints which Rosa Crucis brings against my communications must be left to the judgment of intelligent readers. It will be assumed that there exist no materials of defence, or excuse, except such as may be found in the communications themselves.—C. P. COOPER.

DUTIES OF OFFICERS.

In the belief that the pages of your valuable *Magazine* would be a fitting medium for the interchange of opinion on Masonic subjects, I think it better to withhold names of persons and places, so that personalities may be kept out of the discussion. The following cases for the opinion of Masonic jurists are presented as a first instalment:—1st. A Past Master having for some years ceased to subscribe to any lodge, is employed as Tyler, can he constitutionally be permitted to work the ceremonies of the lodge, the Master being unable to do his own work? 2nd. Can a brother other than a Warden, Master, or Past Master, hold any office in a Provincial Lodge? 3rd. Are Provincial Grand honours conferred for the life of the recipient so long as he is a subscribing member to some lodge in the province, or does the honour terminate with the life of the grantor?—ALPHA.

THEISTS.

All members of the English Lodge are necessarily Theists. They are Christian Theists, Hebrew Theists, Parsee Theists, Mahommedan Theists, or Natural Theists.—From Bro. PURTON COOPER's Manuscript Masonic Collections.

NOACHIAN DELUGE.

A brother, who describes himself as the Chaplain of a North Country Lodge, is mistaken. The law does not require a clergyman of the Church of England to believe the Bible narrative of the Noachian deluge.—C. P. COOPER.

THE LAWS OF NATURE.

Bro. "J. W. S.," some of the laws of nature are known, and some are unknown; but the known and the unknown laws alike are manifestations of the Will of the Great Architect of the Universe.—C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

CHIVALROUS MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Being appealed to on a benevolent errand of Masonic charity by Bro. W. H. J. in your most valuable *Magazine* of all true Masonry, let me be allowed to thank him for the compliment. I do not want to compete with any brother, or to take the bread of Masonic chivalry out of any other brother's mouth, but I shall be glad to help Bro. W. H. J., so far as I can legitimately, if he will favour me with his private address, and will even help his brother Bro. in Japan, if I can—always, as I say, legitimately, and according to the constitutions of the several Orders of Masonic Knighthood to which I belong.

It may be some objection to me that I cannot just yet assist him so far as to make him a Prince Mason, not having yet gone into that business, but may, and confining myself at present to the legitimate branch of Masonic Orders of Knighthood, in which I flatter myself no other brother can compete. The beauty of my system is that it is a quintessence, and it will not inflict on initiates the tedium of other systems. No other brother, so far as I know, has given more than seven degrees successively at one sitting, not even on the occasion referred to at Jersey or Guernsey; now I undertake to confer twenty Orders of Masonic Knighthood, with suitable ritual, at one sitting. The beauty of my system is that it is founded on a system, all the other rituals are founded on one basis, and very much alike. Now, by combining all together in suitable proportions—the Garter, the Templar, the Red Cross, the Bath, St. John of Jerusalem, &c.—I get a quintessence, and the candidates get what they want—their decorations and their certificates paying their fees. I should warn Bro. W. H. J. that none others are correct, because they are afraid to apply the principle to the full. The Red Cross annex the K.H.S., and the Templars the K.S.J., but they do not go far enough. These things depend on certain natural sequences. I do not join the K.T. and K.S.J., which were opposition orders, nor the K.R.C.C. with the K.H.S., although it is alleged Constantine invented the one and Helena visited the other. I annex the K.S.J. to the Order of the Garter, and the K.H.S. to the Order of the Bath, and the K.R.C.C. to the Order of St. Andrew, so that they cannot come into collision.

Speaking playfully, but earnestly—there are suitable occasions for joking in Masonry—I do not want to go to Hong Kong or Japan, but I will go to either in the cause of Masonry if my expenses are paid. I could go to Stamford Hill, as the gorgeous paraphanalia of the several orders and degrees is so arranged and compressed as to go into a carpet-bag, but I should object to deteriorate the solemnity of the rituals in a bachelor's tea-parlour. It appears to me, the nearest public-house is a more suitable and solemn situation for the performance of the rituals, if it has a square and compasses on it.

Yours fraternally,

W. HARRIS.

MASONIC INTOLERANCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A correspondent signing "Rosa Crucis," brings to a head the attacks which have for some sime marked your journal, by attesting that Theists, Atheists, and Deists, are all equally repugnant to the feelings, common sense, and religious opinions of English Freemasons. Before such persons undertake to respond for English Freemasons, or for common sense, or common honesty, he must exculpate himself from mixing up Deists with Atheists, their antipodes. No Deist has attacked Christians in your columns; and it comes with very ill grace that such attacks as those of Rosa Crucis and others should be made while he chooses to belong to a Deistic institution like Freemasonry, and to profess a Deistic religion like Christianity, in virtue of which its members can unite in the worship of the Great Architect of the Universe. It is unseemly when we have lodges in London and elsewhere exclusively composed of Masons who are Deists—and who have never been known to be wanting in the duties of Masonry—to insult Jews, Deists, and Mahometans, who are Masons of right, or to mix them up with Atheists, who have no right to be Masons, is an unjustifiable proceeding, and a foolish one when coming from a Christian. A Jew *quia* Jew may claim to be admitted into the mysteries of Masonry, but how can a Christian *quia* a Christian put forward such a pretension.

Yours fraternally,
CIRCLE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is strange but true that the so-called Christian attacks on other religions emanate, not from Craft Masons, but the professors of what some regard as illegitimate institutions—the Ancient and Accepted Rite, the sham Society of the Rosicrucians, &c.—and a very bad specimen do they set forth of their doctrines. Such an example is given by the Rosicrucian Rosa Crucis in your last number. It is well enough known that the Rose Cross degree was hatched and worked up in France by French philosophers, and did not originate in any religious spirit. If the Rosicrucian thinks his degree is a Christian degree, his French brother will expound to him that it is a philosophic degree, illustrating the superiority of philosophy and Masonry over Christianity, which is the legitimate development of the degree. If he or any others have perverted these degrees into a Christian form, the French and other nations have a just right to complain, but Rosa Crucis has gained no dunghill from which to crow.

Yours fraternally,
A P.M. & P.Z.

THE DRUIDS.

THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The following paragraph may be of interest to your readers. There are many Masons who believe in the Masonic character of Druidism; and to them the shape of their temples simply suggests the most ancient of Masonic symbols—the point within a circle:—

Yours fraternally,
✠ Æ 30°.

"STONEHENGE.—In 'Tyrrell's General History of England,' the fabulous origin of Stonehenge is scornfully rejected, but not without a leaning to the belief that it was founded by Aurelius, because he was both crowned and buried within its precincts. Polydore Vergil's mention of Stonehenge as the monument of Ambrosius, and its near neighbourhood to Ambresbury are held in favour of the supposition that the mysterious structure should be assigned to Aurelius rather than to either the Romans or the Danes. In truth, the one had as much to do with it as the other. A sounder and more ample knowledge of Druidical mythology has established its remote antiquity. Long years before Saxon or Dane infested the coasts of Britain, long years before the Roman legionaries encountered the scythe-armed cars of the Britons, those ponderous stones had been set up in symmetrical order, and arranged in the form of a Cor Gawr—a great circle, or sanctuary. Here at once we have a clue to the Chorea Gigantum of the monastic chroniclers, and the Gyauntes' Karol, or Giants' Dance of the scarcely more imaginative romance writers. This Cor Gawr was probably, as Mr. Roberts suggests, not merely a temple for religious sacrifices, but a place of popular assembly under religious auspices. In the immediate neighbourhood stood in ancient times a Druidical monastery, containing, according to one account, 300; according to another, 360 priests. The stones themselves were called Ambres, or the Anointed, just as the famous rocking-stone in Cornwall was known as the Main Ambre, or the Anointed Stone, essential oils being poured upon them. This was also an eastern custom, as we read in the book of Genesis that 'Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.' The neighbouring town of Abury, it is well known, is but a corruption of Ambresbury, perhaps the Ambres of the Abiri or Cabiri—the Dii Potentes. Dr. Stukeley, who though a bad geologist, is a trustworthy authority on matters that come within his more peculiar province, affirms that the disposition of the stones both at Stonehenge and at Abury attest some knowledge of the magnet, and quotes the statement of Sanchoniathon that Ouranos devised stones that moved as having life, and which could have been no other than the loadstone. Dr. Smith, again, is of opinion that the Cor Gawr was the Grand Orrery of the Druids, and there can be no doubt that it was constructed to represent the projection of the sphere on the plane of the horizon. The similarity between the Druidical worship and that of the Magi escaped not the observation of Pliny, who says that the Britons might have been taken for Persians by their reverence for fire, their detestation of idols, and their roofless temples. In all likelihood, Stonehenge was both an astronomical monument, and a pantheon, in which animals, and even men were offered up in sacrifice. There is nothing, indeed, to show that the Druids worshipped the serpent, the sinuous outline of the great temple at Abury being merely the type of the sun's course through the heavens."

THE HIGH DEGREES AND BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There will be at last an end of dispute relating to the origin of the so-called high degrees.

From the Haag (Netherlands) I received the following letter of Bro. Hirtzveld, with an article on "Freemasonry, its origin, &c.," a very interesting, diligent, and important lecture, printed in the "Freemasons' Year-book," of which a translation into the German will be published in the next issue of the "Annual Communications of the Union of German Freemasons." As there are some corresponding members of the union in England and Scotland, I do not doubt, a translation into English will be furnished to you for this *Magazine*.

Yours fraternally,
J. G. Findel.

The letter runs on in this way:—

"Very Worsh. and dear Bro.—Your valuable "History of Freemasonry" has gained an unexpected confirmation in some of its most important points. A witness, whose honour and competence no one can dispute, has risen from his tomb after more than one hundred years' slumber, to testify to the truth of some historical facts.

"By means of a happy event there has come into my hands a communication from the famous Deputy Grand Master of England, Bro. Manningham, to the then Grand Lodge of the Netherlands, dated London, 12th July, 1757, which proves (1.) that no higher degrees, with the only exception of the three Craft degrees, belong to pure ancient Freemasonry; (2), that before 1717 the now existing rituals have been worked; (3), that the introduction of the so-called high degrees took place *after* 1740.

"This estimable document, put down in the archives of our Grand Lodge, I have published, with other letters belonging to it, and my remarks and notes in the 'Vrijmetselaars Yaarbookje.'

"Of your work I have made use to some extent, and you will be glad, I hope, to receive a copy of my lecture," &c. Yours fraternally,

"Bro. L. H. Hebtzveld,
"Member of the Council of the
L'Union Royal, &c."

"Haag,
"21st April, 1868."

"To Bro. J. G. Findel, Leipzig."

The letter of Bro. Manningam to Bro. Sauer, at Haag, runs on in this way:—

"Sir and Bro.—I am quite ashamed that your obliging letter should lay by me so long unanswered, but I hope you will excuse me when I assure you it was not owing to neglect or disrespect; but want of opportunity to satisfy myself on some points relating to the variety of Masonry, and you mention the name of Scotch Masonry.

"I was determined to consult our brethren in Scotland, particularly our Bro. Lord Aberdour, who is son and heir to the Earl of Morton, and an exceeding good Mason, as such he has filled the chair in Scotland, and his lordship is now elected Grand Master in England, on the Marquis of Carnarvon's resignation.

"Lord Aberdour and all the Scotch Masons (or rather Scotch gentlemen that are Masons) that I have conversed with—and I have made it my business to consult many—are entirely unacquainted with the forms and titles you mention, and which you justly call the charlatanery of Masonry. Amongst some of our lowest brethren, I have met with, and frequently heard of such irregularities—irregularities I justly call them, because they deviate so much from our usual ceremonies, and are so full of innovations, that in process of time the ancient landmarks will be destroyed by the fertile genius of brethren who will improve or alter, if only to give specimen of their abilities and imaginary consequence, so that in a few years it will be as difficult to understand Masonry as to distinguish the points or accents of the Hebrew or Greek language, now almost obscured by the industry of critics and commentators.

"Three foreign gentlemen and Masons lately visited the lodge I belong to, and were introduced by me to the Grand Lodge and the Grand East; by discoursing with these gentlemen I find that in Germany, Holland, and Switzerland in some places have Orders of Masons unknown to us, viz., Knights of the Sword, of the Eagle, of the Holy Land, with a long train of *et ceteras*. Surely these points of Masonry must be wonderful, I am certain they are very new; besides, these dignified and distinguished Orders, I find, have signs, tokens, &c., peculiar to their respective dignities, and adorn themselves with different coloured ribbons.

"I should be glad, with your assistance and the assistance of the brethren in Holland, to settle these intricate and confused points, and wish to know (especially from the brethren who distinguish themselves by the denomination of Scotch Masons) from whence they received their constitution; the Grand Master of Scotland, who, I presume they acknowledge head of their society, being entirely unacquainted with their Order. To Lord Aberdour and several other Scotch noblemen and gentlemen that are good Masons, I have to communicate your letter, likewise the information I received from those foreign brethren, one of whom was an officer in the Dutch service; but from the strictest enquiries I can make, can only say they have racked their genius and endeavours to make Masonry unintelligible and useless.

"These innovations are of very late years, and I believe the brethren will find a difficulty to produce a Mason acquainted with any such forms, twenty, nay, ten years. My own father has been a Mason these fifty years, and has been at lodges in Holland, France, and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise one old brother of ninety, who I conversed with lately. This brother assures me he was made a Mason in his youth, and has constantly frequented lodges till rendered incapable by his advanced age, and never heard, or knew, any other ceremonies or words than those used in general amongst us; such forms were delivered to him, and those he has retained. As to Knights of the Sword, Eagle, &c., the knowledge of them never reached his ears till I informed him of them. The only Orders that we know are three—Masters, Fellow-Crafts, and Apprentices—and none of them ever arrive at the honour of knighthood by Masonry; and I believe you can scarcely imagine, that in ancient time the dignity of knighthood flourished amongst Freemasons, whose lodges heretofore consisted of Operative, not Speculative Masons. Knights of the Eagle, Knights of the Sword, I have read in romance; the great Don Quixote himself was Knignt of the Brazen Helmet, when he had vanquished the barber. Knights of the Holy Land, St. John of Jerusalem, Templars, &c., have existed, and I believe now exist in the Knights of Malta, but what is that to Masonry? I never heard that those Orders or honours were obtained by skill in Masonry, or that they belonged to the fraternity of Freemasons, worthy members of their Order and honour, but imagine they did not think such titles obtained by Masonry alone.

"Universal benevolence, brotherly love, friendship, and truth, acting by the square and living within compass, are, or ought to be, the tenets of Masonry, the rule and guide of our actions. Let us be good Masons; we may look with scorn on other honours or titles. It is at all times in our power to be good Masons, and I think we ought to be contented, and not search the aerial field of romance for additional titles. Use your utmost endeavour, dear brother, to prevent a really valuable society from degenerating and being lost in obscurity, by aiming at titles, to which the very nature of our society cannot give us a claim.

"The only distinction of ribbons or jewels that we make in our lodges, you will find in our "Book of Constitutions," viz., Grand Officers wear their jewels gilt, pendant on blue ribbons, and their aprons lined with blue; those brethren that have served the office of Steward at our grand feast (from which number all Grand Officers, except Grand Master, must be elected), wear their jewels of silver on red ribbons, and line their aprons with red; all other brethren wear white aprons, and their jewels pendant on white ribbons, neither are they suffered to wear other jewels than the square, level, and plumb, the compass belonging only to the Grand Master.

"You mention your design of electing a noble Grand Master amongst yourselves, I have communicated that part of your letter to our Grand Lodge; they have no objection to such election, but seem pleased with your intention, neither will they claim more than brotherly love and friendly correspondence from your Grand Master, and will use their utmost endeavours to settle everything on a proper basis, and be cautious how they interfere or grant constitutions for Holland. The constitutions already granted by us, I presume, your Grand Master will not disapprove; their titles and places of meeting our constitution book will inform you. Our Grand Master commands me to inform you that he is desirous of a correspondence with your Grand Master when elected, and we will use our endeavours that it be properly maintained by the respective deputies or Grand Secretaries, as we cannot expect Grand Masters, either in England or Holland, to give themselves such trouble at all times; and I hope you will find future deputies more alert in their correspondence than I have been to you, for which I sincerely ask your pardon and forgiveness.

"The Marquis of Carnarvon has resigned the chair to Lord Aberdour, who is now G.M., and our worthy Bro. Revis, D.G.M., but I have permission to sign this letter as D.G.M., and if you favour us with a line, take the same method as before by Mr. Hopp's secretary, who will convey your commands to me, and I will take care they are properly honoured.

"The late and present G.M. desire their respects to our brethren; please to accept likewise of the respects of, Dear Sir and Bro.,

"Your most affect., &c.,
"T. MANNINGHAM,
"D.G.M."

"Jermyn-street,
"12th July, 1757."

THE HOT WEATHER, AND ITS INFLUENCE ON SCOTTISH FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

> "The sun's perpendicular height illumines the depths of the sea;
> The fishes beginning to sweat, cry, . . " &c., &c.

Dear Sir and Brother.—The intense heats we read and hear about as peculiarly the condition of tropical atmospheres have reached this hard, cold country of ours, cooling down the little enthusiasm my countrymen ordinarily feel, even about kirks and politics Ice is at a premium, and—shade of Brother Burns—is even used just now to cool Scotch whiskey. Music halls are shutting up, theatres deserted, and lodges closed. By the way, it is said there is one still open. At the late grand demonstration in Perth, on the occasion of the foundation stone of a factory being laid, the chief functionaries dismissed the brethren without closing the lodge. Scotland has no Masonic homes or charitable institutions, so this said lodge has, no doubt, been left open for houseless brethren. Grand Lodge is doing nothing. This puts me in mind of a class which ought to be muzzled as well as dogs. I mean those grumbling old fellows who say that Grand Lodge never *did* do anything except gather in fees and give diplomas, which are little use at home, and not much use abroad. They say Grand Lodge now and then gives her countenance to the laying a foundation stone, which these old grumblers say "doesn't better the building in the least. I can remember one occasion when the presiding Grand Master was not treated with that reverence he thought himself entitled to, and got indignant. I can't tell whether his indignation had got into the cavity along with the coins, &c., and had afterwards expanded; but certain it is that the walls of the building afterwards bulged out, and had partly to be taken down. Those subtle in tracing cause and effect may solve the matter.

All this is to be mended. I don't mean the building—that is mended already—but the causes for grumbling are to be remedied. The energetic and respected nobleman, the Right Hon. the Earl of Dalhousie, now filling the Scotch Masonic throne has already commenced lodge visitations, and it is expected that his large intellect and great influence will raise Scotch Masonry both in the estimation of the craft and the public. The lodges may be said to be closed for the season; but during the past winter much good work has been done in Scotland. There has been a movement going on for some time past to purify the ceremonies from the vulgarities which encumbered them; and, in one province there have been meetings in the several towns in order to get up an uniform system of working. These have not been so well attended as they deserved, perhaps from them being limited to present Masters and Wardens, thereby excluding some of the oldest and most experienced brethren; seeing the failure which had attended the provincial meetings. Bro. Logie, the R.W.M. of No. 47 G.L.S., issued invitations to the lodges in his neighbourhood, and after several very successful and instructive meetings, a committee has been formed to draw up a ritual to be worked in open lodge, to which all qualified brethren shall be invited, and the proper steps taken to ascertain how much of, and in what form, the ritual can be used consistent with the Masonic O.B. The past season has also been highly successful in its meetings for lectures, readings, and lodges of instruction, and by arranging for future subjects which may still further advance the moral knowledge and intelligence of the craft, rendering the office of the J.W. less of a sinecure than it has been hitherto. The fees for initiation are also raised in many lodges. A few more visits from the more intelligent of our English Masonic brethren—such as those which were paid to us in Dundee and other places during the meeting of the British Association last year, by yourself and others—would be of infinite benefit to Scotch Freemasonry.

Yours fraternally,

R.

MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your last number you published a tabular statement of the provincial contributions to the Masonic Charities, which was produced at the Prov. Grand Lodge at Fareham by Bro. Sherry. From that statement it would appear that in the province of Hereford there are 15 lodges, and that the gross amount subscribed to the Charities in 1867 in the province was £8 8s. Will you allow me to correct the statement? There are only four Craft Lodges in the province: the Palladian, meeting at Hereford; the Vitruvian, at Ross; the Eastnor, at Ledbury; and the Royal Edward at Leominster. I cannot speak as to the amount contributed by three of these lodges, but I know that the Vitruvian subscribed £2 2s. the Boys' School, and that a brother, a member of a lodge, subscribes to both the Boys' and Girls' Schools. I quite agree with Bro. Sherry that the charities are not supported as they should be by such a large and wealthy body of men, as Masons undoubtedly are; but I must protest against this province being so inaccurately described in your list. I may mention that at the last Prov. G. Lodge, the R.W. Prov. G.M. proposed, and it was unanimously agreed, that the permissive clause in the Book of Constitutions, number 4, relating to Prov. G. Lodge Charities, should be adopted, and that therefore in future we shall do more than we have done in the past. There is a R.A. Chapter in Hereford, which increases the number of lodges to five.

Yours fraternally,

J. E. Hewitt, Prov. G. Assist. Sec.

Ross, 10th August, 1868.

ROYAL MASONIC INSTITUTION FOR BOYS.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—I am neither ignorant nor unmindful of the many rumours, reports, and insinuations which have for some time been so rife with reference to this institution, its management, and executive. From the letter of "P.M." in your last week's issue, I infer that these reports, &c., are about to assume tangible shape. I hope such may be the case. Do the "five provinces," which withhold their support, refrain from sending candidates for admission to this school? In one instance I know, that, while support is scanty, candidates are abundant; and I do not doubt but that inquiry will prove that in the other four provinces the same anomaly will be found. I am writing this in the country without present means of access to our books. Singularly enough, the only plea urged as affecting us—the collector's remuneration—should equally affect the two other institutions, as in each case that remuneration is fixed on the same basis—and yet we are told that the Girls' School and the Benevolent Institution are "liberally supported" (by these "five provinces") while *we* are neglected.

Let specific charges be openly brought forward, so that they may be fairly met; it is worse than useless to fight with shadows.

On behalf of all concerned in the conduct of the affairs of this Institution, I state, without hesitation, that they court inquiry, and will not shrink from investigation; but they deprecate covert insinuations or anonymous detraction. To those whose confidence is unshaken, it will be satisfactory to know that our benefits were never so urgently or extensively sought, and that the value of those benefits never was so severely tested, and so conclusively proved, as at the present time.—In sound faith, in strong hope—aye, and for all these unworthy reflections—in full charity, I am

Yours fraternally,

Frederick Binckes, Sec.

Hastings, August 10, 1868.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I notice in the *Freemasons' Magazine*, of the 8th inst., a letter from Bro. Hughan asking for the result of the April election to the Boys' Institution; and I quite agree with him that such returns should be furnished for the *first Publication* after the election. I asked for the same information in May, and on the 16th May, in the *Magazine*, was answered that the return of the poll had not been sent you. Now, I think it should have been asked for then, as well as now; but I suppose Bro. Hughan has more power in the Masonic world than the individual writing this. However that may be—now the election is published—I think it should have been correct, seeing the length of time since the election took place; for, on looking over, I find a candidate's name omitted (although an unsuccessful one). Will you, therefore, inquire at the Secretary's office, and in your next please insert his name and the number of votes he polled, as many of the governors and subscribers, not seeing the name might think he was withdrawn, when such is not the case.

Yours fraternally,

John Walker, W.M. 57.

Hull, 10th August, 1868.

[The name of the candidate omitted in our last issue, in reply to Bro. Hughan's request, is Henry Thompson Rigden, No. 15 on the list. This was a third application, and the number of votes polled was 143.—Ed. F. M.]

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

Appointment of Grand Secretary.—Since we commenced the publication of the present number we have learned that which we are sure the craft will hail with great pleasure, namely, the announcement that the M.W. Grand Master has been pleased to appoint the V.W. Bro. John Hervey, P.S.G.D., to the office of Grand Secretary, vacant by the lamented decease of the late Bro. Wm. Gray Clarke, and we sincerely congratulate Bro. Hervey himself upon the attainment of a position for which he is so eminently qualified, not only by his great administrative talents and Masonic experience, but also by the esteem with which he is regarded by the Masonic body generally.

The Beadon Chapter No. 619, Dulwich, will be consecrated by Comp. R. Wentworth Little, P.Z. 975, on Wednesday, the 26th inst., and the ceremony of installing the Principals will be performed by Comp. F. Walters, P.Z. 73.

The Provincial Grand Lodge of Dorset will be held at the Town Hall, Bridport, on Tuesday, the 18th inst.

Prov. G. Lodge of South Wales (Eastern Division).—The annual Prov. G. Lodge will be held at the Temperance Hall, Merthyr Tydvil, on Thursday, the 3rd proximo. Prov. G. Lodge will be opened at one o'clock p.m., and the banquet will take place at the Bush Hotel, at 5 p.m. punctually.

METROPOLITAN.

Crystal Palace Lodge, (No. 742).—This lodge met on the 6th inst., at the Crystal Palace, Sydenham, Bro. Thomas Foxall in the chair. Lodge being opened in the usual manner, the business of the meeting was proceeded with, viz., the raising of Bros. Mortimer and Cundick, also passing Bros. Stevens and Shulte, these ceremonies concluded, Mr. J. Lambson, and Mr. W. Thornewill were balloted for, and being approved, were initiated; after which Bro. James Richmond Sheen was accepted as a joining member; the work throughout was well and creditably done, and the brethren may congratulate themselves on the judicious selection they have made in choosing Bro. Thomas Foxall for their W.M., his perfect working the various ceremonies, well merited the encomiums passed upon him. No other business being before the lodge, it was closed in due form and with solemn prayer. The brethren then adjourned to a sumptuous banquet laid out by Bro. Bertram and Roberts, the well-known Caterer's to the Palace; the whole gave great satisfaction, the dinner and wines being all that could be desired, and the attendance admirable. The musical party was excellent, and amongst those particularly deserving of mention, was Bro. Lassam, who gave an admirable imitation of the flute, which was deservedly applauded; after enjoying an agreeable evening the brethren separated in harmony. Amongst the visitors present we noticed Bros. Codner, John, Cottebrune, Betterby, H. M. Levy, P.M. 185, Muster, Austin, Newman, Newton, Cary, T. Kent.

Royal Alfred Lodge, (No. 780).—A meeting of this lodge took place on the 24th ult., at the Star and Garter, Kew Bridge. The W.M. Bro. Cary, having opened the lodge, the various duties and the ordinary business were disposed of, the only candidate for initiation present being Mr. T. Gough. The W.M. proceeded with and completed that ceremony in the most perfect, impressive, and masterly manner, and afterwards raised Bros. Reeves and Clinton Hall, with his usual ability. This being the day for the election of W.M., and the choice of the brethren being unanimously in favour of Bro. Samuel May, S.W., he was duly installed W.M. of the lodge; the duties being ended, the lodge was closed, and the brethren and visitors adjourned to refreshment. The usual Loyal and Masonic toasts were given and responded to, Bro. Whiting, P.M, returning thanks for the visitors in very eloquent terms, ; after spending a very agreeable and happy afternoon, the brethren separated in peace and harmony.

PROVINCIAL.

BERKS AND BUCKS.

Maidenhead.—*St. John's Lodge* (No. 795).—A meeting of this lodge was held on Tuesday, the 4th inst., at the Orkney Arms Hotel. In the absence of the W.M. Bro. L. H. Isaacs, Bro. W. Warton filled the chair of K.S. The minutes of the last meeting having been read and confirmed, Bros. Beagle and Berger were balloted for as joining members, and the result being favourable, they were declared duly elected. Bros. Lumley, Prickett, and Turner were raised, and Mr. Thomas Arthur Carr being a candidate for initiation, was balloted for, approved, and duly initiated into the mysteries of the Craft. No other business having to be gone into, the lodge was closed in ample form, and the brethren adjourned to a sumptuous banquet served in Bro. Skindles' best style; Bro. Gammon presided, and a very enjoyable and pleasant evening was spent.

CUMBERLAND AND WESTMORELAND.

Longtown.—*Holy Temple Lodge* (No. 412).—The above lodge met on Thursday evening, the 6th inst., for the purpose of completing the degrees for Bro. A. Robinson, and other important business. The lodge was opened under the guidance of Bro. A. Woodhouse, W.M.. Sec. 1,220, P.G.S.; assisted by Bros. R. M. Hill, S.W.; R. Forster, P.M., as J.W.; J. Pendrigh, S.D.; J. Carruthers, P.M., J.D.; D. Murray, P.M., Sec.; R. Irving, I.P.M. and Treas.; W. Murray, sen. who is upwards of eighty-six years); A. Robinson, (cand.); F. W. Hayward, P.M. 310, W.M. 1,220, P. Prov. S.G.W. Visitors: Bros. W. Nanson, 310, acting I.G.; W. Nixon, P.M., Tyler. After the minutes were read and confirmed, the lodge was advanced to F.C., when Bro. A. Robinson, being a candidate for the third degree, was entrusted and prepared, and after the lodge was opened in a higher degree by Bro. F. W. Hayward, the candidate was admitted and raised to the sublime degree of a M.M. Bro. A. Woodhouse acted as Deacon on this occasion. Bro. Woodhouse then resumed the chair, and closed the lodge to E.A. degree, and upon the questions for the good of Masonry, Bro. Pendrigh, architect to Sir F. U. Graham, of Netherby Hall, rose to propose, that as this lodge met each lodge night under disadvantages, they should enter into a compact for the purpose of building a new Masonic Hall and statue to the memory of the late Sir James Graham, Prov. G.M. of Cumberland and Westmoreland. Bro. Pendrigh said that he had prepared plans, and that Bro. the W.M. had got several photographs taken of the same, to be circulated amongst the several "heads of Masonry," and also that a circular had been prepared by the Secretary of the lodge, to be sent to all lodges and Masonic friends of the late Sir James. He (Bro. Pendrigh) thought it would be the best to obtain funds by donations in the first instance, and then if they did not succeed, to issue shares for the remainder; he also stated that he had that day conversed with the Rev. Bro. M. Graham, who said that he was glad to hear that the brethren of Longtown had taken the initiative in the matter, and wished to know the feelings of the members of the lodge before he mentioned it to his brother, Sir F. U. Graham. After much discussion had taken place, *pro* and *con*, Bro. Woodhouse proposed that the Secretary and Treasurer of this lodge do convey the feelings of this meeting to Bro. M. Graham, which is—that the members of this lodge deeply regret having to meet in a public-house under great disadvantages, feel confident that if a new Masonic Hall were erected, it would not only tend to place Masonry on an equal footing with other lodges in the province, but would be a lasting tribute to the memory of our late much esteemed brother and friend, and also hoping that the Rev. Bro. M. Graham, in addition to Sir Frederic Graham will give their patronage in so laudable an object. Carried unanimously. The Secretary announced that he had received a letter from the widow of our late Bro. J. Monteith (formerly of Longtown) who had died at his residence in Wales, on August 2nd, 1868. Other business being transacted, the lodge was finally closed, and the brethren parted in good fellowship at an early hour, to enable the Carlisle brethren to drive home before the small hours of the morn.

SILLOTH.—*Solway Lodge*, (No, 220).—This new lodge held its second meeting on Tuesday evening, the 4th inst., at the Albion Hotel, when, according to the Tylers' book, the following brethren were present, viz., F. W. Hayward, P.M. 310, P. Prov. S.G.W., as W.M.; J. Hutton, P.M. 327, S.W.; A. Routledge, P.M. 327, J.W.; T. Woodall, S.D.; A. Woodhouse, W.M. 412, Sec. P.G.S.; S. Halifax, W.M. 327, as I.G.; A. Dixon, 327, as Tyler; G. Stoddart: O. Jones: W. Johnstone, 310: G. Holmes; Dr. W. Jones, 371. The lodge was opened in form, the minutes read and confirmed. The lodge was then advanced to the F.C. and Bro. G. Stoddart being a candidate for exaltation, was found worthy, and after the lodge opened in the third, was raised to the sublime degree of a Master Mason, by F. W. Hayward, W.M. The lodge was then closed to a E. A. degree, and Bro. G. Holmes, a candidate for preferment, was intrusted, prepared, and afterwards admitted and passed to the Fellowship of a Craftsman. The lodge was again closed down to an E. A. degree. Bro. Woodhouse, on addressing the W.M., said that Bro. Dr. Jones had composed several verses on the consecration of this body, and formally given them to him to be disposed of to the best advantage, for the purpose of augmenting the "Masonic Life Boat Fund;" also another leaflet with five verses, called "The Queen and all Good Subjects," composed on the laying of the foundation stone of the "Royal Albert Asylum," at Lancaster. After Bro. Dr. Jones had spoken at some length on behalf of the two institutions, he finally presented about 300 of the leaflets to Bro. Woodhouse, who returned thanks (to Bro. Jones), and said that he would be glad to dispose of some to any of the brethren who felt inclined to take them. The W.M., then wished to know if any brethren had anything for the good of Masonry, or this lodge in particular, when two propositions were made on behalf of Mr. Thomas Howes, Grocer, and Mr. Lowry Turner, Timber Merchant, both of Silloth, for initiation; and for Bro. G. Eckersley, Contractor, of No. 654, as a joining member. After other business of importance had been transacted, the lodge was finally closed, and the brethren adjourned to refreshment, and spent an hour convivially, after which all parted in harmony.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).

The regular lodge was holden on Thursday, the 6th inst., when there were present, Bros. Emra Holmes, W.M.; W. J. Sivewright, P.G. Purst., I.P.M.; Forbes, S.W.; J. J. Armstrong, J.W.; Corner, S.D.; Emil Jessien, acting Sec. Visitors:—Bro. Farrar, J. Miller, Coulson, I.G., &c.

The lodge having been duly opened with solemn prayer, the minutes of the previous lodge were read and confirmed. Mr. J. Hunter, who had been previously balloted for and accepted, having come properly prepared, was initiated by the W.M. into the mysteries of ancient Freemasonry.

Bros. Mitchell, Proctor, and Coverdale being candidates for the second degree, were examined, entrusted, and on retiring, the lodge was opened in the second degree. At the W.M.'s request Bro. Sivewright, I.P.M., assumed the gavel, and Bro. Mitchell having come properly prepared, was passed to the degree of F.C. Bro. Proctor was then admitted to that degree, but the evening being already far advanced, the W.M. postponed Bro. Coverdale's reception into the F.C. degree until next regular lodge night.

The business in this degree being ended, the lodge was closed down to the first degree, when the W.M. read some passages from the report of the proceedings at the last quarterly communication of Grand Lodge, relative to the initiating of several candidates at one and the same time.

At the last regular lodge a letter from the Lodge Aménité, of Havre, under the G. O. of France of which the following is a literal translation, was communicated to the lodge, when the collar and jewel of the Lodge Aménité was sent to the W.M., in return for some little attention paid to two French brethren who had visited St. Helen's Lodge recently:—

"In the regular lodge holden on the 6th inst., the Lodge Aménité has been informed of the friendly and kind reception given to the Bros. Donnely and Duhamel, of our lodge. It has been unanimously decided upon to address you a vote of thanks. Believe us, that we are happy to avail ourselves of this occasion to offer you the expression of our gratitude for the hospitality, as kind as great, shown in your seat of light. In order to try directly if it is possible to join the links of our chain of union, our lodge has the pleasure to send you its jewel as a token of gratitude, asking you to grant us the continuation of your veritably Masonic and fraternal feeling—the predominant quality of all Freemasons who cooperate in our noble institution. Pray accept the assurance of all our sympathies and fraternal feelings.

"Le Venerable." "ALFRED DUPREZ,
"Secretary."

"P.S.—I deeply regret not being able to hand you personally the enclosed, which has been entrusted to me by the brethren of the Aménité. I send it through the medium of the engineer of the *British Queen*, hoping that you may safely receive it. Permit me, dear sir, to thank you for past favours.

"Yours fraternally,
"A. DONNELEY."

"Masonic Hall, Hartlepool,
"16th July, 1868.

"Worshipful Sir and Brother,—I very much regret that circumstances should have prevented my acknowledging before this the graceful and flattering letter, and beautiful gift, sent to me as W.M. of the St. Helen's Lodge (No. 531 on the roll of the Grand Lodge of England), by the members of the Lodge Aménité, which has the honour of being under your able rule and guidance.

"I have now the pleasure to inform you that at the regular lodge holden on the 2nd inst., Bro. W. J. Sivewright, I.P.M., and P.G.P. of Durham, moved, and Bro. Jas. Groves, P.M., and P.P.S.G.D., seconded, in an eloquent speech, a vote of thanks to yourself and the Lodge Aménité, for the handsome cordon of your lodge, and for the kindly and courteous letter which accompanied the jewel; and the resolution was carried unanimously, amidst the applause of the brethren assembled within the tesselated border at our seat of light. Believe me, sir and brother, the sentiments expressed in your truly fraternal communication find a grateful response in our hearts. We heartily reciprocate the kindly feeling therein displayed, and whenever I or my successor in the chair of K.S., put on the emblem of fraternity and unity which you have so thoughtfully bestowed upon the W.M., we shall be most agreeably reminded of the Lodge Aménité and of the brethren who honoured us by witnessing our august and time-honoured ceremonies, and sharing our humble fare, with every assurance of profound regard.

"Believe me,
"Worshipful Sir and Brother,
"Faithfully and fraternally yours,
"✠ EMRA HOLMES, 30°.
"W.M. of St. Helen's (No. 531), Mark Master, K.T., K.M., Knight of the Royal Order of Scotland, &c."

"To Le Venerable
"La Loge de l'Aménité, Havre."

WEST HARTLEPOOL.—*Harbour of Refuge Lodge* (No. 764).—A lodge of emergency was held in the Masonic Hall, for the purpose of raising Bro. Farrar, who is about to leave for Australia, on Tuesday, the 4th inst. The following were present, Bros. S. Gourley, *M.D.*; R. B. Harpley, I.P.M.; E. Holmes, W.M. of St. Helen's (No. 531); Watt, S.W.; Stonier Leigh, acting J.W.; J. Cameron, S.D., &c. The lodge being opened with due form and solemn prayer in the first and second degrees successively, Bro. Farrar was examined and entrusted, and on his retiring for preparation, the lodge was opened in the third degree, when having returned properly prepared, he was raised to the sublime degree of M.M. by the W.M., assisted by the I.P.M., who related the traditional history and gave the charge. Bro. Emra Holmes presented the working tools, and gave the description of the M.M. tracing board. The lodge being closed, the brethren retired for refreshment, when they were joined by Bro. Geo. Moore, *M.D.*, P. Prov. J.G.W., P.M., &c.; and W. Brunton, Prov. G. Reg. The usual loyal and Masonic toasts having been given and responded to, the W.M. proposed "The Health of visiting Bro. Leigh," formerly member of this lodge, in very flattering terms. Bro. Leigh, who was greeted with hearty applause, responded in a characteristic and modest speech, which made a very favourable impression upon the brethren, and after a pleasant hour of social intercourse, the brethren separated and the proceedings closed in harmony.

SUFFOLK.

SUDBURY.— *Consecration and Dedication of the Stour Valley Lodge*, (No. 1224).—About fifteen years ago a lodge, the "Suffolk," was formed at Clare, and a few years afterwards it was removed by dispensation to this town. For seven years however there has been no lodge held, and Masonry has been allowed to fall into abeyance. A few of the old brethren desiring to form a new one, an application was made to the Grand Lodge for a warrant, which was granted, and on Friday, July, 31st. the consecration and dedication of the lodge "Stour Valley," took place. The brethren met at one o'clock, in the Lecture Hall, which had been generously granted for the occasion, where the imposing ceremony was performed by the D.P.G.M. Bro. the Rev. E. I. Lockwood, aud the oration afterwards delivered by the P.G. Chap. Bro. the Rev. A. Tighe Gregory, the use of the Church to the brethren having been refused by the Rev. W. F. Molyneaux. The Hall was decorated with the banners belonging to the various lodges in the province. The W. the D.P.G.M., and the officers of the P.G.L.. entered the room in order, marshalled by the P.G.D. of Cers., Bro. F. Long, the S.W. chair being filled by Bro. J. A. Pettit, of lodge Prince of Wales 959, Ipswich; and that of J.W. by Bro. C. Davy, W.M. of St. Luke, 225, Ipswich; Bro. Ranson, 500, acting as S.D.; and Bro. Fisher, 555, as J.D. The following brethren were present:—Bros. the Rev. R. N. Sanderson, M.A., P.P.G. Chap.; the Rev. A. Tighe Gregory; Spencer Freeman, P.G. Treas.; James Franks, P.M.. 376; Thomas Holland, W.M., 1224; J. H. Ridder, 1224; J. H. Chambers, 1224; A. J. Barber, P.G.O.; Chas. Davy, P.P.S.G.D., of Herts, and W.M. 225; Geo. King, S.W. 172; F. B. Marriott, P.G. Sec.; S. H. Wright, P.P.S.G.D.; Rev. F. Palmer, P.G. Chap., Oxfordshire; W. G. Ransen, P.G.S.D.; E. C. Tidd, P.A.G. Sec.; F. Long, P.G.D. of Cers.; F. Jennings, P.D.P.G.M., Bengal; G. S. Golding, P.G. Steward; F. Betts, P.G. Steward; B. Syer, P.G. Ty.; F. Fisher, Sec., 555; E. P. Powell, W.M., 332; J. A. Pettit, jun., P.M., 332; H. S. Scott, J.D., 1,008; G. Thompson, W.M., 1,008; J. E. Harwood, J.W., 332; Gardiner, P.G. Pur.; W. Dowman, 910: J. H. Jardine, 910; J. Martin, Sec., 1224; W. J. Harding, 1224; J. Debnam, 1224; S. King, 1224; Chas. Gooch, Ty., 1,008; J. Whitehead, 225; C. Byford, 325; W. Armstrong, 1,008; J. Parsons, 1,008; &c. The warrant of constitution having been read by the P.G. Sec. Bro. F. B. Marriott, an oration was delivered by the P.G. Chap.; after which the Anthem "Hail! Universal Lord!" was sung by the brethren, the P.G.O. Bro. A. J. Barber presiding at the harmonium. The Psalm beginning "Behold how good and joyful a thing it is," &c., was then chanted. The brethren having formed procession, the solemn ceremony of consecration was then performed, and the D.P.G.M. dedicated the lodge to Masonry, Virtue, and Universal Benevolence, aud the Consecration Prayer having been offered by the P.G.C. the D.P.G.M. declared the new lodge duly consecrated and dedicated according to ancient form. The chanting of the cxxxii Psalm concluded the interesting ceremony. The W.M. designate Bro. Thomas Holland was then duly installed into the chair by Bro. Franks, assisted by the P.P.G. Chap. Bro. Sanderson. The following brethren were appointed the officers of the new lodge:—Bros. John Henry Rinder, S.W.; James Henry Chambers, J.W.; S. King, S.D.; W. J. Harding, J.D.; J. Martin, Sec.; J. H. Silk, I.G. The lodge was then closed, and the brethren adjourned to the Bear Inn, where the D.P.G.M. presided, supported by the P.G. officers. About 34 sat down. After the repast, the usual Loyal and Masonic toasts were given.

KNIGHTS TEMPLAR.

CORNWALL.

TYWARDREATH.—*Restornel Encampment.*—A convocation of this encampment was held on the 6th inst., and after being duly opened by Sir Knt. Rev. G. Ross, E.C., D. Prov. G.C., according to ancient rite, with the assistance of P.E.C. Matthews, installed Sir Knt. Colonel Peard as E.C. for the ensuing year, who then appointed his officers as follows:—Sir Knts. Rev. J. D. Hawkesley, Prelate; Truscott, 1st G.C.; J. Seccombe, 2nd G.C.; Capt. Kendall, Expert; Rev. Dr. Treffry, Capt. of Lines, Polkinghorne, Reg.; Capt. Sobey, Aide de Camp; G. Seccombe, Almoner; Geach, 1st Std. B.; Bales, 2nd Std. B.; Lyne, 1st Herald; Stephens, G.H.; and Elliott, Equerry. The encampment was closed in due form, and priory was then formed for the installation of candidates for the Order for K.M. The E. Prior, Rev. G. Ross, conducted the installation, and then instructively explained the origin and progress of the Order; after which he appointed the officers as follows:—Rev. Dr. Treffry, Prelate; Colonel Peard, Capt. Kendall, Seccombe, and Truscott, Officers in the East; Rev. J. D. Hawksley, Capt. Sobey, Lyne, Geach, Bale, T. Stephens, Polkinghorne, and J. Stephens, Officers in the West. The priory was then closed, and all the Sir Knights expressed much gratification at the proceedings of the day.

MASONIC FESTIVITIES.

IRELAND.

ENNISKILLEN.

Masonic E[illegible]sion on Lough Erne.

A grand excursion trip was made on Wednesday, the 4th inst., to Castlecaldwell on board the steamer *Devenish*. The number was not so large as was expected, owing, no doubt, to the unfavourable aspect of the morning, which fortunately cleared up, and a better or finer day could not have been desired. The boat started with upwards of 180 on board; all wore the insignia of the Order, and the vessel was neatly trimmed out with evergreens, flags, Masonic mottoes and devices. Each of the brethren had the privilege of bringing a lady or a member of his family. Everything was carried out in the best style by the committee—Bros. Mills, Gamble, and Gulston, Sec. The steamboat left at 11 o'clock sharp, the band which was on board playing "God Save the Queen." Hundreds of people lined the quay, and the west bridge was thronged with people, who cheered lustily as the *Devenish* steamed out. One or two light showers fell on the trip down, but cleared up as they neared Ely Lodge. Dancing was then kept up until they arrived at Castlecaldwell, the residence of Bro. J. C. Bloomfield, who met the excursionists as they landed and gave them a hearty welcome. The museum was thrown open to all, who engaged in examining the wondrous sights there until they were summoned to dinner, which was partaken of on the lawn in front of the ancient and noble building.

Amongst those present were:—Bros. J. C. Bloomfield, J.P.D.L., who presided; Edward Gamble, vice-chair; W. Dane, Edward H. Innes and Mrs. Innes, Major Irvine, Edward Athill, A. Collum, Edward Kerr, W. Lemon and Miss Lemon, R. Rogers and Miss Rogers, R. Lemon, Paul Davis, Fred. Dane, Mrs. and Miss F. Gamble, Chas. A. Mills and Mrs. Mills, Dr. J. West, Commander Chas. Scott, R.N.,—Patterson, the Misses Mahood, W. Young, Mrs. Lemon, G. Weir, Mauzier Buchanan, Mr. Moffatt, A. Brown, Mr. King, C. Johnston—Coffey, L. Smyth, G. Kittoom, M. Hall, M. Whiteside, W. Benson, H. Morrison and Mrs. Morrison, J. Gamble and Mrs. Gamble, A. Price, Mr. Hinchy and Mrs. Hinchy, &c.

After dinner had been served by Mrs. Lingard, which was of the most *récherché* kind—

The Chairman gave "The Queen." He had belonged to the Masonic body for the last 30 years' and he knew that her Majesty was rovered by every member.

Drunk with great enthusiasm, the band playing "God Save the Queen."

The next toast was that of "The Prince of Wales and the Royal Family," which was well received, the band playing "God bless the Prince of Wales."

The Chairman, in a very able manner, gave "The Three Grand Masters of Masonry—England, Ireland, and Scotland," which was received with great cheering the band playing "Masonic March."

The next toast was "Our Visiting Brethren," coupled with Prince Mason Commander Scott. He was glad to see them present. Masonry had spread, and its benefits were known throughout the whole world. He was delighted to see them all united together in harmony. He would make them always welcome at Castlecaldwell, and, only that he had had such short notice, he would have prepared for them, but, as it was, they must be content. He hoped to see the brethren at their meet at Castlecaldwell, for, wherever they came from, he would give them a *cead mille failthe.*— Band: "Meeting of the Waters."

The Vice-Chairman said he felt much pleasure in proposing the health of the worthy representative of her Majesty the Queen. He was certain they would drink it in a flowing bumper.—Band: "St. Patrick's Day."

The Chairman, in a felicitous speech, said it devolved upon him to give a toast, which was one he would feel much pleasure in giving—"The Ladies."—Band: "Here's a health to all good lasses."

Bro. Deacon responded for the ladies in an able manner.

The Vice-Chairman gave the following toasts, which were all responded to:—The Committee.—Band: "For they are right good fellows." Bro. Bloomfield.—Band: "Auld Lang Syne." Town and Trade of Enniskillen.—Band: "Fermanagh Quick Step."

The party returned to town at six o'clock, everyone satisfied with the pleasant manner in which they had spent the day. Much dancing was gone through on the way up. Another excursion will be made next month.

Dublin and Cork, Belfast and Dundalk, Omagh, Derry, Clones, Belturbet, Lisnaskea, Belleek, &c., were well represented.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.

Masonic Excursion.

The brethren of Cardiff had recently an excursion to Barry. Before visiting the island they proceeded as far as Brixey in the steamship *Earl of Zetland.* On their return to Barry the members took dinner together on board the steamer. After justice had been done to the viands provided, the usual loyal toasts were given and acknowledged. The following toasts were proposed:—"The Worshipful Master, Bro. P. Bird," "The Health of Bro. Martin, P.M." (who provided the boat free of expense). In responding to the latter toast Bro. Martin said that he should always be most happy to provide for the fraternity on similar occasions free of cost. Various other toasts were also proposed and responded to. Amongst the brethren present were Bros. Nash and Bell, P.M.'s, Bros. Davis, Glass, Vaughan, Rosser, Colman, Yorath, Daniels, Robinson, Phipps, Tamplin, and Williams. The company enjoyed themselves thoroughly at Barry, and whilst on the return journey they stopped for a short time at Penarth the band played some lively airs whilst many of the members were being landed.

PUBLIC AMUSEMENTS.

NEW QUEEN'S THEATRE.

The new drama by H. J. Byron continues to draw crowded audiences, owing to the excellent acting of all the members of the company. The scenery by Mr. Johnson is very effective. The piece has been much curtailed, and great credit is due to the manager, Mr. W. H. Liston, for the excellent manner it is placed on the stage The principal actors were called before the curtain at the termination of each act.

NEW ROYAL ADELPHI THEATRE.

On Wednesday, the 19th inst., the performances will be for the benefit of Bro. J. W. Anson, the well-known and highly-respected treasurer of that establishment. After the drama of *The Flying Scud,* there will be a farce of *A Roland for an Oliver,* in which Bro. Anson will appear as Sir Mark Chase; this in itself is an unusual attraction. Bro. Anson's host of friends and well-wishers will, we trust, take care that his benefit is a "bumper." We need scarcely add that he deserves the support of all our theatre-going brethren.

ROYAL ASSEMBLY ROOMS, MARGATE.

The visitors to Margate appreciate the renovation of the Royal Assembly Rooms by Mr. E. Villiers, the proprietor of the South London Music Hall. It may now be classed as the finest suite of rooms in Europe. Mr. Villiers, of the London Road, has, with exquisite taste, furnished the upholstery, &c., and also the magnificent looking-glasses used at the Agricultural Hall. A very excellent concert, embracing the names of Miss Julia Elton, Vernon, Rigby, Bartleman, &c., and dancing, under the management of Mr. James, continues to attract crowded rooms every evening.

THE LATE DR. STEVENS.

Amongst eminent men of science who have expired during the past month, it becomes our duty to record the death, at his residence, Malvern, near Worcester, of a gentleman who made for himself a name not only in this locality, where he was well known and highly respected, but in the wide world of science also; we allude to William Stevens, M.D., D.C.L., formerly of the Island of St. Croix. Dr. Stevens was an eminent physiologist, and recognised as a man of exceptional acquirements by the ablest men of his day. In 1834 he was chosen by the University of Oxford on the inauguration as Chancellor of the Duke of Wellington as one of the three members of the medical profession to whom the honorary degree of D.C.L. was awarded in convocation, the other members of the triumvirate being J. H. Hume, M.D., and Sir Astley Cooper, M.D. The magistrates of the county of Middlesex awarded Dr. Stevens a vote of thanks and presented him with a piece of plate of the value of a hundred guineas as an expression of gratitude for his valuable services in combating the cholera in the county prison of Coldbath Fields; and King Christian VIII., of Denmark, in admiration of his genius and in requital of his valuable services rendered in the Danish West Indies, bestowed upon him a princely gift. The mode of treatment adopted by Dr. Stevens in cases of cholera, known as the saline treatment, is now acknowledged to have been founded upon a most enlightened view of the diagnosis of that terrible disease. His writings upon diseases of the blood will always be recognised by the profession, and he leaves a monument of his research in the well-known remedy for all affections of the kind sold everywhere as "Lamplough's Pyretic Saline." Dr. Stevens had reached the patriarchial age of 82. A genius, a philosopher, and a man of strong and original thought, he lived down prejudices, and had the pleasure of seeing his theories carried into practice by men who were at one time a little too willing to cry him down.

CHURCH AID.

We have received from Bro. the Rev. J. M. Vaughan, J.W., of Royal Albert Lodge, 907, an earnest appeal for help "towards building a church in one of the poorest-of-the-poor districts at the east-end of London, containing a population of 6,000, without church or chapel." We cannot do better than allow the Rev. Bro. to plead his own case, which we are certain will not fail to touch the hearts of our brethren, who are "open as day in meeting charity:"—

"The new district of St. John, in the parish of St. George-in-the-East, is situated on the borders of the London Docks, and has a poor population of 6,000 souls. Moved by a conviction of the very urgent spiritual need of the district, the working men (the bulk of whom are dock labourers, costermongers, and seafaring men) have formed themselves into a committee, and are going literally 'from house to house,' to obtain contributions to the Church Building Fund. It may be interesting to state further, that the children in the free schools have also united to help on the work, and that there are at the present time no less than 166 contributing ½d. a-week, while there are other labourers in the district who are obtaining contributions that vary from 1d. to 6d. a-week. For three years the missionary clergyman has carried on his work in a school-room and from house to house; he has a Scripture-reader, a mission-woman, and a district nurse labouring with him—a free school (of which the Right Hon. the Earl of Shaftesbury is President), with 307 children on the books, and an average attendance of 117—a lending library, containing about 400 volumes of an interesting and instructive character—a penny bank, in which last year was deposited £54 9s. by 179 depositors—a soup kitchen for giving occasional dinners to the more sickly and destitute children, and for supplying the poor of the district with nutritious food during the winter months—a mother's meeting, average attendance 30—a sewing class three times a week for teaching the children to make articles of clothing for themselves—and penny readings, with the view of giving the working classes a pleasant and profitable evening, and to encourage in them a taste for intellectual pursuits. But while the above has been done, and these agencies for good are all in active operation, the committee feel that very much remains yet to be accomplished before the parochial system is thoroughly established among them. They are convinced that a church should be built; and that, when this is completed, they will then have secured for the 'labour of love' going on in their midst, that permanency which they so ardently desire.

The building, the site for which has been secured, will be of a plain and substantial character, capable of accommodating 650, and all the sittings will be free and unappropriated. The total cost will be £4,280, towards which the Committee of the Bishop of London's Fund have granted £1,500, on condition that £1,000 be raised and the foundation be laid on or before the 1st of May, 1868. This sum has, happily, been obtained, and the first stone was laid April 29th, by the Bishop of the Diocese. Provided £2,280 be raised during the present year, the building will be complete in every respect, and open for the celebration of Divine Service in January, 1869.

"The Building and Working Men's Committees venture to make an earnest appeal to all who value the blessed privilege of a House consecrated to the service of prayer and praise, to assist them in the proposed work by contributing at least a shilling in postage stamps. Should, however, any be disposed to make a larger donation, cheques crossed "East London Bank" or Post-office Orders made payable at "Eastern District Post-office," Commercial-road, E. may be sent to the Incumbent designate, the Rev. J. M. Vaughan, 33, Nassau-place, Commercial-road, E. or will be thankfully acknowledged by any of the following gentlemen:—Rev. J. Cohen, M.A., Rector of St. Mary's, Whitechapel; Mr. Henry Mosely, 9, St. George's-place, St. George-in-the-East; Rev. J. G. Pilkington, M.A., Clerical Secretary, Bishop of London's Fund, 46A. Pall Mall; Rev. T. J. Rowsell, M.A., Chaplain to the Queen, Rector of St. Margaret's Lothbury; Rev. F. W. Russell, M.A., 35, St. Augustine-road, Camden-square, N.W.

Contributors of 5s. and upwards will be presented with photogragh of the new church.

Poetry.

THE MASONIC PASSWORD.

By J A. H.

A Mason pestered by his wife,
A little joke did try;
He said the ancient password was
Concealed in "Brocoli."
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli!

The Chaplain thought she was insane
When she said, "O fie! fie!
You clergymen, indeed, should not
Mix up with Brocoli."
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

The Worshipful was much amazed,
As, with a knowing eye,
She said to him, "How do you do;
What news of Brocoli?"
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

The Wardens were astounded when,
With manner nothing shy,
She said, "I know Freemasons are
A lot of Brocoli."
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

The Deacons felt it rather strange
When she said, "Go and buy
The very best and tenderest
Of early Brocoli."
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

The Inner Guard was quite at sea
When first he heard her cry,
'Tis all a sham your Masonry,
I know your Brocoli."
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

The Tiler gave a curious start,
As well might you or I,
To hear a lady ask aloud,
"How are you, Brocoli?"
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

All Masons' wives decided soon
It was a scandal high,
That husbands were a set of fools
For sake of Brocoli.
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

Then Masons now attend, I pray,
Your system soon shall die,
For all the world has found at last
'Tis only Brocoli.
Oh! Brocoli, Oh! Brocoli,
A magic word is Brocoli.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 22, 1868.

TUESDAY, August 18th.—Board of Gen. Purposes, at 3. Lodge: Salisbury, 435, 71, Dean-street, Soho.

WEDNESDAY, August 19th.—Gen. Com. of G. Lodge and Lodge of Benevolence, at 7 precisely. Lodge: Beadon, 619, Greyhound Tavern, Dulwich.

THURSDAY, August 20th.—House Com. Female School, at 4. Lodges: Westbourne, 733, New Inn, Edgware-road. Cosmopolitan, 917, Great Western Hotel, Paddington.

ERRATUM.—In our last issue, at page 103, "Antiquity of the High Degree"—last line but one, instead of "Fable" read "Lodge."

LONDON, SATURDAY, AUGUST 22, 1863.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. Murray Lyon, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the "History of Mother Kilwining," &c.

(*Continued from page* 23.)

King Robert Bruce, "Scotch Masonry," and the Lodge of Kilwinning.

In an article entitled "History of the Ancient and Accepted Rite, by a Sublime Prince of the Royal Secret," which appeared in the *Magazine* of February 1, 1857, there occurs the following passage:—"Many professors of the high degrees designate it (the A. & A. Rite) as 'The *Scotch* Rite.' This is not to be wondered at, when we consider that its principal and original governing degree was derived from the Scottish 'National Order of H.R.D.M. of Kilwinning,' founded by Robert Bruce, on St. John's day, in June, A.D. 1314, after the battle of Bannockburn." Dr. Oliver says: "The Order of H.R.M. had formerly its chief seat at Kilwinning; and there is reason to suppose that it and St. John's Masonry were governed by the same Grand Lodge."

While in our Notes on Mother Kilwinning, some five or six years ago, giving the substance of the foregoing quotations—the information contained in the first extract being in all probability derived from the writings of Thory or some other foreign authority,—we at the same time stated that having made a minute inspection of the Masonic records at Kilwinning, we, as was fully expected, failed in obtaining the slightest trace of the Lodge of Kilwinning's reported connection with ANY of the so-called high degrees. It was with a similar result that in 1843, through the medium of the late Dr. Arnot (an enthusiastic admirer of the high degrees), the resuscitators of Royal Order at Edinburgh instituted a searching inquiry upon the following points: "(1) Whether there be any traditions, or documents, tending to show that Robert Bruce had patronised Masonry, and sat as Grand Master. (2) Whether there be still preserved at Kilwinning any traces, traditionary or otherwise, of the Royal Order of Robert Bruce, of which the first step or degree is called H.R.D.M., of Kilwinning." It was afterwards thought that although the Order was not now known at Kilwinning by name, traces of it might be detected in some of the degrees—as Mark and Past—practised by the Mother Lodge; but this test could not be applied, because the speculative degrees mentioned had never been worked in Kilwinning.

We know not, therefore, upon what grounds Robert Bruce and the Royal Order of Scotland are associated with the Lodge of Kilwinning; and, in the absence of any tradition worthy of the name, local or national, or of authentic documents, corroborative of the legend pointing to Kilwinning as the source whence has sprung the Order from which foreigners have spun out the degrees of what they call "Scotch Masonry," we must continue to disbelieve the statement. Laurie, it is true, gives, in the last edition of his "History of Freemasonry," some degree of credence to the legend in question. His belief on this and kindred points is, however, based on the assumed "certainty" that Mother Kilwinning "possessed in former times other degrees of Masonry than those of St. John." But, seeing that the fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even the shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic courts or the institution of a secret Order at Kilwinning, the paternity of the "H.R.D.M." must be attributed to another than the hero of Bannockburn, and a birth-place must be sought for it in a soil more favourable to the growth of the high grades than Scotland has hitherto proved.

Another obstacle to its recognition as an ancient Order of native origin is the fact that Herodem de Kilwinning does not appear to have been known in Scotland at the date of the erection of the Grand Lodge of that country, or for twenty years after that event. It is alleged that about the year 1750 certain English records of the Royal Order found their way to the Grand Lodge of the system at Edinburgh. But that such a body existed in the Scottish metropolis at the date mentioned is highly improbable; for, speaking through the recently discovered letter of Bro. Manningham embraced in Bro. Findel's most interesting communication to last week's *Magazine*, Lord Aberdour, a Past Grand Master of the Grand Lodge of Scotland, expresses himself in 1757 as being "utterly unacquainted" with what was then on the continent denominated "*Scotch* Masonry."

In treating of the origin of the "high degrees," Bro. Findel remarks: "Ramsay pronounces the famous word Kilwinning, and the promise which it held out of reviving the Order [Masonic Knights?], was, in the then state of things, only too alluring. . . . There can be no doubt that here we have the source of the high grades." The votaries of "*Scotch* Masonry" should, when pointing to the ancient bailiary of Cunninghame in Ayrshire as embracing within its boundary the fountain-head of that very elaborate system of mystic rites, bear in mind that the place of Chevalier Ramsay's nativity was within a short distance (fourteen miles) of Kilwinning,—and that to this circumstance may be attributed his knowledge of the traditionary fame of that village as the ancient Scottish centre of the Mason Craft, and his subsequent use of its name in the promotion of his newly-promulgated Masonic inventions; although at the time of his birth, and even during the period in which he was engaged in the preparation of what has been termed "the corner-stone of the *hauts grades*," the Mason Court of Kilwinning was a purely operative institution, and its members for the most part were composed of masons and wrights, whose education was not such as could have fitted them for the study or understanding of those *ineffable* and *sublime* rites of which they were the alleged conservators. It is certain that Ramsay was not a member of the Kilwinning Lodge; nor is it likely that he ever had any communication with it.

In tracing the movements of Robert Bruce during the protracted struggle which arose out of the disputed claim to the Scottish crown, the historical reader will have noticed that shortly after swearing fealty to Edward of Carlisle in 1297, he is found encamped with a band of his patriotic countrymen at Irvine, a town about two miles distant from Kilwinning; in his subsequent sojournings in the district of Cunninghame, he may have visited Kilwinning, but that he ever did so cannot be established from contemporaneous history.

THE human heart will not bow willingly to what is infirm and wrong in human nature; if it yields to us it must yield to what is divine in us. The wickedness of my neighbour cannot submit to my wickedness; his sensuality, for instance, to my anger against his vices. My faults are not the instruments that are to arrest his faults; and therefore the impatient reformers, and denouncing preachers, and hasty reprovers, and angry parents, generally fail in their several departments to reclaim the error.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 127).

BOOK THIRD—CHAPTER TEN.

GRAND MASTER—THOMAS DE BERAUD.

Quarrels between Templars and Hospitallers.—War between Mamlooks and Tartars.—Bendocdar advances against the Christians and takes several fortresses.—Siege of Safet.—Heroism of the Templars.—Safet stormed after a stubborn defence, and the defenders massacred.—A truce concluded.—Bendocdar attacks Armenia and the Templar fortresses.—Attacks Aere, storms Joppa, and captures Beaufort.—Death of St. Louis.—Prince Edward of England lands in Palestine.—Peace concluded.—Edward stabbed by an assassin, is saved by de Beraud. A.D. 1257—1273.

Thomas de Beraud,* Grand Preceptor of England, was elected Grand Master. The disgraceful conflicts still raged between the Templars and the Hospitallers, and this spirit of discord added to the misfortunes of the Christians in the East. The blood of these valiant defenders of the Holy Land deluged the streets of cities which they had undertaken to defend, and the Knights attacked each other with a fury that nothing could appease or turn aside; each other sending to the West messages for immediate succour to continue the fratricidal war. The noblest families of Christendom were, from their domestic relations with the Knights, dragged into these sanguinary quarrels, and it became at length a common question in Europe, not whether the Christians had achieved a victory over the Saracens, but who had been conquerors, the Templars or Hospitallers. These quarrels, however, were put a stop to by the incursions of the fierce Moguls and Tartars. Some Musselmen villages which had paid tribute to the Tartars had been pillaged, and reparation was demanded from the Christians, which they refused; thereupon war was declared. The Templars, under the command of Etiene de Sist, the Preceptor of Apulia, hastened to meet them, but in a long and desperate combat they were cut to pieces.†

To add to the dangers of the Christian position, the Mamlooks advanced from Egypt to do battle with the Tartars for the possession of Palestine, Without any means of making a successful head against these armies, the Christians sent urgent messages to Europe for help; but the Pope gave faint encouragement to the advocates of a crusade, and Henry III. of England had no money to spare. Thomas de Beraud, in a melancholy letter which he wrote him, says—"The letters have been continual, the prayers incessant, which the poor Christians on this side of the sea have used to obtain assistance and succour from the kings and princes of this earth. Above all have we implored the aid and support of your Majesty, with bitter sighs and tears imploring you to have compassion on us. With a loud-sounding voice and crying out with an anxious cry, in the hope that it would reach your royal ear and penetrate to the furthest limits of the earth, that the faithful aroused from their slumbers, might rush to the protection of the Holy Land."* Instead of sending them money, Henry was obliged to borrow it in France for his own uses, giving in pledge the royal jewels, which were deposited in the Temple there for safe custody.†

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* Tyr. Cont. Hist. Col., 736.

† Tyr. Cont. Hist. Col. 722-737, Rainald A.D. 1257.

Bendocdar, the celebrated general, headed the Mamlook army, and in a battle fought near Tiberias he obtained a decisive victory over the Tartars, and succeeded in driving them beyond the Euphrates.‡ Thereafter Bendocdar returned to Egypt, where he was warmly welcomed by the people, and, aspiring to the throne, with his own hand slew the Sultan and had himself crowned. Bendocdar had imbibed all the hatred towards the Templars which had been a leading feature in the character of Saladin, and after consolidating his kingdom, he entered Palestine in 1263 at the head of a large army, and resolute in obtaining possession of it. He, however, retired to Egypt without obtaining any decided advantage,§ but the next year, at the head of an army of thirty thousand cavalry, he overrun the whole of Palestine. The Christians sent to sue for peace, but he dismissed the envoys without an answer, and in contempt of their offers, gave up the Church of Nazareth to the flames, ravaged all the country between Nain and Mount Tabor, finally encamping before the gates of Acre; from thence he marched to Jerusalem, and paid his devotions in the mosque of Omar, thereafter retiring to Cairo.

The Templars and Hospitallers, on his retreat to Egypt, assumed the offensive, and issued forth from Acre to retaliate on the Infidel. They carried the castle of Lilion by storm, destroyed the fortifications, and razed the walls to the ground. They captured three hundred of both sexes, and led them away prisoners, at the same time obtaining a rich prize in oxen and sheep. Flushed with this success, they pursued their ravages to Ascalon, surprised a party of Mamlooks, and killed two emirs and twenty-eight of their followers. Marching towards the Jordan in November, they stormed Bisan, and laid waste all the valley of the Jordan to Tiberias.

On hearing of these proceedings Bendocdar secretly assembled a large army, advanced by a forced march into Palestine, and at morning's dawn appeared before Cæsarea, to the consternation of the inhabitants. His troops poured into the ditch, and by means of ladders and ropes burst into the city, killing the sentinels and slaughtering the scarcely awakened citizens. The citadel, however, made a stubborn resistance, and on a dark night the garrison made their escape.* Having destroyed the walls, Bendocdar marched against the Chateau Pelerin, but it appearing almost impregnable, and the Templars making a gallant resistance, he withdrew towards the south, and destroyed Arsoof, the castle of the Hospitallers. He had sent a large body of troops to besiege Safet and Beaufort, two castles of the Templars, and having taken Arsoof he marched against Safet to conduct the siege in person.

The Templars made a brilliant defence, and many an infidel fell beneath their strong arms, but their condition became dangerous, and the battlements almost untenable when Bendocdar got his military engines to play upon the walls. Thomas de Beraud, to create a diversion in favour of the garrison, sent out a force of twelve hundred horse from Acre; but the movement being discovered to the Sultan by a spy, the whole force was destroyed. Bendocdar neglected no means of compelling the garrison to surrender. He was constantly at the head of his army, and led many desperate assaults. To inflame the ardour of the Mamlooks he distributed robes of honour and purses of money among them, and the great Cadi of Damascus came to the siege to animate the soldiers by his presence; and the promises which he made to them, in the name of Mahomet, inflamed their fanaticism. The Templars, however, continued to make a gallant resistance, which produced astonishment first and discouragement after among the infidel. The Sultan in vain attempted to reanimate the courage of his soldiers, in vain ordered that all who fled should be beaten back to their duty with clubs, and all in vain he made examples of the emirs who had deserted their posts by placing them in chains. The dread of punishment and the hope of reward could not prevent them seeing the numberless bodies of their brethren lying around the walls, slain by the undaunted Knights.

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* Acta Rymeri, A.D. 1260. † Ibid, A.D. 1261.
‡ Tyr. Cont. Hist. Col. 736. Saunt, p. 221.
§ Tyr. Col. 737. Saunt, p. 221.

* Ibir Ferat. An. Hej. 662. Saunt, p. 220.

At length the huge military engines were again manned, and the besiegers in despair plied them against the walls with such energy that great portions were thrown down and breaches formed. The city was then easily carried, and the Templars retreated to the citadel, where they prepared for a still more stubborn resistance. Bendocdar would in all probability have been obliged to have raised the siege had not discord broken out among the Christians, for two thousand fugitives who had taken refuge in Safet on the approach of the Mamlooks crippled the hands of the Templars, and embarrassed them by their cries to surrender the place. This appears always to have been the luck of these hapless knights, from whom victory was always ravished by the obstinacy of a pack of spiritless curs, who, without the energy or the mind to do anything for their own defence, would not permit those able to provide them with safety to do so—a sad fact which lost the Christians the Holy Land. No sooner had these clamours arisen than the Templars were allowed to man the walls of the citadel alone, and the Mamlooks, from the less obstinate defence, renewed the attack with vigour. The knights in vain implored their Christian brethren to continue the defence. Sullen looks and cries of "surrender" were the answers, and the Templars at length, fearful of some act of treachery on their part, sent to Bendocdar to arrange about a capitulation. The terms proposed by the Templars were, safety to the Christians and a free passage to Acre. This was granted on the condition that they should take nothing but their clothes with them. The citadel was then surrendered. But Bendocdar had no idea of keeping faith with the Christians, and as they passed before him he had them all seized, on the pretext that they had treasure concealed about their persons. They were then loaded with chains and huddled together on a hill. To the Templars the choice was offered, "Death or the Koran," and one night was given them to consider. The Preceptor of Safet, a holy and a valiant knight, assisted by two Franciscan friars, spent the night in encouraging his brethren to die in the cause of the Cross, and the brethren prepared manfully to meet a death which they never feared, scorning life rather than to be permitted to lead a few brief years of earthly pleasure by a disgraceful apostacy. They wept as they embraced each other, and spoke words of encouragement to one another. The night passed in confessing their sins against God, and in preparing to enter His presence through the bloody door of martyrdom.

Morning broke over the Eastern sky and shone upon the warlike monks kneeling in prayer. The cry of the muezzins came shrilly on the breeze, calling the faithful to their orisons. The executioners, with bared scimitars, approached the Knights, and they were desired to acknowledge the prophet and to renounce Christianity. This they refused to do, and fifteen hundred heads rolled at the feet of Bendocdar, while their blood rolled over the rocks like rivulets. The Preceptor and the chaplains of the Order were beaten with clubs, flayed alive, and then beheaded. Two of the garrison only escaped, according to the Arabian authors, who, in their account of this conquest, slur over the infamous slaughter of the Templars. One was a Hospitaller whom Bendocdar sent to Acre to announce to the Christians the fall of Safet, and the subsequent fate of the Knights; and the other a Templar, who abandoned the faith of Christ and attached himself to the fortunes of the Sultan. The fate of these knights cannot fail to recal to our readers the martyrdom of the Templars taken at Tiberias by Saladin. As with these, a celestial light shone over the corpses of the slain at Safet, and the chroniclers tell that Bendocdar, annoyed by this prodigy, gave orders that the martyrs should be buried and high walls built around their place of sepulture, in order that nobody might witness the miracles wrought in honour of the victims to his treachery.

Having destroyed Safet, Bendocdar next stormed Hounin and Tebnin, and captured Ramleh. The fall of Safet and the treachery of the infidel filled Acre with despair, and the Grand Master of the Hospitallers, fearing that not one of the Order's possessions would be left, sent to Bendocdar, with whom he concluded a truce which was to last ten years, ten months, and ten days. The Templars, however, thought less of retaining possession of their territories than of revenging the deaths of their gallant brethren who had been so brutally murdered.

Bendocdar, after concluding this peace, retired to Aleppo, where he recruited his army by the addition of fresh troops, and once more carried desolation into the Christian states. The point of his present attack was Armenia, and he reproached the King with forbidding Egyptian merchants from entering his dominions. His army assembled at Aleppo, and the Prince of Hamah was despatched against Darbesak; but the Templars made such a stubborn resistance that he was forced to convert the siege into a blockade. The infidel forced the mountain passes that led to Cilicia, and by forced marches suddenly appeared before Sis, the capital of Armenia, which fell almost without a struggle into their hands. The King Leon, his uncle, son and nephew were made captives, while many of the royal family were slain, and but a few succeeded in escaping. The city was pillaged and burnt. The attention of the infidels was then directed against the Templar castles, which they succeeded in capturing, but only after the garrisons were cut to pieces. Amoud made a desperate defence, many of the infidel were slaughtered, and when taken every soul was put to the sword. The rest of the towns of Armenia were taken, and Bendocdar made a triumphal entry into Damascus, with girls dancing before him, and a long line of captives following.

On every one of his expeditions Bendocdar had appeared before Acre, but without finding it possible to make a successful attack. On the 1st of May, 1267, having collected together a large troop of cavalry, he divided them into two bands, one of which he clothed and armed in the habit of the Templars, the other in that of the Hospitallers. Preceded by the banners of the Orders, the infidels marched against the east gate of Acre, and had nearly entered the city before the ruse was discovered. The gates were immediately closed in the faces of the enemy, who, enraged at being thus foiled, put to death five hundred people who were outside of the walls—many of them being old women who obtained a livelihood by gathering herbs—and cutting off their heads, tied them up in sacks. Bendocdar thereafter stormed Jaffa and destroyed the walls. As yet he had been unable to take Beaufort, but concentrating his army, he marched against it. The town was defended by two citadels; the old, which was garrisoned by the Templars, and the new by the native soldiery. The walls of the new soon fell before the huge military machines of the infidel, and the garrison setting it on fire fled during the night. The Templars, however, proved more formidable antagonists; they destroyed the military engines of the infidel and slew great numbers of them. Bendocdar, after seeing the ditches filled with the flower of his army, was forced, although with great reluctance, to accede to the terms of the Templars, and they were permitted to march forth with banners advanced, sword in hand, and with all the honours of war. Bendocdar ordered the citadel to be levelled with the ground, and this was done so effectually that not a trace of it was left.

Bendocdar appears to have studied deeply the tactics of Saladin, for on many occasions we see him perform almost the same manœuvres that the "Scourge of God" executed in his day. Bendocdar divided his army into several bands, and despatched them in different directions to ravish the principality of Tripoli. The towns were destroyed and the country turned to a waste of ruins and smoking embers. A tower of the Templars near the town of Tripoli was stormed and every soul massacred. Hems was appointed the rallying place, and the bands having collected the spoil there, marched in three divisions against Antioch. The city was surrounded on all sides, the famous stone bridge across the Orontes was attacked, and the iron gates split open with battering-rams. The Templars, led by their Preceptor, dashed out upon the enemy, but were driven back, and compelled to seek for safety behind the walls of the city. The city was at last stormed, and one hundred thousand Christians fell in the assault. The Templars thereupon abandoned Bagras, which had been over and over again attacked, but the Knights had easily beaten off the assailants. They also abandoned Gaston and Noche de Rusol, and the territory of Port Bonnel. A few of the maritime towns alone remained in the hands of the Christians. Famine likewise came upon them to add to the horrors of the time.

An assembly of the European Preceptors was held in 1269 at the Temple, Paris, at which Saint Louis was present. An army was raised and sent under the command of King Louis to the assistance of the Holy Land; but Louis fell sick and died at Tunis. Prince Edward of England, however, joined Thomas de Beraud, and the successes of the infidels were checked for the time, but not before Castel Blanc and other fortresses of the Templars had fallen. At length a truce of ten years and ten months was agreed upon, as far as regarded Acre and the road to Nazareth. On the 18th of June, 1272, Prince Edward was stabbed by an assassin armed with a poisoned dagger. Although dangerously wounded, the Prince struck down the assassin, who was despatched by his attendants. Thereupon the Prince made his will, the Grand Master of the Templars being a witness. Thomas de Beraud, however, administered an antidote to the Prince and his life was preserved. A few months after the Prince returned to England, when he ascended the throne as Edward I., his father having died on his passage home.

Thomas de Beraud died on the 8th of April, 1273, at Acre.

(*To be continued.*)

BLACK AND WHITE FREEMASONS.

The *National Anti-slavery Standard* of New York has long been conspicuous no less for its intellectual ability and the *verve* of its articles than for the zeal and energy which it has consecrated to the cause of human freedom. Its reputation as an influential organ of public opinion is not confined to the United States, but has extended to Great Britain and other parts of the world, and its statements are regarded as authoritative on all matters relating to the peculiar work which it has so nobly undertaken. We therefore regret to find the following in a recent number of our American contemporary, under the head of "Philadelphia Correspondence":—

"Philadelphia, June 29th, 1868.

"The Freemasons had a great parade here last week, in connection with the laying of the corner-stone of their new Masonic Temple, to be erected at Broad and Filbert-streets in this city. The event attracted hither a vast number of people, and a great multitude assembled to witness the imposing ceremonies. These were of a character peculiar to the order, and interesting, doubtless, to those who have a fondness for such demonstrations.

"The building to be constructed will be an elaborate specimen of architecture, massive, grand and magnificent. Five years is the estimated time that will be required for its erection and completion. Such a noble edifice as this promises to be cannot fail to add to the splendid and substantial adornments of our city. It is thought that it will involve an expenditure of about seven hundred thousand dollars, and in calculating the annual interest on that sum, one is apt to consider how far fifty thousand dollars will go towards benefitting the widows and orphans of the poor brethren. This, however, is not our affair.

"In glancing at the ceremonies of this occasion as reported in our daily papers, one is inclined to wonder how large a measure of influence the Masonic Order exerts upon the politics of the nation, and whether that influence is not counter to the spirit of just and liberal principles. In the record of exercises some of the prominent names are familiar as belonging to the catalogue of conspicuous copperheads that dwell in our midst. The chief Tycoon participating was Richard Vaux, an inveterate politician of that school, and the opening prayer was by Rev. John Chambers, one of the most blatant and disgusting rebel sympathisers that infested our city during the war. Does any one believe that the spirit of genuine "fraternity" and perfect "brotherhood" resides with such men as these? It is only a white "fraternity" and a white "brotherhood" that they believe in, and if those children of God who have a dark complexion were to depend upon their mercy, instead of realizing the blessings and joy of fraternity, and the beneficent fruits of brotherhood, they would be far more likely to suffer from the stings of an intolerable persecution.

"Although there are black Masons, there are none among the "Masonic brethren." Beyond a white face their fraternal ardour does not extend. Masonic benevolence has no sympathy for the sorrows and affliction which a black face conceals. Masonic justice has eyes, and those eyes distinguish colour, for the word 'white' appears in the Masonic 'Constitution,' just as it shamefully blotches that of our commonwealth.

"Inasmuch as this Order is based upon fraternity as one of its leading characteristics, there seems to be an evident inconsistency between this and the essential spirit of that political organisation of which Vaux is one of our local lights. It is no more marvelous, however, than is the case of those who are prominent in the church, like Chambers, champions of a hated persecution and prejudice which a truly Christian soul abhors, and identified with that political creed which is a standing warfare against the rights of the black man, and which clashes with the fundamental principles of Christianity. Those who espouse the heresy of a 'white man's government,' have no right to prate about fraternity, or sing of brotherhood. Their words are a mockery."

It is needless for us to assure the *National Anti-slavery Standard* that the Freemasons of England have no sympathy whatever with any prejudices which may exist among American craftsmen against persons of colour as such. Our Order, which has included Brougham and other great anti-slavery philanthropists in its ranks, is restricted to persons of certain qualifications, who may be of white, red, copper, or yellow complexions, as the case may be; and we hope that the day is not far distant when our Transatlantic brethren will have eradicated every vestige of intolerance towards the negro. In America there are numerous lodges of coloured Masons whom we regard as our fellow-craftsmen, and therefore entitled to all the fraternity which we should accord to white brethren. Wherever prejudice against colour exists among Freemasons it is a libel on our Ancient Order, and in the fullest sense un-Masonic.—J. A. H.

MASONIC NOTES AND QUERIES.

A "CREDO" AND A "CREDO."

The young brother, sceptically disposed, whom a correspondent names, has not written to me of late. My recommendation to him was that he should draw up a "Credo" of pure Christianity, and a "Credo" of Atheism, and carefully compare and consider the two. * * * The holy Jesus. * * * Democritus. * * * Fenelon. * * * Diderot.—C. P. Cooper.

BROTHER MURRAY LYON.

The communication respecting which a Devonshire correspondent inquires is aptly entitled "Masonic Honour." He will find it in the *Freemasons' Magazine*, vol. 7, page 208.—C. P. Cooper.

ORIGIN OF THE WORD "FREEMASON."

Seeing that Bro. Buchan has admitted he is but a new beginner in "Masonic Research," we can readily understand his giving vent to his opinions, in the *Magazine* of August 1st, anent the origin of the term "Freemason," evidently in ignorance of the copious information upon the same subject already given in the *Magazine* in reply to correspondents; and it may therefore be excusable to occupy a little of the valuable space of these pages in giving Bro. Buchan, in return for his candour, a rather more "enlightening" answer than is afforded by the laconic note from R.Y. (August 8th, page 109). Thus, Bro. Buchan will find on reference to the back volumes of the *Magazine*, in vol. 6 for 1859 (old series) p. 335, a lengthy dissertation upon the origin of the words "Mason" and "Freemason," in the course of which he will find it stated that the prefix "Free" to the word "Mason" "originally signified that the person so called was free of the company or guild of incorporated Masons. It does not appear that the compound name came into general use until Sir Christopher Wren's time, when non-operative, or free and accepted Masons were admitted into the Order, &c." Again, though it may seem rather odd to refer a Scotchman to his History of Scotland, I commend to Bro. Buchan's careful perusal "Tytler's History," vol. 2, p. 276-8, bearing directly upon the subject of his speculations, and including extracts from Sir James Hall's "Essay on Gothic Architecture," and Sir Christopher Wren's description of the corporations of architects of the middle ages in his "*Parentalia*" as referred to in the *Magazine* for 1860, vol. 2, new series, pp. 386-7, under the heading of "Gothic Architecture and Freemasonry." I have been induced to make these remarks, being under the impression that Bro. Buchan's real object was not, as the wording of his note would make it appear, to launch forth his opinion as a *dictum*, but rather to elicit the views of the Craft upon the remarks he contributed to the *Magazine*, evidently not having perused what had already been written in these pages upon the same subject; and I may here remark, *en passant*, with the view to assist Bro. Buchan in his researches, that, in connexion with his studies in architecture, archæology, and ecclesiology, and the bearing of these subjects upon Freemasonry, he may read with advantage the following articles in the *Magazine* of 1858-9, viz.: "Freemasonry and Architecture," "Masonic Antiquities," "Masonic Literature," "Fragments and Documents relating to Freemasonry," "Masonry in the Middle Ages," "Basilica Anglicana," and the "Architectural Chapters," formerly a feature in the *Magazine*.—Bute.

BROWN'S DERVISHES, OR ORIENTAL SPIRITUALISM.

My knowledge of this work consists of sundry scraps, in great part coming from the perusal of two notices of it, one in the *Westminster Review*, January, 1868, and the other in the *Freemasons' Magazine*—"The Dervishes and Masonry," page 1 of the present volume. The said scraps enable me in no way to answer the many inquiries of a brother who writes from Meudon.—C. P. Cooper.

THE HIGH DEGREES AND BRO. MANNINGHAM.

Referring to the translation of which Bro. Findel speaks in his letter upon the above subject, appearing in the *Magazine* of the 15th inst., we are pleased to announce that the suggestion meets with a ready response from one of the corresponding members of the German Masonic Union, who promises the translation for an early issue of the *Magazine*.

SOME THEISTS EXPRESS CONSIDERABLE SURPRISE.

Some Theists, Members both of Metropolitan and Provincial Lodges, express considerable surprise at the statement contained in a letter which lately appeared in our periodical, that "Theists, Atheists, and Deists are equally repugnant to the feelings, common sense, and religious opinions of English Freemasons."—C. P. Cooper.

THE TROGLODYTES.

Bro. "E. B. F." that there were Troglodytes is not disputed; but then "they dwelt in caverns, or holes which they had dug for themselves in the earth;" and Masonry, it is said, did not arise until men had erected houses. * * * However your paper propounding the theory that the Troglodytes were Masons is ingenious and entertaining. I subjoin the passage for which you ask, taken, I believe, from some work now publishing in parts. "Archæological investigations into the pre-historical life of our own and other countries, have led to the conclusion that a race of cave-inhabitors preceded in most countries the races that lived in houses built on the surface of the earth, and perhaps we shall not be far wrong if we regard Troglodytism as the primitive state of all, or the greater part, of mankind."—CHARLES PURTON COOPER.

DUTIES OF OFFICERS.

Although Alpha's query No. 1 may be aimed at some unfortunate individuals, it raises a general principle. He says a P.M., having for some years ceased to subscribe to any lodge, is employed as a Tyler; can he constitutionally be permitted to work the ceremonies of the lodge? Constitutionally a P.M. is a P.M., and can assist in any ceremonies, even installing a W.M. as member of a Board of Installed Masters; this is whether he continues to subscribe or not, but constitutionally he cannot sit as a member of Grand Lodge or Prov. Grand Lodge after he has ceased to subscribe, unless he is again W.M. and becomes a subscribing member. As to the fact of his holding the office of Tyler, and being one of the seven officers of the lodge, that is a qualification to him to discharge any duties, even those of I.G. or J.D., if either of those important functionaries be absent. A Tyler is an officer of a lodge, as such endowed with prerogative, and is to be treated with respect. Whether a Tyler is paid or unpaid is a matter of no account; he is equally entitled to the regard of his brethren. The real gist of Alpha's query is this: Can a Mason who is poorer than some other brethren enjoy in the presence of these any other attributions than those of a menial? To this the answer of some would be, No. In the case cited by Alpha, the atrocity of the criminal appears to be aggravated by the fact that he was once in an independent position in society, having been W.M. of a lodge. It may rightly be judged that for such a delinquent to give the assistance of his experience in the presence of junior and well-to-do Masons constitutes an offence which ought to be repressed. It is very likely the case, and this is an aggravation, that some ill-advised elder brethren, having more charity than prudence, knowing and esteeming the P.M., did think it would be a brotherly act to the P.M. and his family to give him the small emoluments of a Tyler, and they were perhaps so hardened that they considered it conferred no obligation either way. It is easy, too, to conceive that such persons, P.M.'s themselves, and men of property and station may be so lost to shame that, on entering the Masonic rooms, they may hold out their hands and say, "Bro. Tyler, how do you do?" instead of keeping him to his proper station of a menial. In fact, the question is raised, how should a Tyler, rich or poor, be treated? Is he a man, a brother, and an officer of the Craft? Some of us believe he is; we look not to the fact whether he is rich or poor, whether he is Lord Zetland or a Tyler, but according to the Ancient Charges, well worth reading, we hail him as a brother. If he or any other Bro. have fallen from a better estate, we seek not to remind him of that, but of our ancient tie of brotherhood, and our unlessened feeling of sympathy and regard. Many a Bro. finds in the discharge of the duties of a Tyler, not only a small and valued remuneration, but the still more valued enjoyment of brotherly love. Those who have gone before us have taught that in the moment even of our banquets we shall not forget this; but we are impressively reminded of the duties of charity to all Poor and Distressed Masons, when it is not the W.M. who rules over us and teaches us this sentiment, but perhaps the poorest brother in the lodge. The Masonry of young members may begin outside the door of the lodge with the poor Outer Guard, their salaried officer, and their Bro. by the same title as the M.W.G.M. or a king or emperor.—R.Y.

THE TOWER OF BABEL.

Bro. "S. A. L.," few will dispute your first assumption, that the builders of the Tower of Babel were believers in the Great Architect of the Universe; but many will dispute your second assumption that they were believers in the soul's immortality. Now, if they were not believers in the soul's immortality, the existence of Freemasonry amongst them was not possible.—C. P. COOPER.

OLD ENGLISH OPERATIVE MASONRY.

A correspondent writes of the old English operative Masonry thus:—first, that there possibly existed lodges which were self-constituted and independent, and which constituted and controlled subordinate lodges;* next, that, assuming such lodges to have existed, it has not yet been shown that they were called *Grand* lodges.—C. P. COOPER.

ANTIQUITY OF THE MASTER'S DEGREE. MY MASONIC COMMON-PLACE BOOK.

My good Bro. "W. E. L.," the listlessness of old age is fast gaining ground. Respecting the antiquity of the Master's degree very few new entries appear in my Masonic Common Place Book. Three recent entries, however, point to matters calling for much examination and study. See a letter signed "A Masonic Student," *Freemasons' Magazine*, vol. 18, page 292, and Bro. Murray Lyon's "Ears of Wheat from a Cornucopia," and Bro. Hughan's "Antiquity of the Third Degree," the former page 21, and the latter page 109 of the present volume.—C. P. COOPER.

CHRISTIAN, JEWISH, PARSEE. AND MAHOMMEDAN FREEMASONRIES.

Christian, Jewish, Parsee, and Mahommedan Freemasonries—each of these particular Freemasonries, being Theistic, is rightly called a true Freemasonry. Nevertheless, neither Christian, Jewish, Parsee, nor Mahommedan Freemasonry is true Freemasonry in the sense in which universal Freemasonry is true Freemasonry.—C. P. COOPER.

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* [See before page 109.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE LODGE OF GLASGOW St. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

> "Enthusiasm's past redemption !
> Gaen in a galloping consumption.
> Not a' the quacks, wi' a' their gumption,
> Will ever mend her;
> Her feeble pulse gies strong presumption
> Death soon will end her! "—BURNS.

It is just nine years since "One Perplexed," in referring to the rival claims to priority of the Mother Kilwinning and the Lodge of Glasgow St. John, questioned through the medium of THE FREEMASONS' MAGAZINE" (vol. 1, new series, p. 132), the genuineness of the now notorious Malcolm Charter. "One Perplexed" asked the question in very plain, unvarnished Anglo-Saxon, whether the said Charter was to be considered a forgery? In searching the back volumes of the MAGAZINE for information upon another subject, I came across the above query; and, being like Bro. Buchan a lover of "research," I was induced to search the following numbers of the MAGAZINE to ascertain if any of your correspondents had replied to the query; the matter does not appear, however, to have been taken up or considered necessary to be again mooted until early in the present year, when the appearance in the MAGAZINE of the report of, or, rather, *critique* upon the proceedings at the annual festival of the Glasgow St. John's Lodge—evidencing as it did a desire for more light to be thrown upon the subject, instead of tacitly allowing the claim to such extraordinary antiquity to go forth unchallenged—served to usher in the "Battle of the Charters," the indefatigable, yet somewhat plastic, Bro. Buchan, rushing forward with arduous impetuosity to the front, in defence of his lodge and her charter; right fiercely has the contest been fought out, as displayed upon the arena of the pages of the MAGAZINE, the readers of which are familiar with all that has followed, the various phases the question has assumed, and how Bro. Buchan—

> "Sometimes by foes he was o'erpower'd,
> Sometimes by friends forsaken O;
> And when his hope was at the top,
> He still was worst mistaken O."

and how at last he accepted defeat at the hands of his heavily-armed and formidable antagonist R.Y.; however, 'tis not my intention to enter here into the arguments brought forward on both sides, but I have been caused to reflect upon its being alike interesting and surprising that a question of so much importance to the Scottish Craft should have remained unnoticed and unanswered for so many years, and that the solution should at last arise in the purely accidental manner I have pointed out.

Yours fraternally,
S. Z.

THE HIGH DEGREES AND BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The letter attributed to Bro. Manningham is of interest, if genuine; but the zeal and ingenuity of brethren have been so great that we never know when we get a true document in Masonry. It is possible that Bro. Hertzveld has, in the Vrijmetselelaars Jaarboekje ("Freemasons' Annual") given full particulars of the way in which this letter has been found, as also a correct copy of the letter, for the spelling appears to be altered in this version. For anyone wanting to attack Scotch Masonry the find is a lucky one, just at the period when a late Scotch G.M. was elected as G.M. of England, thus enabling Lord Aberdour to appeal both to his Scotch and his English experience that it naturally challenges inquiry.

It wanted no one in this day to discover that "Scotch" Masonry in 1757 was a French and not a Scotch invention; but this does not affect another question—the relative antiquity of some high degrees which are certainly named in the beginning of the last century.

A communication from Bro. Hertzveld in the *Freemasons' Magazine* is very desirable, so that an English document may be examined by English experts.

Yours fraternally,
R. Y.

NOTABLE MASONIC WORKS.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—Bro. Hughan is doing good service to Masonic inquiry and study by his valuable notices of "Notable Works." "The Blue Blanket," though known to Masonic collectors, is not now easy to be found—at any rate in England—though occasionally a copy is to be met with, as the one I have, purchased some years back. It is, as Bro. Hughan points out, most interesting in respect of its illustration of the Guild system generally. Bro. Hughan alludes to the early copies of the Constitutions. I am in possession of a very interesting copy of the Constitutions of 1723, which belonged to "John Higley," and which was "printed by Wm. Hunter for John Senex at the Globe, and John Hooke at the Fleur de Luce, over against St. Dunstan's Church, in Fleet Street." Like Bro. Hughan, I have not been able to find another copy of the Constitutions of 1722, and am inclined to think that the copy possessed by Bro. M. Spencer is unique. Other copies may exist, but I have not yet been so fortunate as to meet with them. I have lately obtained a MS. relating to R. A. Masonry of date 1814. I meant to have alluded to it to-day, but, as I propose to call attention to Bro. Findel's kind communication and Bro. Manningham's interesting letter next week, I will reserve what I have to say until then.

Yours fraternally,
A MASONIC STUDENT.

MASONIC CHARITIES.

[We have been requested to publish the following letter, in reply to Bro. Hewitt's communication in our last week's issue.]

Dear Sir and Brother,—I am glad you have called attention in the *Magazine* to an error on my part in the tabular statement published in that paper of the

8th inst.; it evidently occurred in numbering the provinces, as you will see Herefordshire standing No. 15 on the list; that number was repeated by my mistake; I much regret it, as there are only four lodges in that province. I find that the amount subscribed, as given in the tabular statement, is quite correct. I am much pleased to hear that the province has now adopted arrangements respecting the Charities, as you state—"That, therefore, in future we shall do more than we have done in the past." Thanking you for the trouble you have taken in setting me right, I am dear Sir and Brother,

Yours fraternally,
CHARLES SHERRY, P.M. No. 76.
Bro. J. E. Hewitt, Prov. G. Assist. Sec., Ross.

THE STUDY OF FREEMASONRY IN AMERICA.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some time ago I was obliged to write to you a letter on Bro. R. Morris's journey, which can now be designated as a Masonic sale and money-making journey. In that letter, republished nearly by all American Masonic papers, I have said "Our American brethren, it seems, take no interest at all in studying the real and authentic history; at least, they have taken no notice of my work 'History of Freemasonry from its Origin to Present Day.'"

I am happy to be now in the condition to give a better testimony to our American brethren, who more and more become convinced how necessary and useful is the study of the history of our noble fraternity. Since I wrote that letter, not only the "Masonic Monthly" (Ed. Bro. S. Evans, at Boston)—one of our best-conducted Masonic periodicals—the New York "Dispatch," and other Masonic papers have reviewed my work in a very flattering manner, but also the sale of it in the United States has made so rapid a progress that now there are only very few copies of my work extant. I feel obliged for this kind reception, which shows that only the want of a good agent and the American Grand Lodge Knownothings—the Masonic Popes—have prevented my work from being known; and, strange to say, in the Masonic world the sun of truth illuminates first the valleys—the Masonic people—instead of the summits—the leaders. After having gained the public opinion in America, I am happy to say that my work is now acknowledged by the whole Masonic world as the only complete, reliable and authentic history of the Craft; and I am sure the study of it will be of great benefit for our Royal Art and for the Fraternity, which, to be sure, still numbers far more "members of lodges" than real "Freemasons;" the former only knowing the signs, words, and tokens, and the mere outer forms, forget that, to earn the honourable name of a Freemason, it is necessary to study the true principles of our Royal Art, its idea, design, and elements on the one hand, and to become perfect in the practical application of these principles on the other. The speculative Mason is, like the operative, engaged to build a holy temple, *i.e.*, the temple of the humanity, united in love, peace, and liberty, without regard of faith, nationality, and other denominations. Therefore, the Mason must have, like the Architect, a perfect knowledge of the design and the materials, and he must build in accordance with the rules of his Art. This he can only do when he also knows the history of the Fraternity to which he belongs, its origin, rise, progress, and present condition. Therefore, I am of opinion my work—now extant in the English, French, and Dutch languages—should be in the possession of, or accessible to, every member of the Fraternity, especially of the W.M.'s and officers of all lodges; and the Masonic press throughout the world should feel obliged to recommend it as often as possible.

Yours fraternally,
J. G. FINDEL.

Leipzig, August, 1868.

ANTIQUITY OF THE THIRD DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother, — Were it necessary to strengthen the position taken up by your esteemed correspondent, Bro. D. M. Lyon, on this subject, I may mention that through the kindness of a brother I have presently in my possession the minute-book of an old lodge, or society of Masons, bearing dates from 1702 to 1763. I have perused it so far with much interest; and, during this period, in all the transactions of the lodge, there is not a single reference made to the *Third* or, *Masters Degree*. The affairs of the lodge were managed in a very simple manner. The office-bearers consisted of the Master—or, as he is styled, "Preses"—the Clerk, and the Boxmaster. The entrants were all admitted as Apprentices and Fellowcrafts. In 1759 the first mention is made of Wardens, and, in 1763, they had in addition four Stewards and an officer. The meetings of the lodge were held for the most part annually; and, for a period of about 40 years, held at a village or hamlet, now extinct, called Houghfoot, in this province. After this date they were held sometimes there, sometimes in Galashiels, Stow, and Selkirk, the place of meeting being fixed upon the preceding St. John's Day.

Yours fraternally,
ROBERT SANDERSON,
Prov. G. Sec. Peebles and Selkirk.

A LOST PROVINCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Can you give me any information as to what has become of the ancient province of Rutlandshire, as I am not very well versed in the geography of English counties? I cannot discover on pages 141 142 any lodges now existing in that county; but it may be from my ignorance of such matter and how to set about finding the information in the "Freemasons' Calendar and Pocket Book." Again, whilst I am writing, will you allow me to ask how it is there are but two lodges, 384 and 946, to be found under the head of Middlesex? for, although as I said before, I do not know much about division of counties, and still less of the division of provinces, or how Masonic provinces are divided with regard to county divisions, I did fancy that Hampton Court was in Middlesex.

Yours fraternally,
INQUIRER.

THE PROVINCE OF BERKS AND BUCKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Feeling great interest in the meetings of the Provincial Grand Lodges usually held at this season of the year, I have read with much pleasure the success of those held in Devonshire, Hampshire, and elsewhere, but have scanned your pages in vain to find any report of the one held for this province on the 14th of July, at Maidenhead, the only record I have seen being from a local paper, which describes it as "a very meagre affair;" and, on enquiry, while I find at similar meetings, members numbering their hundreds assemble under their respective banners to do honour to the occasion, the gathering of this united province of Berks and Bucks, with its ten lodges, mustered on that day in Grand Lodge thirty-two![*] and no meeting of the Maidenhead Lodge was held that day to receive them, two of its members only being present; neither could it be said that Grand Lodge was either opened or closed "in form" with anything like decency, as the Grand Registrar did all the work himself, not one of his officers knowing a syllable about it; and, further to show their appreciation of the "coveted purple," five only of the officers were present to be invested; not even the S.G.W. was there to receive his collar, evidently showing he did not think the honour worth the trouble attending it; and, as to the Grand Stewards, not one was appointed! Well might it be described as "a very meagre affair." However, on the conclusion of this very *important* and *influential* gathering, some sixteen (!!) formed themselves into a grand procession, and like Falstaff's recruits, marched through the town, a distance of one mile and a half, to Boyne Hill Church, in full regalia—some in light suits, some in dark, and some even in the wide-awake hat—that after the service some twenty-three dined together at the Town Hall of that place, four or five of whom were not even subscribing members to any lodge; and that of the members of the Maidenhead Lodge, as I said before, only two attended the proceedings at all.

Such are the facts, or rather a portion of the facts (as I should not care to pen all I have heard respecting this grand event) that I have been enabled to gather of the meeting of 1868, and I should only be too happy to find I have been misinformed. Surely there must be something rotten at the core to cause such a state of things as this, and I do not think there will be much difficulty in arriving at the cause.

In 1862 the then Prov. G.M., the late Bro. the Marquis of Downshire, resigned his office, having ceased for some years to take any interest in the Craft, and under whose rule the province had almost ceased to exist. It was then resuscitated under the charge of the Grand Registrar of England until a successor should be appointed; but from that time till the present, now six years since, no such appointment has been, or does appear likely will be made, although many good and true men, in every respect qualified, could be found in the province. But, when any allusion has been made to those high in authority respecting it, the answer invariably given is, they "want a man of high standing and position with some status in the province." Our experience of "position" without Masonic qualification in the person of the late Marquis, has been and is still its bane. What we require to rouse us from our lethargic state is a man with energy and zeal; and, if the feelings of the province were consulted, such an one could be found. I do hope to live long enough to see a new state of things effected in our Order; and one amongst others is that each province shall have the authority to elect its own G.M., subject to the approval or confirmation of Grand Lodge, feeling sure some such system would in every respect tend to the advancement of the interests of the Craft; but, as at present constituted, many Provincial Grand Masters, like the Grand Registrar, make their annual visit to distribute the purple amongst brethren that they know nothing of, either as to their proficiency as Masons or their private character, and this is all that is seen of the "Masonic chief" from one year's end to another. Your correspondent, "P.M." on "The Grand Secretaryship," says that it is most desirable that a limit should be fixed to the term of any Provincial Grand Master—say three or four years, but what remedy will he prescribe for a province that has been six years without any Grand Master at all? Such is our case, and surely something should be done to cause our provincial meetings to be respected, and save us a repetition of the miserable display at Maidenhead, making our Order to be nothing more than a laughing-stock for the small boys of the village in witnessing sixteen fully caparisoned Masons walking a mile and a half in solemn procession, as representing a large province like this, illustrating, after the publicity given to the expectant gathering, the fable of the mountain in labour bringing forth a mouse.

Had we a Provincial Grand Master—such an one as I have before named—that would command the respect of the province instead of its being kept under the charge of the Grand Registrar, as at present, the case would have been very different, and unless a change is speedily made in our province—I, as an old subscribing member to the province, say most seriously and deliberately that it will dwindle down to comparative insignificance, from which condition it is, even now, not far removed.

Yours fraternally,
DUM VIVIMUS VIVAMUS.

VOTES FOR THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As an active East Lancashire Mason, and one who has taken part in the charitable elections in Masonry for many years past, I wish you to assist me in disseminating the knowledge that, whilst we are just as open to do acts of charity as the members of any other province, the candidates and their friends may save a very large amount of money annually by not sending out cards and circulars to us, as it is quite useless their doing so. We have our own way of doing our own work, which we do ourselves, and we do not suffer ourselves to be personally canvassed and unnecessary time and trouble expended by the many for individual action, for we have a very perfect organization, by which great economy of time, money, and energy is effected, and an authorized representative attends each of the elections. We advocate and throw the weight of our voting influence in favour of the most deserving and urgent cases, irrespective of the province or district from which the candidates hail.

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[*] [We consider this disgraceful condition of things was entirely due to the utter neglect of the Prov. G. Sec. to adopt the usual course of properly advertising the Prov. meeting, and to issue the usual invitation to the only representative journal of the Order. Moreover, such particulars as are usually supplied by Prov. G. Secretaries upon such occasions when a representative of the MAGAZINE is not enabled to attend, were not only not sent, but when they were applied for an unsatisfactory answer was received in reply.—ED. F. M.]

Your fraternally,
A Prov. G. O.

East Lancashire.

FREEMASONRY IN STAFFORDSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you allow me a very small space in your columns to ask whether any complaints have reached you as to the present state of Freemasonry in this province, or rather in this county; and, if not, whether you are aware if it is in contemplation in head quarters in the east to adopt any steps to improve the existing state of things. I don't think it necessary to say more on this occasion, as it is not my desire to enter more fully into the subject just now, in the hope that something will be done for us shortly.

Yours fraternally,
A P.M. and P.Z., of Staffordshire.

HEADLESS PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—We are told from time to time in every Masonic assembly, from Grand Lodge down to our private country lodges, that Freemasonry is making very rapid strides, that very large accessions are being made to its ranks year by year, that the various provinces are flourishing, in fact, that the machinery of Freemasonry in England and in provinces and districts under the English constitution is in excellent working order. Well, Sir, I daresay it may be; but, as I do not travel very far from home, I don't know so much about that; but I do not know that in the county where I reside there is no head to the province except the good feeling and fraternal intercourse which exists among individual members of the private lodges about my neighbourhood. I know that Masonry hereabouts is not considered to be in a very healthy state, for great dissatisfaction is expressed—of course, in an undertone, taking the shape of what we call a growl—of the want of good government, and it is boldly said that we ought to have a Prov. G. M.; but, as I understand this is not the only province without a head, and as I see by the Calendar that such appears to be the case, I conclude that although there are several provinces without a Masonic head, there are some that appear to have a head—though there may be but little activity or good management in the government of the province presided over. I do read your *Magazine* regularly and with pleasure the occasional reports of grand doings in some of the provinces, and I sincerely wish that the whole of the Masonic provinces in this country were in the same healthy state as some of these appear to be in, of which reports have recently been published in your pages.

Yours fraternally,
P. Prov. G. Officer.

COMPLAINT OF THE STATE OF MASONRY IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am induced to address you with the view of directing attention to the present deplorable condition of Masonry in this province—the Isle of Wight. It is four years now since a Prov. G. Lodge has been held, and—surprising as it may seem—we really do not know whether we have a Prov. G.M. or not. The gentleman who last held the office—for we are really ignorant if he has or has not resigned the appointment—has become a myth, for, although the most searching inquiries have been made for his whereabouts, we cannot find him. The province contains five lodges, but how many of them are in good working order it would be hazardous to say; two of them at least I have reason to know are in a languishing state, and nothing short of the appointment of a thoroughly energetic Prov. G.M. will rouse them from their lethargy and bring them into a healthy condition. I have likewise good reasons for believing that this serious state of our once flourishing little province is not quite unknown to those in authority, and yet nothing is done to bring about a more prosperous era. Sir, it seems to me that the remedy for such a state of things Masonic as I have here recounted is obvious enough. The future Prov. G. Masters should be appointed for a term of years only, and not for life as at present; and the selection of these important officials should not be left in the uncontrolled and irresponsible power of the G. M., but the members of the province should themselves have a voice in the appointment of their local chief. There can be no valid reason why Masons and their laws should not be open to wise and salutary reform as well as other bodies, and sooner or later the necessity for reform will become so apparent that it *must* be considered without prejudice in favour of the present antiquated system. According to the present constitution, I believe it is not competent for the D. Prov. G.M. to summons and hold a meeting of Prov. G. Lodge under the existing circumstances which prevail in this province. Some of the other provinces that have no Prov. G.M., but are under the Grand Registrar, are certainly in a better position than we are, although there the D. Prov. G.M. cannot—unless he holds acting power, as is commonly done in the case of Deputy District G.M.—call a meeting of the province, and is, therefore, next to a nullity; although he has paid the fees for the honour of wearing Prov. purple, except during Prov. G. Lodge meetings or the meeting of some private lodge in the province, he is a nobody.

Now this state of things manifestly requires attention, and the sooner some important change is made in the direction I have indicated the better for Freemasonry in the provinces. However estimable our D. Prov. G.M. may be as a man and a Mason, he is powerless to mend the existing state of things, and our only chance of obtaining redress is by appealing through the pages of the *Magazine* to the Most Worshipful the G.M.; and let us hope that when a new Secretary is appointed, many such complaints that have been shelved and the complainants snubbed may meet with the attention they so urgently require.

Yours fraternally,
P. M.

MASONIC DUTIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As time progresses and institutions either advance or gradually die out on the completion of their mission, according to their objects, whether only of temporary interest or of permanent utility, and the energy and skill with which their operations are conducted, it is well occasionally to take a retrospect to ascertain whether there have been any hindrances to complete success, which may be prevented in the future; and if not, then to push forward by greater efforts the circumstances which have hitherto been favourable, in order to secure still greater advantages as the result. Such is my object on the present occasion, by reference to my own experience, and especially by laying before your readers a few statistics extracted from the published Annual Calendar. Allow me first to make a few preliminary observations on other points of importance as affecting the prosperity of our institution.

Nearly twenty-one years have now elapsed since I was initiated into Freemasonry—about twenty years after I had reached the age at which I was entitled to receive this privilege, therefore I cannot expect to be able to continue active efforts much longer. Though I joined the Order rather late in life, I can safely say that, notwithstanding previous misgivings, I never had to do with any other institution which so completely enlisted my sympathies, and commanded and obtained my continuous efforts for its promotion as Freemasonry. I was admitted to the light under favourable circumstances by a Master who was thoroughly acquainted with his work, one whose habits and dispositions are such as to qualify him for his position, by the practice and enforcement of its principles, and who has proved it by a continuance of his efforts to the present time, which have been and are highly valued in the locality in which he has for many years been the guiding spirit. I refer to Bro. T. C. Roden, M.D., who, soon after his settlement in North Wales, founded a lodge at Llandudno more than ten years ago, and has carried it prosperously through occasionally adverse times to a condition of prosperity, being the parent also of other lodges in the district. I am glad to have this opportunity of bearing testimony to his Masonic worth, and of expressing my personal obligations to him. Truly it would have been strange if I had not been imbued with a desire to follow in his footsteps; and I can conscientiously say that I have at least endeavoured to profit by his example, and have never relaxed in my efforts, even when oppressed by circumstances of a trying and discouraging nature, such as ought not to exist among the craft. I believe I have not in a single instance allowed myself to be absent from a lodge meeting which I had been summoned to attend, whether for the performance of active duty, or as a spectator of the labours of others, more than half-a-dozen times, and then only when prevented by such illness as would render exposure unsafe. This is the first point I wish especially to urge on all young Masons, that they should not permit a violation of an obligation solemnly taken, "to obey all signs and summonses," particularly when the temptation to it arises merely from indolence or the pursuit of pleasure. If this pledge were acted upon, we should not have such scanty meetings as those I have been pained to witness in the district in which I am now located. This is a view of pledge and obligation which I fear is not generally taken, or we should not have thousands of Masons in this country unattached, and probably as many more who rarely attend their lodges, having attained all the honours they could receive. They then fall into a state of apathy and indifference, showing themselves only on grand occasions, and then assuming a position of rule and command, to the neglect and annoyance of those who have been the actual workers. Another fertile source of the disregard of Masonic duties is the partiality of some Masters in the appointments of their officers by the elevation of personal friends, to the prejudice of those who, by former efforts in subordinate positions, have deserved well but have been pushed aside. I have now in my mind two recent cases where brethren had worked up to S.W. without attaining it, and then had to make way for others who had no such claim. The result in both cases was the withdrawal from the lodge of active and intelligent men. Though I cannot approve of such a course, it is but a natural result with some dispositions. In the early part of my career in one instance I suffered in this way, but did not allow it to influence my conduct. A good safeguard against such an abuse of power is for a W.M. elect to call the existing officers together before the installation, and to consult them on his future official arrangements, a plan I always adopt, and thus avoid dissatisfaction, at the same time securing unity of action.

One of the first matters which perplexed me after my reception into the Order was the difficulty in obtaining exact knowledge of the rituals, which were then understood by only a very few in my district—and even among them great variations existed; but what was worse, was an unwillingness on their part to communicate to others the knowledge they possessed, lest their own influence might be diminished thereby, a circumstance which farther experience has shown to be not confined to one locality.

Happily the excellent brother I have mentioned was not one of this class, for he cheerfully assisted me to the utmost of his power in Craft Masonry, of the ceremonies of which I was thus made master within my first twelve months. About the same time effective means were taken to obtain correctness and uniformity, by procuring the aid of a skilled member of the Emulation Lodge of Instruction in London for some months, and after his departure forming a local Lodge of Instruction to keep up and communicate the knowledge thus gained. So far as I have been able I have repaid my teacher for his kindness, by extending to brethren in all the districts in which I have resided the Masonic Rituals I had myself acquired. The real remedy for the difficulties which a young Mason encounters in this respect is a Lodge of Instruction in every town, and periodical visits from Superintendents paid by Grand Lodge to examine and report to head-quarters, a plan advantageously pursued in America, on which I enlarged in your pages some time ago. The wonder is that under present arrangements the landmarks are so well maintained as they are, which it may be feared is due in some cases to information from dubious and illicit sources. Will the Grand Lodge ever be inclined to adopt efficient measures on these points for the general advantage of the craft? I imagine that much new blood must be infused before anything can be accomplished on this and other important matters now evaded and disregarded by our authorities. Though so recently published, a few remarks of your own in the last number will bear repetition, for they cannot be too emphatically enforced. "Matters of this kind will not stand shirking for ever. It is better to look them straight in the face, and deal with them according to the altered condition of things, remembering that whilst the world moves on and all things change, the administration of Masonic affairs must march with the general progress."

The next point which struck me on examination of the Masonic Calendar, which I procured at once, and have continued to have annually ever since, finding it a very valuable Masonic companion, was the anomaly of holding the meetings of a society based on the inculcation of moral principles at hotels, taverns, &c., which offer peculiar temptations adverse to our objects and precepts. Even if all were able to withstand them after lodge hours—which we know is not universally the case—the association is not a desirable one, and exposes us to hostile remarks and insinuations. There is something repulsive in a refined and sensitive mind to the utterance of our solemn rituals and reference to the "Volume of the Sacred Law unfolded" in a room the atmosphere of which is reeking with beer and tobacco smoke. So fully have I been impressed with this feeling, that from a very early period of my Masonic career I have taken every opportunity of enforcing the necessity for a change, and of assisting movements in the right direction. I am happy in the thought that the idea is spreading fast, and that the statistics of the Order prove that Masonic halls and in small places private rooms of meeting are becoming increasingly adopted. The Grand Lodge of England has set a noble example in this respect, and I may add that in each of the four places in which I have successively resided during the last twenty years such a building set apart for our purposes has been provided.

This letter has extended far beyond the limits at first proposed. I hope to send you another in continuation of the subject, which will commence with some numerical comparisons as a test of progress.

Yours fraternally,

H. H.

THE PROVINCE OF BUCKS AND BERKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have looked in vain in the pages of the *Magazine* for a report of the proceedings of the Prov. G. Lodge meeting, which I am informed recently took place at Maidenhead.

Now as I, an old Mason and a member of Prov. G. Lodge, had a right to expect some intimation would be conveyed to me in due time as to when and where the Provincial meeting would be held this year, but no such notice was sent to me. It may be said that the fault lies with the present Master of my lodge; but, I contend that it is the duty of the Prov. G. Sec. to take care that every Present and Past Master and Present Wardens of lodges in the Province, as well as those who are Present and Past Prov. Grand Officers, should have a notice sent to them at their private address, or that the Master or Secretary of each lodge should be directed to address each subscribing member, and request his attendance as well as that of the officers of the lodge; and for that purpose a sufficient number of summonses should be forwarded to the W.M. or Secretary. At present this is not the practice, and as in county lodges the Secretary is perhaps more frequently changed than in London lodges, and the time of election of W.M.'s varies considerably; and moreover, as was the case in the present instance, the meeting of our lodge fell inconveniently, and it was not until after the Prov. G. Lodge had met that the official communication was opened and read to those present; for, as may be the case in other lodges, metropolitan and county, letters and votes for the charities addressed to the W.M. or the Secretary of the lodge at their usual place of meeting—generally an inn in the county—remain in the letter-box or with the tavern-keeper until the next meeting takes place.

Now, as the *Freemasons' Magazine* is exclusively devoted to the interests of the Craft, we look to its pages for announcements connected with Grand and Provincial Lodges, the meetings of Prov. G. Lodge for several weeks beforehand, so as to ensure, as far as possibly can be done, the attendance of all who are entitled to attend Prov. Grand Lodge meetings.

Fraternally yours,

P.M.

Berks and Bucks.

THE ROSE CROIX DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I do not know from what source a brother, who signs himself a P.M. and P.Z., derives his knowledge of the high grades. It may be well enough known that the Rose Cross degree, which I never heard of before, was hatched and worked up in France by French philosophers; but the Rose Croix degree did not originate in France at all, and the correct words are neither French nor Hebrew. It is astonishing how much better the outer world are acquainted with our secrets and rites and ceremonies than we are ourselves; but as General Choke observes to Martin Chuzzlewit, "It is a very extraordinary circumstance that the knowledge of Britishers themselves of their own institutions is not to be compared with that possessed by our intelligent and locomotive fellow-citizens." So, no doubt, members of the Supreme Council and Grand Conclave are grubbing on in the dark, till it is the will and pleasure of the great triumvirate brothers P.M., Circle, and Harris to shed their benign influence over us and enlighten us in the paths of virtue and science.

Considering I am one of the oldest Rose Croix Masons in this country, and have devoted a very considerable portion of a tolerably long life to investigate the history of this degree, I may flatter myself that I do not require the assistance of my French brethren, however highly I respect their Masonic acquirements, to expound its mysteries. But I certainly do not agree with P.M. that the object of the Rose Croix degree is to illustrate the superiority of philosophic Masonry over Christianity, and I shall be obliged to Bro. Circle if he will give me the name and number of the Craft Lodge in London which he says is composed exclusively of Deists, and also to show me by the Book of Constitutions that "Jews, Deists and Mahommetans are Masons of right," whatever that may mean, and though Freemasonry may be Deistic (I do not say it is), I am very much afraid that Bro. P.M.'s knowledge of Christianity is much upon a par with his knowledge of Freemasonry.

Bro. P.M. attacks Rose Croix Masonry, but as an intelligent man he should ask himself the question whether H.A. was murdered in the Temple, and that King Solomon put to an excruciating death the assassins, and indeed whether, on the contrary, H.A. married one of King Solomon's daughters, and is believed to have attained a good old age? What say you, Bro. P.M., to that?

Byron and Shelley were the last who tried to make infidelity fashionable; and what their gigantic intellects failed to accomplish, such small fry as the present amongst Freemasons can hardly hope to achieve. The religious cant of 20 years ago is at a discount, and a more healthy tone of Christian feeling now pervades good society.

Some years ago I called the attention of your readers to a passage in Sir Walter Scott's novel of Woodstock; it is from the speech of Colonel Harrison in the forest scene: "Down on your right knees, front rank. Spare not the spoiling of your blue aprons, Zerubbabel; ay, that is the word." To this I received no response; but can there be any connexion between the blue apron and the curious description of the blue blanket, or Craftsmen's banner, for which we are indebted, amongst other valuable extracts, to Bro. W. Hughan; the same article also supports the tradition that a large number of our brethren joined the first Crusade.

Bro. Harris is mistaken; the Templars have not annexed the K.S.I.; the two Orders are kept as distinct as that of the Garter and the Bath. Is Bro. Harris seriously going to attempt to found Masonic Orders of the Knights of the Garter and the Bath? They would be quite as legitimate as the other hundred and fifty degrees with which Bro. Ramsay inundated Masonry—but why does he chose Stamford Hill for his new lodge, they have surely accommodation enough in Freemasons' Hall.

Yours fraternally,

ROSA CRUCIS.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

New Masonic Hall for Limerick.—The brethren in the Limerick district, having long felt the want of a proper Masonic hall, have succeeded in securing an admirable site in Glenworth-street, at the corner of Catherine-street, on which to erect a temple dedicated to the purposes of the Craft, and also specially adapted for the R.A. and higher degrees, which have no suitable accommodation at present in any of the lodge rooms. The foundation stone will be laid with Masonic honours at an early date. The Right Hon. Bro. Dunboyne, P.G.M., is chairman of the company.

Prov. G. Lodge of South Wales (Eastern Division).—The annual Prov. G. Lodge will be held at the Temperance Hall, Merthyr Tydvil, on Thursday, the 3rd proximo. Prov. G. Lodge will be opened at one o'clock p.m., and the banquet will take place at the Bush Hotel, at five p.m. punctually. A large and influential gathering is fully expected.

Prov. Grand Lodge of Lincolnshire.—Owing to the length of this report, we are reluctantly compelled to defer giving it until our next issue.

METROPOLITAN.

Lewis Lodge, (No. 1,185).—The first anniversary of this lodge was celebrated on Saturday, the 15th inst., at Wood Green. Bros. Durrant and Sherman were raised to the degree of M.M.; Bros. Guy and Tubby were passed to the second degree; and Mr. Alfred Hawkins was initiated. As his successor in the chair, Bro. Binckes installed Bro. James Russell Cover, S.W., P.M. 657, who appointed and invested as officers, W. Bro. F. Binckes, I.P.M. and D.C.; Bros. Charles Fowler, S.W.; Basil Ringrose, J.W.; Samuel May, Treas.; Arthur Leared, Sec. and S.D.; E. C. Edwards, J.D.; W. Hollingsworth, I.G.; C. T. Speight, Tyler. A P.M. jewel in 18 carat gold, of unique design and excellent workmanship, was presented to Bro. F. Binckes, the first W.M., on his retirement from the chair. The visitors were Bros. D. W. Pearse, W.M. 657; H. Cary, W.M. 780; and Boaz, 144. Even more than the anticipated success has attended the formation of this lodge, and the business at each of the five meetings has been heavy, the ceremonies comprising 17 initiations, 16 passings, 13 raisings, while 16 brethren have been received as joining members, and there is every probability of a continued further increase in the numerical strength and efficiency of the lodge. One avowed object in the establishment of this lodge was to give greater prominence to the Masonic Charities, and to support specially the Royal Masonic Institution for Boys, in the immediate vicinity of which the lodge is held. At the anniversary festival of this institution in March last, the lodge was represented by a steward, and it is understood that this example will be imitated annually. Still further to give practical effect to the intentions of the founders, a rule has been laid down that at one meeting of the lodge every year, nothing in the shape of refreshment shall be provided at the expense of the funds, the amount of estimated cost of the usual banquet being presented to the Boys' School. This rule was acted upon for the first time on the occasion of the July meeting, to the gratification of every individual of the large number assembled. By this means, the sum of £12 9s. 11d. accrued to the funds of the institution, which in its present circumstances so much needs assistance. Were this example followed by every lodge, not only would the Boys' School be speedily extricated from debt, but—that desideratum accomplished—how noble a sum might annually be devoted to the support of our Masonic Institutions. Surely this hint will not be lost.

PROVINCIAL.

ESSEX.

Colchester. — *United Lodge*, (No. 697). — The regular monthly meeting of this Lodge was held in the George Hotel, on Wednesday, the 12th inst., at seven o'clock. Bro. J. Newman, occupied the chair of K.S., and was supported by Bros. Sutherland, P.M., as S.W.; Bigley, J.W.; C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec.; C. H. Ray, S.D.; W. Calthorpe, J.D.; J. Eustace, I.G.; Shaw, Crick, E. Tarleton, Middleton, Munnings, J. Rix, &c. Visitors, Bros. C. O. S. Becker, P.M. 51; E. Molyneaux, 459; and W. E. Peck, 311; Irish Cons. The lodge was opened in due form, in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. The secretary read the last quarterly communication of Grand Lodge, and letters from Bro. Morris, P.M. 1,096, requesting the votes and interest of the lodge for J. J. Axon, a candidate for the Boys' Institution, and Bro. Busbridge, Malling Mills, requesting the patronage of the brethren for his Masonic note paper. A requisition to the W. Master by Bro. Bigley, proposer, and Bro. C. Carnegie, seconder, requesting that the name of Bro. E. Molyneaux, Captain 7th Dragoon Guards, might be inserted in the summons to be balloted for, as a joining member, and also for raising to the sublime degcee was read; also a report from the Board of General Purposes, stating that Bro. Capt. Molyneaux was eligible. The report of the board having been confirmed, a ballot was taken for the admission of Bro. Molyneaux as a joining member, which proved unanimous in his favour. The lodge was then opened in the second degree, and Bro. Molyneaux was examined respecting his proficiency in that degree, which, proving satisfactory, he was entrusted, and retired. The lodge was then opened in the third degree, and Bro. Molyneaux was raised to the degree of a Master Mason, by Bro. Sutherland, P.M., in his usual impressive manner. Bro. Molyneaux signed and received a copy of the bye-laws of the lodge. The lodge was then closed down to the second and first degrees, after the questions appertaining to the third degree had been put round by the W. Master. Bro. E. Tarleton proposed, and Bro. Sutherland, P.M., Assist. Com. General, seconded, Bro. Sir John Rae Reid, Bart., 16th Regt., as a joining member. Some further business having been transacted, the lodge was closed, and the brethren adjourned to refreshment, and having spent a short time in harmony, separated at an early hour.

Upton.—*Consecration of the Upton Lodge* (No. 1,527).—The ceremony of consecrating this lodge took place on Thursday, the 13th inst., at the Spotted Dog Inn, Upton, near Forest Gate, Essex. Bro. James Terry, P.M. 228, was appointed by the Most Worshipful Grand Master to consecrate the lodge. The lodge having been opened in due form, the petition and warrant constituting the lodge were read. The following are the names of the officers:—Bros. John Bellerby, W.M.; B. Picking, S.W.; J. L. Mather, J.W.; G. S. Bratton, Treas.; R. W. Goddard, Sec.; J. C. Morton, S.D.; R. Bolton, J.D.; G. T. English, I.G.; and W. Laing, O.G. Bro. Terry performed the consecration in a very impressive manner, and delivered a most eloquent oration. The musical arrangements were conducted by Bro. Matthew Cooke, P.M. and Sec. 23. The lodge having been closed, the brethren adjourned to the banquet, provided by Bro. Vause. After the usual loyal and Masonic toasts, the newly-installed Master, Bro. John Bellerby, proposed "Bro. Terry's Health," and expressed the thanks of the lodge to the Consecrating Master for his kindness in officiating that day. Bro. Terry, in reply, stated that he could assure them that the feeling was reciprocal on his part; that his presence amongst them was as much affection as duty, and that he had experienced as much pleasure in working the beautiful ceremonial they had just listened to, as they had in hearing it. He concluded by thanking the lodge most cordially for the kindness shown to him by electing him an honorary member of the Upton Lodge, and assured them that as one of themselves he should ever have its honour and prosperity at his heart. The company separated, after a most delightful evening's enjoyment, about ten o'clock.

WARWICKSHIRE.

Birmingham.—*Fletcher Lodge*, (No. 1,031).—The regular monthly meeting of this lodge was held at the Masonic Rooms, on Wednesday, the 12th inst. There was a good attendance of members, and Bros. J. Grinsell, W.M. 1,016, and E. H. Hunt, 188, as visitors, there being no candidate for either degree, the 3rd and 4th sections of the 1st lecture were worked by the officers. A candidate for initiation was then proposed, and nothing further offering, the lodge was closed in perfect harmony. The excellent performance of the Halleluliah Chorus by Bro. Parker, on the organ, during the evening was highly appreciated by the brethren.

IRELAND.

BELFAST.

Hiram's Lodge (No. 97).—The usual monthly meeting of this lodge was held in the rooms, Donegall-place Buildings, on Friday evening, the 14th inst. There was a large attendance —the newly-elected W.M., Bro. Robt. Hays, in the chair. After the transaction of lodge business, some new candidates were balloted for, and a brother initiated in the first degree, having been found eligible on the application of the usual tests. The Secretary having occasion to leave town for some time, Bro. Doctor Martin was unanimously elected to the office. A conversation took place regarding the necessity of the brethren supporting the new Masonic Hall project, by paying up the calls on the shares taken, and otherwise strengthening the hands of the directors, the hall being now in an advanced state, and the builder getting through the work without delay. The lodge having been closed in due form, the brethren adjourned to the refreshment room, where a very pleasant and harmonious hour was spent.

ROYAL ARCH.

DEVONSHIRE.

Exmouth.—*Sun Chapter*, (No. 106).—The quarterly meeting of this chapter, was held on Monday, the 17th inst. Soon after high noon the 1st chair was taken by M.E. Comp. Dr. Hodge, Z.; the 2nd by E. Comp. P.M. Hadley, H.; the 3rd by M.E. Comp. Dr. Hopkins, P.Z., acting as J. After the chapter had been formally opened, the Comps. were admitted, and the minutes of the previous meeting were read and confirmed. The following appointments were made by the votes of the members, after having been duly proposed and seconded: Comps. Thwaites, P.Z. Treas.; Lewis, Janitor; Storke, Org.; Bovey, Prin. Soj. A ballot was taken for Bros. G. C. Rotherham, W. G. Ellis, W.M. 797, and J. P. Estlin, as candidates for exaltation, which was in each case favourable, but only the two latter subsequently presented themselves. The Companions were then requested to withdraw. A board of 1st principals was constituted, and Comp. P.M. Hadley, was duly installed as Z. It was then closed, a board of 2nd principals was constituted, and Comp. W. Haymes was installed as H. It was then closed, a board of 3rd principals was constituted, and Comp. Glanfield was placed in the chair as J. After it had been closed, the companions were re-admitted. The installation ceremonies were performed by Comp. Dr, Hopkins, P. Z. For the exaltations which followed the chairs, were taken thus: Comps. Dr. Hodge, Z.; Hadley, H.; Dr. Hopkins, P.Z. as J.; Bastin, E.; Pridham, N.; Glanfield, Pr. Soj. The candidates were admitted, properly prepared, and duly exalted to the supreme degree of the Royal Arch. The historical lecture was given by Comp. Baslin, P.Z., and the prophetical and symbolical lectures by Comp. Dr. Hopkins, P.Z. After some complimentary remarks from the M.E.Z., H., and others, a unanimous vote of thanks was passed to the last-named M.E. Comp., for his services as installing M.E.Z., and the assistance he had rendered by occupying one of the chairs, and giving the lectures, which was ordered to be entered on the minutes; Comp Dr. Hopkins, made a suitable acknowledgment for the compliment, embracing the opportunity to offer some advice to young Masons, especially the newly exalted members, and to remark on the duty of all to remember their obligation in the 3rd degree, to render assistance and instruction to their brethren in the inferior degrees. The M.E.Z. acting, brought before the chapter the variations existing in different districts in working the R.A. ceremonies, and read some correspondence he had received from eminent Masons on the subject. After some discussion he promised to attend the next convocation of Prov. G. Chapter; and endeavour to obtain united action to be brought to bear on the Grand chapter on this point, with a view to the adoption of an authorized ritual. The chapter was finally closed at 3 p.m. An adjournment to the banqueting room then took place, where a most excellent dinner was heartily enjoyed by about 25 companions, for which great credit is due to Comp. Bastin, the host, who had provided most liberally. The chair of President was of course taken by Comp. Hadley, the newly installed M.E.Z., and the vice-chair by Comp. Glanfield, J. The usual toasts were duly honoured, and a most enjoyable evening was spent, the party breaking up about seven o'clock, as many had to return home by railway to Dartmouth, Torquay, Totnes, Exeter, &c.

IRELAND.

Belfast.—The Royal Arch Chapter, in connexion with Hiram's Lodge, No. 97, met in their rooms, Donegall Place Buildings, on Monday evening, the 10th inst., at seven o'clock, Bro. James Fitchie King, presiding. After the transaction of business relating to the chapter, a number of candidates were proposed. The chapter was then closed in ancient form to the 25th inst., at which time a number of brethren who have received the degree of M.M.M. will be advanced to that of R.A. The brethren then adjourned to the refreshment room, where after spending a very pleasant hour, they separated.

KNIGHTS TEMPLAR.

WARWICKSHIRE.

Birmingham.—*Howe Encampment.*—The regular quarterly meeting of the above encampment, was held at the Masonic Rooms, on Friday, the 14th inst., and after having opened according to ancient rites by the Knt. J. B. Hebbert, E.C., Comp. Enoch Kent, was admitted, properly proposed, and installed as a Knight of the Order. In the absence of the 1st and 2nd Captains, those offices were filled by Sir Knt. T. N. Bold, P.E.C., of Lancashire, and Sir Knt. Thomas Partridge, A candidate for installation was proposed, and the encampment was then closed in due form. This encampment, which has been at a low ebb for some time, bids fair to occupy soon its former flourishing condition.

SCOTLAND.

LAYING THE FOUNDATION STONE OF THE CROFTHEAD AND KILMARNOCK EXTENSION RAILWAY VIADUCT AT LAINSHAW, STEWARTON.

On Monday, the 10th inst., the interesting ceremony of laying the foundation stone of the last arch of the railway viaduct across the Annick at Lainshaw, Stewarton, was very gracefully performed by Bro. Colonel Mure, of Caldwell, R.W.M. of Mother Kilwinning, and Prov. G. Master of Ayrshire, assisted by the Prov. Grand Office-Bearers, in presence of a large assemblage of the Craft and an immense number of spectators. The members of Mother Kilwinning, with the Prov. G. Master and other members of the Craft, began to assemble in the Masons' Hall about one o'clock, and shortly afterwards a Prov. G. Lodge was opened. Bro. Colonel Mure was supported by his P.G. officers and by the representatives of seventeen lodges. Among those present we observed Bros. Wylie, Past P.G.M.; John Steven, D.P.G.M.; Neil Robson, Bourtreehill, Acting S.P.G.M.; D. Murray Lyon (one of the Grand Stewards in the Grand Lodge of Scotland), Senior P.G. Warden; John Whinton, P.G. Treas.; Rev. Alex. Inglis, P.G. Chap.; John M'Kay, R.W.M. 22, Acting S.P.G.W.; John Brown, R.W.M. 51, Acting J.P.G.W.; Robert Armour, R.W.M. 179, J.P.G.D.; W. R. Patrick of Trearne; R. Cochran Patrick of Woodside; Captain Neil of Swinridgemuir; Roger Montgomerie of Annick, Advocate-Depute; John Carruthers; William Gemmell, Oxenward; James Gillespie; William Kennedy; Charles Brackenridge; James Muir (P.G.M.'s brother); James Macnaughton; Bailie Brown, Stewarton; James Thompson, Renfrew; Archd. M'Kay, David Brown, Dr. Gray, Robert Auld, James Buchanan, Wm. Craig, Wm. Shaw, H. Neal, Hugh Reid, Alex. M'Leod, Thomas Gray, W. J. Hunter, Wm. Cochran James Craig; Jolly, inspector of railway works, St. Cuthbert's, Kirkcudbright, 41; Gillies, Caledonian Railway, 354; Wm. M'Hwraith, Editor *Ayrshire Express*, St. John's, Thornhill, 252; together with the Master Wardens, &c., of lodge 127.

Meantime the lodges were being marshalled at the station ground by the Prov. Sen. Gr. Warden, and six brethren from the Stewarton Lodge. The Prov. G. Lodge, accompanied by the Stewarton instrumental band, arrived on the ground about two o'clock. The procession with waving banners marched off in the following order:—The cadgers, the trades of the town, accompanied by the Magistrates and Commissioners of the burgh of Stewarton, and the Masonic body, embracing deputations from the following lodges:—Caledonian, Dunlop, 311; Blair, Dalry, 290; Pollockshaws Royal Arch, 253; Garthland St. Winnock, Lochwinnoch, 205; St. Clement, Riccarton, 202; St. Mungo, Mauchline, 179; St. John, Beath, 157; St. Andrew, Irvine, 149; St. Mirren, Paisley, 129; St. James, Tarbolton, 135; Thistle St. John, Stewarton, 127; St. Andrew, Kilmarnock, 126; St. Marnock, Kilmarnock, 109; Navigation, Troon, 86; Loudon Newmilns Kilwinning, 51; St. John Kilwinning, Kilmarnock, 22; Provincial Grand Lodge, Renfrewshire (East); Mother Kilwinning and Provincial Grand Lodge of Ayrshire. On arriving at the Viaduct the procession halted, and, opening to the right and left, allowed the Provincial Grand Lodge and Mother Kilwinning to pass through the lines, the other lodges following according to their seniority. The ceremony of laying the foundation stone was then performed by the Provincial Grand Master, who afterwards addressed the assemblage as follows:—

Ladies and Gentlemen and Bailie Brown, it is with peculiar pride and satisfaction I find that it falls to my lot, as Prov. G. Master of the Freemasons of Ayrshire, to take the prominent position which I now occupy, and that it is my duty to address you on the occasion of laying the first stone of this noble effort of architectural and engineering skill, the Stewarton Railway Viaduct. Theoretically we have assembled to witness the laying of the first stone, whereas, practically, the work is very nearly completed, and we in truth have this day witnessed a far more satisfactory Masonic ceremony, viz., the laying one of the last if not *the* last stone of one of the finest specimens of useful architecture in the West of Scotland. There are several reasons which make my own individual satisfaction singularly complete. First, by a curious concurrence of circumstances, I happen to hold the double honour of being the Prov. G. Master of Ayrshire, and also the Chairman of the Company, which, from the very commencement, has had the management of the useful and important undertaking, of which this viaduct, though a noble work in itself, is in reality but a small portion, and in this capacity, in conjunction with my brother directors, some of whom have honoured me with their support to-day, I, or I should rather say we, have been mainly instrumental (or, correctly speaking, hope soon to prove that we have been instrumental) in providing rapid and cheap communication, suited to the wants and ever increasing demands of the trade of the present day, and opening up the eastern district of the County of Ayr, and placing her flourishing towns and villages in direct communication with that great centre of commerce and industry, the Metropolis of the West of Scotland. Furthermore, we feel some little pride in knowing that we have had to encounter many great difficulties—difficulties which, I am bound to say owing to no fault, arose from the hesitation and doubt which at one time influenced the councils of the great company which adopted us as her step-children—difficulties which at one time appeared insurmountable and were indeed most grave, but, as we have triumphed over them, we may now say that we have rescued our valuable scheme from that fate which has so often overtaken many similar projects—viz., a consignment to the limbo of unfulfilled hopes. Furthermore, I hope I may be forgiven in taking a pride in the fact that the line passes through the property which for generations has been in the possession of my family, and through the district in which I take the greatest interest, and that it will be the means of promoting the welfare of, and conferring immense substantial benefit on, my own immediate friends and neighbours. And, in a general and more extended point of view, I feel great pleasure in recognising in this work an evidence (one of the many which are multiplying rapidly), not only of the public spirit and enlightened efforts of my own district, but also of the steady advance of improvement throughout our native country. Ladies and gentlemen,—perhaps one of the most useful subjects of study for any thoughtful man who takes an interest in the past and present history of his native land, is that conflict which at all periods and in all countries, ever since civilisation spread itself over the world and weaved the complex state of society which we see around us, has unceasingly taken place between progress and prejudice. And there is probably no phase in the history of our own internal economy which affords a better example of this conflict than the rise and development of the science of providing rapid and cheap means of travelling for the public. Our great national historian, the late Lord Macaulay, has, in one of the most interesting chapters he ever wrote, described in clear and forcible language the social condition of our forefathers at the time of the Restoration. In this description he has included the condition of every class of society, the police regulations, the state of the public press, the postal arrangements, and even the world of fashion, the coffee-houses, and modes and places of amusement, and naturally has not omitted the state of the public highways and streets, and the facilities or rather the difficulties which were amply provided for the traveller at that time. Towards the end of the 17th century flying coaches, analagous to what we now call stage coaches, were first established for the use of the lieges, and in them we remark the first recognition of the necessity of a system of public provision for the conveyance of the traveller. At first these flying coaches—such was the comparative economy and expedition which they offered—were looked upon with wonder and admiration. We who are accustomed to being able to travel between Edinburgh and Glasgow before breakfast, transact our business, and return home in time for luncheon, may indeed smile when we are told that the admiration thus elicited arose from the fact that, by one of these flying coaches, a man could, if singularly lucky, perform a journey of fifty miles on a long summer day; and in winter, when the roads were bad and the days short, and the difficulties and dangers proportionably greater, he might reasonably expect to find himself at nightfall twenty-five or thirty miles nearer to his destination. But as she has often done since, and probably will for ever continue to do, though we trust less and less, prejudice soon began to assert herself, and the satisfaction which had at first greeted this modest contribution to the ease and comfort of the public, soon gave place to selfish and narrow-minded opposition; and, though at first sight it seems hardly credible, it is nevertheless the fact that the great-grandfathers of men now living belonged to corporations and public bodies who petitioned the King in Council to pass an edict to the effect that the complement of no flying coach should exceed four hourses, for fear it should travel too quickly, and that no public vehicle should start oftener than once a week between London and the provinces, the reasons being—That the interests of the river and coasting trades would suffer; that as such large private establishments would probably be no longer necessary, various shopkeepers, such as saddlers, coach-builders, and others, would loose custom; and, that as travellers would no longer find it necessary to rest so often on the road, the innkeepers would not drive so thriving a trade, and consequently would not be able to pay their rents. I may here remark that in those days the *bona fide* traveller did not occupy the prominent position which he does just now, and that the noble chronicler has not recorded the remarks he made during this controversy. But suffice it to say that eventually such evident convenience and economy overcame prejudice, and these flying coaches were the precursors of that magnificent system of mail coach travelling which preceded the days of railroads. But I am anticipating. The next phase in the development of inland communication which at this period attracted the attention of scientific men was the formation of navigable canals, and it is a curious fact that although the value of this mode had been recognised in the earliest ages, and that in the 17th century there were many magnificent canals in the continental countries, hardly one canal of any importance existed in Great Britain. The most notable instance of the conflict of progress *versus* prejudice on this arena was the opposition which the great Bridgewater Canal met with, particularly from the Mersey and Irwell Navigation Company. The Duke of Bridgewater, however, eventually overcame all opposition, and in turn the proprietors of the canal changed their colours, went over to the enemy, and in later days became the firm champions of monopoly and prejudice against the noble and patriotic efforts of the great George Stephenson. It is indeed curious and instructive to look back to the remote times and observe how history repeats herself. We read in Herodotus an account of the ignorance and superstition of the Cnidians, a tribe in Asia Minor, who, having entertained the idea of crossing the isthmus by a canal, and connecting the two seas, desisted from their intention because, after consulting the Pythian priestess, she returned an unfavourable answer. We are apt to sneer when we read of these dark times, but let us consider if we have any right to do so. These poor people believed in their oracle and obeyed it. Do we not, alas! often consult a more baneful power, our own self-interest, our own prejudices, which in our own hearts and consciences we distrust; and considering that we are Christians, and have the advantage of centuries of civilisation and the warning voice of history to guide us, may not the laugh really be against ourselves, and when weighed in the balance may we not be found wanting? But, gentlemen, the time was fast approaching when one of the most remarkable discoveries of modern times since the invention of printing, or rather the application of that discovery to land travelling, was to produce results so colossal, and so beneficial to the trade and prosperity and general interests of this country, as to eclipse the expectations of the most sanguine and scientific men, and at the same time to falsify the prophecies of the ignorant and prejudiced bigot. I allude to the application of steam to land carriage. It would be impossible for me on this occasion to enter into the history of the birth, growth, and arrival at maturity of the steam carriage; but its influence has been so great, and every day so increasing, that even now, notwithstanding the "numbing influence of habit," we watch the effects with ever increasing wonder and interest. But it is enough to say that the network of railways which we see around us, and which has as completely altered the face of many parts of this country as it has shown how utterly false all previous calculations as to her capacity and resources have been, is merely the offspring of the first little tramway which the Newcastle collier put together to facilitate the removal of a barrow-full of coals to the wharf by the river side? No; I think we must go further than this. It is, in my mind, the result of the indomitable energy, pluck, and talent of George Stephenson, the working man. He it was who fought the good fight with prejudice; it was he who cleared the way for this gigantic engine, the railway power, which was to cause such rapid advancement in our well-being and national prosperity; and prejudice, since his victory, in positive science at least, has never so boldly raised her head. On the contrary, in these days we are apt, too indiscriminately, to welcome new discoveries. We are too fond of speculation; and, like the Athenian in the days of the apostle, to look out too anxiously for some new thing. But can it be said that prejudice has no other field for exertion? Has she no influence over our considerations on suggested reforms and improvements, which, though not resulting in magnificent, scientific, or architectural success, may, nevertheless, conduce even more to our well-being? For instance, the great questions of the day! Do we bring to bear upon them always calm reason and well-balanced minds? This is a question of some importance at this time. I hear a whisper, "This is dangerous ground—this is no place for politics. Quite right, it is no place for politics—for party politics—but when a man addresses a vast assemblage such as this, he cannot altogether ignore collateral circumstances and general surroundings, and no man, I think, has a right to make a speech on an important occasion without deducing from what he has said something worth remembering by individuals: he is responsible whether the remembrance of it will be for good or evil. Now, we have talked a good deal about progress—before we part let me tell you what I believe is the real proof of individual progress, by which I mean increased intelligence. A great many of those whom I am now addressing will very soon have to express their opinions upon questions of imperial policy, the decision of which will have incalculable effects not only on our well-being, but on that of generations yet to come. Many of you, also, will have to undertake this responsibility for the first time; in short, we all of us have before us a great and public duty, which it is most important we should conscientiously fulfil. Now, we all know that prejudice will here again be at her old work; but we have it in our power to fight her, as George Stephenson did; and remember this, it is not the decision at which each one of us may arrive, but the process which each of us shall adopt in order to arrive at a decision which will prove whether we are honest workers in the good cause. The first effectual stroke we may deal upon the subtle enemy is by crippling her staunch friend Ignorance, and by forming a warm alliance with Knowledge—by making ourselves thoroughly acquainted with the matter which will be brought before us, and then by the application of this knowledge when acquired, of our free reasoning powers and our judgment, unfettered alike by party rancour and selfish interests. If we do this we shall, I am certain, no matter what side we take, or what our decisions may be, prove that we are the children of a wise generation—the brave and disciplined soldiers in the army of Progress; and this great country may then with confidence leave the result in the hands of an all-wise and ever-watchful providence, and you who have been lately enfranchised will give the retort courteous but emphatic to those who have questioned the prudence and wisdom of the Queen's advisers in giving the franchise to the working man.

Bailie Brown having thanked the Craft for their attendance, the proceedings terminated, when the Prov. G. Lodge adjourned to the Masonic Hall, where it was duly closed.

COLONIAL.

NEW ZEALAND.

DUNEDIN.

Laying the Foundation Stone of the Masonic Hall.

The foundation stone of the new Masonic Hall, Moray-place, was laid on Whit Monday, June 1st, with Masonic honours, by the Right Worshipful Provincial Grand Master of New Zealand, S.C., Bro. Vincent Pyke; assisted by the Deputy District Grand Master of Otago, E.C., Bro. A. Carrick; and the Assistant-Provincial Grand Registrar, I.C., Bro. C. White. It had been intended that the ceremony should take place on the anniversary of Her Majesty's birthday, but the inclemency of the weather caused it to be postponed. Although rain had fallen during the morning, the weather was all that could be desired, and the proceedings were successfully and completely carried out.

The Craft had for a long time felt the necessity of a building for Masonic purposes, but it was not until the beginning of the year that action was taken. A company was then formed, and the site having been purchased, a contract was entered into with Mr. Horsman, for the erection of a building designed by Messrs. Mason and Clayton. The building is to be strictly Grecian in style, the portico being of the Corinthian order; the building being of brick, cemented. The hall, as a whole, will have a frontage of 63ft., and will be 77ft. deep. It will include two large rooms—the lower one 60ft. by 40ft., and 20ft. high, to be let for public purposes; and the upper one 48ft. by 38ft., which will be strictly devoted to Craft purposes. The public hall will be well plastered, but plainly finished. The upper storey will have, over the entrance hall, and the small rooms there, a supper room, 35ft. 6in. by 15ft. with a shifting panel for dividing it into two apartments; and a serving room, 23ft. by 10ft. From the level of the two rooms a flight of stairs will lead to the Masonic hall, at the west end of which will be two rooms, 14ft. by 12ft., and 18ft by 12ft., as well as a lobby. The only entrances to the Hall will be through these rooms. The floor of the hall will be supported on iron girders. There will be no window opening or light-admitting aperture; but there will be abundant ventilation. The exterior of the building will (judging from the drawing) be most pleasantly effective. Of the 77ft. depth, 36ft. 6in. will be occupied by the portico. There will be six plain-shafted Corinthian columns 25ft. high, supporting a cornice 5ft. deep, and a pediment, the apex of which will rise 7ft. In the tympanum, it is intended to have, in bold relief, a group emblematic of Faith, Hope, and Charity. To a height of 10ft. the front will be rusticated; and above this there will be two panels, with bead and heart mouldings, enriched with Masonic emblems. Above the portico the main building rises several feet: and there are two window openings to the small upper rooms, with small enriched columns bearing semicircular arches, each window being flanked by pilasters, with foliated capitals. Between the windows, the cornice is, at the centre, finished with a block-relief, and at each end there are pilasters supporting a small pediment.

It was arranged that the District Grand Lodge, E.C., the Provincial Grand Lodge, S.C., and the Shamrock Lodge, I.C., should meet at the Masonic Hall, while members of daughter lodges assembled at the new Post-office. This was done, and all the lodges having joined, a procession was formed, all the brethren wearing their jewels and regalia.

The ceremony commenced by the Provincial Grand Superintendent of Works placing the plans on the table. They were received by the architect.

The band played the National Anthem—all standing uncovered.

The R.W.D.G. Master of Otago, Bro. A. Carrick, addressed the brethren.

Bro. H. S. Fish, acting in the absence of the Prov. G. Chap., offered up prayer.

The band played "Hail, Masonry."

The D.G. Sec. Bro. H. S. Fish, jun., read a scroll, which he afterwards placed in the vase about to be lodged in the cavity in the stone. The scroll, which was tastefully engrossed, read as follows:—"The footstone of this building was levelled on the first day of June, one thousand eight hundred and sixty-eight: in the year of Light, five thousand eight hundred and seventy-two, the thirty-second year of the reign of Her Majesty Queen Victoria, by Vincent Pyke, Right Worshipful Provincial Grand Master of New Zealand, Scottish Constitution; Alexander Carrick, Very Worshipful Deputy District Grand Master of Otago, English Constitution; Charles White, Assistant Provincial Grand Registrar of New Zealand, Irish Constitution; assisted by the office-bearers of the District Grand Lodge of Otago, English Constitution; the Provincial Grand Lodge of New Zealand, Scottish Constitution; and in the presence of the Worshipful and Right Worshipful Masters, office-bearers, and brethren of the under-mentioned lodges:—Celtic Lodge, Scottish Constitution, W. Barron, Right Worshipful Master; St. John's Lodge, Milton, Scottish Constitution, A. J. Ferguson, Right Worshipful Master; Clutha Lodge, Scottish Constitution, John M'Neill, Right Worshipful Master; Shamrock Lodge, Irish Constitution, Charles White, Worshipful Master; Waitaki Lodge, English Constitution, William Luke, Worshipful Master; Hiram Lodge, English Constitution, G. J, Levien, Worshipful Master; Lodge St. Clair, Scottish Constitution, G. H. Campbell, Right Worshipful Master: St. Andrew's Lodge, Scottish Constitution, Chas. Rose, Right Worshipful Master; Port Chalmers Marine Lodge, English Constitution, Jno. Joyce, Worshipful Master; Lodge of Dunedin, English Constitution, Frederick Russell, Worshipful Master; Otago Kilwinning Lodge, Scottish Constitution, S. T. Kerr, Right Worshipful Master; Lodge of Otago, English Constitution, H. E. Glennie, Worshipful Master. The name of the architect hereof is William H. Clayton; and the name of the builder is Edward Horsman."

The Prov. G. Sec., Bro. W. M. Hawkins, placed in the vase the following coins: A sovereign, half-sovereign, crown, half-crown, florin, shilling, sixpence, fourpence, threepence, penny, and halfpenny.

The Assist. Prov. G. Reg. of New Zealand, I.C., Bro. Charles White, placed in the vase copies of the *Evening Star* and *Evening Mail* of the 30th May, and the *Otago Daily Times* of the day.

The Prov. G. Dir. of Cers. presented, on behalf of the Director of the Masonic Hall Company, Bro. V. Pyke, with a very handsome trowel. The trowel, which was of silver, elegantly chased, bore the inscription:—"Presented to Vincent Pyke, Esq., Provincial Grand Master of New Zealand, Scottish Constitution, on laying the foundation stone of the Masonic Hall, Dunedin, June 1st, 1868."

Mr. Horsman, the contractor, then laid the cement on the stone; Bro. V. Pyke, using a handsome silver mortar board which he had used at the laying of the foundation of the Taradale Viaduct, in Victoria, spread the cement.

The upper stone was then lowered with three stops; at each stop the brethren saluting thrice. While this portion of the ceremony was proceeding, a salute was fired at intervals by the Artillery, the signal being given by Captain and Bro. J. J. Atkinson.

The band played "Great Light to Shine."

The stone having been laid with the usual ceremonies, three cheers were given, and the band played, "On, on, my dear brethren."

The architect (Mr. W. H. Clayton), presented the plans. They were inspected, and returned to him.

The W.P.G. Sec. in the absence of the P.G. Chap., offered up prayer, and the band played the Masons' Anthem.

The R.W.P.G.M. Bro. Pyke addressed those present. He said:—

R.W. and W. Officers of the P. and D. Grand Lodges, R.W. and W. Masters, Wardens, and Brethren of the Masonic Fraternity, I congratulate you upon having, to-day, taken the first step in operative Masonry. Hitherto we have laboured under many difficulties, owing to the restricted nature of the accommodation available for our purpose; but when this building shall have been completed, and the cap-stone shall have been lifted into its place, we shall have more ample space for the exercise of our Masonic duties. Nothing can be more hopeful or satisfactory than the progress which Freemasonry has already made in this Province; and so great is my faith in its vitality, that I feel assured the future will even excel the past.

Ladies and Citizens, we have this day, in your presence, levelled the footstone of the Masonic Temple, in accordance with the ancient and established usages of our Craft. Our operative brethren reared the magnificent temples and the gorgeous palaces of the antique world; and in subsequent eras, they designed and erected the solemn fanes, the princely mansions, and the lordly towers of civilized Europe. It is not for us to strive to emulate

> "The glory that was Greece,
> And the grandeur that was Rome."

It is not for us to institute comparison between our humble labours, and the architectural splendour of the Middle Ages. But we may fairly claim that the building which we purpose to erect, will be creditable to our Order and an ornament to the city. And, let me call your attention to the fact, that the era of the revival of Freemasonry is also the era of constitutional liberty. In the olden times our brethren were compelled to assemble in crypts and vaults, in secrecy and terror. In despotically governed countries, they meet in secrecy and terror still. But wheresoever freedom flourishes, there Freemasonry lifts up its honoured head in the broad light of day. A little more than 150 years ago, there was scarcely a Masonic temple in the world. Now, every town, almost every village in the British Empire, in the United States, and in the free countries of Europe, has its Masonic Hall or its Lodge; and Masonry is slowly but surely extending its way into other lands. Monarchs are its patrons, philosophers are its advocates, divines are its expounders, and statesmen are its defenders. Donjon and keep —dark strongholds of feudal tyranny—have crumbled into dust, and the noble edifice of Freemasonry has arisen on their ruins. Our happy native land needs no fortresses, for every loyal heart is a tower of strength; and the best guarantees for the preservation of that order and liberty which we so highly prize, are to be found in the extension of Masonic principles. If you ask me what those principles are, I will define them in the words of one greater than I, thus:—"Honour all men, Love the Brotherhood. Fear God. Honour the King." The dreadful din of political warfare, and the horrid discord of sectarian strife, are never heard within our peaceful halls. We have not the insensate presumption to dictate to any man what his political faith, or his religious creed, should be. We agree that these are matters which can only be referred to the sacred tribunals of every man's own reason and conscience. In all the world, Freemasonry offers the only broad platform wherein all men may unite without regard to the narrow limits of particular institutions, whether civil or religious. We know that our work is a good and a righteous work; and, therefore, it is with unfeigned satisfaction that we observe the interest taken in our proceedings, as evinced by the presence of so many citizens.

To you, fair sisters, who constitute the Ionic capital of polished society, our thanks are especially due. Although you may not be admitted to our lodges, you are ever remembered and sacredly regarded in our most sublime ceremonies. And nothing has so greatly cheered us as the presence of your bright eyes and smiling faces, which have imparted such unusual lustre to our proceedings this day. And permit me to inform you that you have not been forgotten in the design of our building, which will include a spacious hall available for public and social purposes.

R.W. and W. Officers and Brethren, I accept it as a happy omen that so many of you have shown yourselves on this occasion, because it is a proof patent to the outer world that you do not lightly esteem your Masonic privileges. The Craftsman may hew the stone and spread the cement; but all his labour will be in vain, unless the Supreme Master Builder of the Universe be pleased to favour the design. I am sure you will all join with me in the expression of a fervent hope that the summer of fruition may follow the spring-time of our undertaking, and that Freemasonry may continue to flourish, in spite of all opposition, throughout the habitable globe. May it become instrumental in diffusing the light of wisdom, in aiding the strength of reason, in dispensing the beauties of virtue, and in lessening the aggregate of human misery and vice and may our own conduct in this life be such, that when our frail bodies shall mingle with the dust, we may be found worthy of admittance into that Grand Temple which is not made with hands, but is eternal in the heavens.

His Honour the Superintendent, Bro. James Macandrew, and the Mayor, Bro. T. Birch, also gave brief addresses.

Cheers were given for the Superintendent, the Mayor and the Ladies; and, at the instance of the Mayor, three hearty cheers were given by the spectators for the Masons.

After a short address by the District Registrar, Bro. Charles White, the band struck up "Rule Britannia;" and before the proceedings terminated, Bro. W. J. Burton took a photograph of the scene.

The procession was re-formed, and again headed by the band, it marched back to the Post-office. Here a *dejeuner* was set out, of which the members partook. We cannot close our report without expressing satisfaction at the manner in which the programme was carried out. Everything was well arranged; the marshals and directors of the ceremonies performed the duties admirably; there was no hitch or delay, and nothing occurred to in any way mar the effect of an imposing and interesting ceremony.

MASONIC FESTIVITIES.

NEW CONCORD LODGE.

The annual summer festival of this well-known lodge was held on Thursday, the 13th inst., at the Crystal Palace Sydenham. A large attendance of ladies graced the banquet by their presence. Bro. J. J. Wilson, the W.M., presided. The usual toasts were given and responded to in a very eloquent manner. Several visitors were present, and Bro. T. Beard in a very excellent manner returned thanks. Some very good songs and glees were sung by Bros. M'Davitt, Hunt, Hubbard, and Hogan. Mr. Wall presided at the pianoforte; Mr. Fraser sang several comic songs that were loudly applauded; and Bros. Bertram and Roberts' catering gave great satisfaction.

PUBLIC AMUSEMENTS.

MARGATE.

The numbers who nightly flock to the "Hall by the Sea" at Margate, opened some time since by Messrs. Spiers and Pond, is a sufficient guarantee for the success hitherto attending their efforts. Mr. E. P. Hingston, the indefatigable manager who has catered so well for the public, has engaged the services of many well-known celebrities, including the names of Miss Lucy Franklin, the Misses Mascall, Mr. Chas. Lyall, and Mrs. G. Ware; the band, under the direction of Mr. Thaddeus Wells, includes the names of some well-known celebrities, selected from the orchestras of Her Majesty's Opera and the Royal Italian Opera, Covent Garden. On Saturday evening last 1,200 persons paid for admission.

IF any man would love God he must first love his brother also. The lonely Masonic student who, in his solitary meditations, has discovered truth, has found it necessary for him to find man as well as God, that you must love his fellow beings, or his prayers find no access to the throne of the Supreme. In former ages man deserted society for the mountain, the desert, and the cloister, yet now society seems to be learning the truth, that to lift up our hearts to God we must take hold of the hands of our friends and brothers.

AMID all the strifes which have sundered communities, and deluged the world with rivers of blood, Freemasonry has been in enjoyment of tranquil repose. It has been for all the people, the high, the low, the rich, the poor, who were under the tongue of good report.

Poetry.

THE ELECTED COHENS.

Lines Dedicated to Bro. R. Cohen, of Doyle's Lodge of Fellowship, Guernsey.

In the year 1754 a system of Freemasonry, called the "Rite of Elected Cohens," was in existence.—*Vide Freemasons' Magazine*, July 27th, 1866.

Now Brother Cohen let me say
I think it rather sly,
You never told me that you held
Masonic rank so high.

When we have met no thought had I
That you were e'en elect;
I knew not then your name was that
Of a Masonic sect.

However, I can truly add—
For this I know of you—
Whatever *ancient* Cohens were,
Our *modern* one is true.

With you I'm sure the Easter Star—
The true Masonic light—
Will always shine in beauty, and
Preserve its radiance bright.

And if the Cohens called Elect
Have truly passed away,
The Craft shall yet be honoured more
In Cohen of to-day.

J. A. H.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 29, 1868.

MONDAY, August 24th.—Lodge: Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford.

TUESDAY, August 25th.—Lodges: Industry, 186, Freemasons' Hall. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, August 26th.—Lodges: United Pilgrims, 507, Horns' Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Temperance in the East, 898, 6. Newby-place, Poplar. Chapter: Union Waterloo, 12, Freemasons' Hall, William-street, Woolwich.

THURSDAY, August 27th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges: Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters: Canonbury, 657, George Hotel, Aldermanbury. Lily Chapter of Richmond, 820, Greyhound Hotel, Richmond.

FRIDAY, August 28th.—House Com. Boys' School, at 4. Lodge: Belgrave, 749, Anderton's Hotel, Fleet-street.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC LODGE MUSIC FOR THE THREE CRAFT DEGREES.—This Music is now ready for delivery on application to the office of this MAGAZINE.

P. M.—We are astonished that you should ask such a foolish question, which an initiate would be able to answer.

S. B.—Apply at the Grand Secretary's office. You will obtain all the information you seek.

A. F.—We have made application in the quarter indicated by you, but have not been able to obtain so satisfactory an answer as we should wish. We will, however, write you privately in the course of a few days.

LONDON, SATURDAY, AUGUST 29, 1863.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(*Continued from page* 146).

BOOK THIRD—CHAPTER ELEVEN.

GRAND MASTERS—WILLIAM DE BEAUJEU AND THEOBALD GAUDINIUS.

The Templars send to Europe for assistance.—The Council of Lyons.—Bendocdar poisoned.—Truces with his successor.—Attack on Tripoli.—Siege of Acre.—Heroism of the defence.—De Beaujeu slain and Acre captured.—The Templars retire to the Castle, offer a stubborn defence, but are obliged to quit it by night.—The Templars abandon the Holy Land, A.D. 1273-1298.

On the 13th of May, 1273, the Templars assembled at Chateau Pelerin, to elect a Grand Master. William de Poucon had been Regent of the Order since the death of De Beraud; but the brethren thought it expedient in their then perilous state, at once to elect a Grand Master. Furthermore, it was considered proper, so that the European brethren might be attracted to the Holy Land, to elect one of the Preceptors in the West, and their choice fell upon William de Beaujeu, Preceptor of Apulia, a veteran warrior of a hundred battles. William de Poucon, and Bertrand de Fox were despatched to Europe to convey to him the tidings of his election, and to explain to him the perilous state of the Holy Land, and the pressing necessity of having succours sent thither. The Grand Master of the Hospitallers had come to Europe for the purpose of despatching troops to the East, and William de Beaujeu and he waited on Pope Gregory X. to urge upon him the necessity of summoning the Western Christians to their assistance. They accompanied the Pope to the famous council of Lyons, where they took precedence of all the peers and ambassadors present at that assembly. It was there resolved to preach a new crusade, that a tax should be levied upon all ecclesiastical benefices, and that the sovereigns of Europe should cease their wars and aid in driving back the infidel. From Lyons William de Beaujeu went to England, and on his arrival at London he held a chapter at the new Temple, and Edward I., who had borrowed a considerable sum of money when at Acre, repaid the money to him there. The Pope died in the midst of his exertions for promoting the Crusade, and thereupon the enthusiasm which had been awakened by his influence died away, and those who had put on the Cross forgot their vows. William de Beaujeu, finding no assistance could be got from Europe, collected a small band of English and French Knights, and with sorrow and chagrin set sail for the Holy Land, landing at Acre on St. Michael's Day, 1275.

Shortly after his arrival, Bendocdar died by poison. His son, Malek Said, was deposed immediately upon ascending the throne, and Malek-Mansour-Kelavim, the bravest of the Mamlook emirs, seized the sceptre. All hope of recovering the Holy Land was abandoned by William de Beaujeu, and his whole efforts were directed to the preservation of those cities still in the possession of the Christians. For this purpose he entered into various truces with Malek-Mansour, by which the Christians became bound not to rebuild any fortifications. These treaties, however, the Sultan had no intention of keeping, and the Christians having built a watch-tower between Merkab and Tortosa, the war commenced anew. Merkab, Laodicea, and Koak fell before the arms of the infidel, and on the 9th of February, 1287, the Sultan advanced against Tripoli, which, under the command of John de Breband, Preceptor of the Templars there, made a desperate resistance. With a few knights and serving brethren, he kept the ramparts against all attackers, but the infidel having poured Greek fire upon them, they were speedily overthrown and the town sacked.

In the midst of his victorious career Malek-Mansour died, and was succeeded by his eldest son, Aschraf Khalil, who prosecuted the schemes of his father, and assembling a large army laid siege to Acre. His army was so immense that it covered a space of several leagues between the sea and the mountains, while three hundred engines of war—one of which, according to Aboulfe do, who was present at the siege, a hundred chariots were scarcely sufficient to transport—were placed in line to batter the walls. These formidable preparations struck terror to the hearts of the citizens. They flocked to the churches and cried to Heaven for aid, and gave themselves up to the wildest transports of despair. William de Beaujeu, at the sight of their abject fear, grew desponding of success, and convened an assembly of the leaders to consult on the best means of preserving the city and the lives of the inhabitants. It was resolved to send messengers to treat with the Sultan for peace, and De Beaujeu and one or two of the principal leaders were named for that purpose. Repairing to the tent of the Sultan, De Beaujeu stated the object of his mission, demanded peace, and failing this swore that Acre would only be surrendered when every Christian had fallen. The Sultan, who knew the stern character of the Templars, and the heroism which actuated them on all occasions, agreed to peace upon condition of each of the inhabitants paying a Venetian denier. On the return of the envoys an assembly was convened in the church of the Holy Cross, when the terms of peace were laid before the meeting. De Beaujeu advised that the terms should be agreed to, unless some other mode of saving the city could be discovered. Before anything could be settled, a host of armed people rushed into the Church, and shouting "Treachery," attempted to kill the Grand Master, but his cool and determined demeanour struck terror to their craven souls, and they dropped their weapons. Finding his zeal and forethought for the preservation of the citizens so badly requited the Grand Master addressed the multitude, and again stating the terms of peace offered by the Sultan, demanded of them whether they would accept of these or attempt a defence of the city. To this the answered that they would rather fight for the city than enter into a truce with the enemy, relying on the strength of the walls and the valour of the citizens. The Grand Master then dismissing all thoughts of peace resolved to die, sword in hand, for the unreasonable and paltry minded citizens, knowing too well that however gallant the resistance the infidel, would in the long run be successful in storming the city. The only thought of this noble and generous man was to weary out the infidels by a determined resistance, and so preserve those recreants who were incapable of repelling war by war, and would not consent to be saved by peace.

William de Beaujeu was appointed commander, and the garrison consisted of twelve thousand men, exclusive of the troops of the Templars and Hospitallers. The King of Cyprus commanded a force of five hundred foot and two hundred horse. These troops were divided into four bodies, and distributed along the wall. Immediately upon the rejection of the terms of peace, the siege was renewed with vigour. Sixty thousand horse, and a hundred and forty thousand foot, incessantly attacked the city, and left the defenders not a moment for repose. The machines hurled stones and enormous pieces of wood into the city, which in their fall dashed through the roof of house and palace. Showers of arrows, darts, fire pots, and leaden balls, night and day, swept the ramparts and towers. In the first assaults numbers of the infidels were slain and the Templars made numerous sorties, in one of which they cut their way to the tents of the infidel. The danger united the contending parties in the city, and all fought with the greatest valour. The King of Cyprus at length, anxious for safety, fled with his troops by sea from the city, amid the reproaches of the Christians. The day after the infidel made a fresh attack, and succeeded in forcing an entrance into the city, but the Templars and Hospitallers rushing to the breach performed such prodigies of valour that the enemy retired.

Early on the next morning a general assembly was held at the house of the Hospitallers when the Patriarch of Jerusalem addressed the Christians, pointed out to them the hopelessness of expecting aid from Europe, and that all that was left to them was to die and so achieve the crown of martyrdom. Religious enthusiasm filled the hearts of the assembly at this address, and each one resolved to surrender life before they should yield the city. They hastened to their posts and prepared for the reception of the enemy. The infidel encouraged by their partial success of the preceding day boldly attacked the gate of St. Anthony, which, being weakly guarded, was stormed. Reinforcements hastened from all parts of the city to the help of the Christians; the Templars swept down upon the infidel, and covered themselves with their enemies' gore; the citizens tore off the roofs from the houses, and hurled them down upon the foe, while iron chains were drawn across the streets to prevent the charging of the cavalry. The wounded recovered their strength, and the dying, bleeding and pale, rose like spectres to strike one blow before their souls quitted their earthly tenements. The infidel, terrified at such superhuman acts of valour fled from the city, declaring that the dead had come to life again, and that the Christians could not be slain.

At length the 4th of May, a day fatal to the Christians, dawned; the attack was renewed, and so fierce was the defence that seven infidels fell for every Christian. The principal object of attack was the gate of St. Anthony, which they succeeded in carrying, and were already upon the breach when the Templars and Hospitallers arrived. The Grand Master of these orders fought gallantly side by side, and the Knights forgetting all rivalry strove bravely in a united band to drive back the enemy. William de Beaujeu proposed to the Grand Master of the Hospitallers for him to make a sortie at the head of five hundred horses and take the infidel in the rear, but he had scarce given this order when he was struck down by an arrow and fell dead amid his Knights. This was the signal of defeat. The infidel poured into the city, and the Templars retiring disputed the possession of street after street, leaving behind thousands of their slain foes. There was not a street that did not become a scene of carnage. Full of fury the infidel poured in; a battle was fought for every tower, for every palace, for every public building. The number of the slain was so great that the survivors marched upon the dead as over a bridge. The churches were fired by the ruthless enemy, the Christians outraged and slaughtered, and the city resounded with the shrieks of the murdered and the yells of the murderer.

Three hundred of the Knights Templars alone survived, and they retiring to the House of the Order near the sea coast, held a solemn chapter at which Theobald Guadinius was elected Grand Master. The Temple House was a remarkably strong building, and capable of entertaining a prolonged siege. The following morning the Sultan who had already experienced the effects of the determined valour of the Templars sent to them a messenger offering terms of peace on very favourable conditions. The terms were accepted; a galley was to be placed at the service of the Order, who were to be permitted to take with them the Christians who had fled to their house for protection, and each one was to carry away as much goods as he was able. The Sultan swore to observe the terms, and a banner of the infidel was hoisted in the tower. Three hundred Musselmen were sent to execute the treaty, but these struck with the appearance of the beautiful women under the guard of the Templars, forgot the terms of surrender, and offered them violence. Thereupon the enraged Templars closing the doors attacked the infidel, and put every one to death. The shouts of battle within the Temple House attracted the attention of the Sultan, who ordered an attack to be sounded, but this the Knights repelled, and defended themselves till the next morning, when the Grand Master sent the Marshal and some of the brethren with a flag of truce to explain the cause of the slaughter of the Musselmen. The angry Sultan, however, would not listen to them, but, outraging all laws of honour, ordered them all to be beheaded, and pressed on the siege with renewed vigour. That night Gaudinius ordered the treasure of the order to be conveyed on board a galley, with the ornaments of the church, and at the head of a small party of the Knights, by a secret gate which led to the harbour, went on board, and escaped to Cyprus. The rest of the Knights undismayed by the danger of their position, retired into the great tower of the house, named "The Tower of the Master," where they made a most desperate defence. The Sultan ordered up all his troops to the attack, but day after day passed without the Tower being taken, and the ground around the scene of action lay covered with the dead bodies of the Musselmen. Never, even in the records of the Holy Land, had there been such a fierce defence. It appeared as if the souls of the dead Templars had left their places in the other world and armed to strike one last, one glorious blow against the revilers of the Cross, to perform one of those actions, which, like the last expiring blaze of a great conflagration, throws all the past light into the shade before its beams. The bravest of the Musselmen, tempted by the promised rewards of the Sultan, fell in the attack, and at length the army was called off, and despairing of carrying it by assault, the Sultan ordered it to be undermined. At length this feat was accomplished, but at the moment when the Musselmen were advancing to try another assault, the tower gave way, and Christian and infidel lay buried beneath the ruins.

Upon the fall of Acre the Christian fortresses fell into the hands of the Musselmen. Chateau Pelerin, Caiphas, and Tortosa, were boldly defended by the Templars, but were at length taken and destroyed. The head quarters of the Order were now established at Luinsso, in Cyprus. Gandinius in vain attempted to move Europe to a new Crusade, the time had gone past, and broken hearted at the loss of the Holy Land Gandinius, after a brief illness, died at Luinsso.

(*To be continued.*)

VICE stings us even in our pleasures; virtue consoles us even in our pains.

SKETCHES OF NOTABLE MASONIC WORKS.

By Bro. William James Hughan, W.M. 131, Truro, &c.

(*Vide No.* 1, *page* 141, *No.* 451, *& No.* 2, *page* 121, *No.* 476.)

No. 3.

Freemasons' Pocket Companions.

The first Freemasons' Pocket Companion was published in 1736 by John Torbuck in "Clare-court, near Drury-lane, London." It is numbered 129, by Dr. Kloss. The second edition we have in our Masonic library, dated A.D. 1738, small 8vo., xi.—119 pages, with a neat frontispiece. It is not, however, much different to the first, although it is stated to contain "large additions." Bro. W. Smith, the author, dedicates the work "To the brethren and fellows of the most antient and honourable society of free and accepted Masons." The preface is well composed, and contains much useful advice. Bro. Smith also "exhorts the brotherhood that, avoiding all innovations, they adhere strictly to the antient practices of the Order, when all the social virtues shone conspicuously amongst us, and the world admired us rather for our veracity, brotherly love, and relief of one another, than for those invaluable secrets which we have ever kept, or those fabricks which we have erected for the convenience of mankind and ornament of the world."

The following suggestions are likewise so good that we offer no apology for presenting them to our readers, with our warm approval, and hope that they may be found worthy of the attention of Masons now as well as then. The author observes "Let it never be said, that as our numbers increase, the sciences decrease, but let our knowledge shine as formerly for our own honour and the edification of others. No man ought to attain to any dignity in Masonry who has not at least a competent knowledge in geometery and architecture; and if the sciences were more followed in the lodges what is unhappily substituted in their places would not prevail as it does. Then let us all go hand-in-hand in promoting the great and laudable ends of our institution, and we cannot fail of gaining the approbation of the whole world as well as of one another." The "Companion" contains several odes, prologues, epilogues, and Freemasons' songs, but none of importance. The history of Masons and Masonry and the Constitutions of A.D. 1723 are inserted, and are of course mainly a copy from the authorized works. "An exact list of regular lodges" from A.D. 1717 to 1738, with a defence of Masonry, occasioned by a pamphlet called Masonry Dissected, are also appended, but a notice of their nature and merits would occupy too much space for mention just now The list comprises some 160 lodges, and the "defence" is well worthy of the name. We may state that both of the editions of this "Companion" are very scarce.

There was an earlier [edition of a little work partaking of the style of a "Companion," entitled the Freemasons' Vade-Mecum, A.D. 1735, but we cannot refer to its contents in these pages. The following sketch will, however, embrace all the "Companions" so far as we know, excluding, however, any works of a similar character (like "Multa Paucis") but of other titles.

The next of these useful little publications was issued A.D. 1754, by J. Scott, London, and is entitled "The Pocket Companion and History of Freemasons, containing their origin, progress, and present state, an abstract of their laws, constitutions, customs, charges, orders, and regulations, for the instruction and conduct of the brethren. A confutation of Dr. Plot's false insinuations; an apology occasioned by the persecution in the Canton of Berne and the Pope's dominions; and a select number of songs and other particulars, for the use of the society," (viii. 328, small 8vo.) *Per bonam famam et infamam.* (No. 141, Dr. Kloss Bibliog.) The second edition was published A.D. 1759 (viii. 380), and the third A.D. 1764 (382). It is one of the most interesting Companions ever published, and full of interesting information relative to the history of the Craft. The work is dedicated "to the Right Hon. and R.W. John Proby, Baron of Carysfort, in the county of Wicklow, in the kingdom of Ireland, Grand Master." It seems to be mainly a *resumé* of the Book of Constitutions, A.D. 1738, as regards the first portion, but the remainder is in many respects unique. The sketch of the progress of the Grand Lodge concludes with the following, after alluding to the "true architecture everywhere abounding," that "whilst any of these goodly structures continue to resist the ruins of time, the fame and glory of the most ancient fraternity in the world will be honoured and esteemed by all that love true knowledge; and joining the operative and moral architecture together with the constant practice of the most extensive humanity, benevolence, and charity, seem to promise a continuation till the final consummation of all things."

A list of Grand Stewards from 1728 to 1753 is appended, as also the "Letter from the learned Mr. John Locke," which was published some three years earlier in the "Gentlemen's Magazine." The following prayer concludes the able "apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne," &c.:—"That the Great Architect of the universe, the All-knowing, Almighty and Eternal God, who hath made us Masons, would, through His grace and mercy to mankind, pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudices with which they bar their breasts against the force of truth, and fortify themselves in darkness, ignorance and falsehood, to the end that the workers in the great work, in whatsoever part of the earth they may be scattered may not only magnify thy great and glorious name, O, Jehovah! but may be saved from all troubles and persecutions, that the glorious structure may arrive at the height of heavenly perfection."

The next series of "Pocket Companions" was published at Edinburgh, A.D. 1761 (214 pages, 32 mo., No. 142, Dr. Kloss Bibliog). 2nd edition—Alexander Donaldson, Edinburg, 1763 (VI. 274, small 8vo.); and the 3rd—Auld and Smellie, Edinburgh, 1765 (small 8vo., viii. 279). There was an edition published by Thomson, London, A.D. 1764. The first part of each edition is mainly a copy of the first series of Companions, published 1754-9-64. The Act concerning the "Associate Synod" is not inserted in the first edition of 1761, although Dr. Kloss mentions it is, but only in the subsequent issues of the work. An exceedingly interesting account is given of the formation of the Grand Lodge of Scotland, A.D. 1736, with the roll of lodges "who appeared by themselves or proxies at St. Mary's Chapel, Nov. 30th," when the resignation of the office of Grand Master by William St. Clair, of Roslin was accepted, and his election as Grand Master was unanimously adopted, and, by "an unanimous voice," William St. Clair, of Roslin, Esq., was was proclaimed Grand Master of all Scotland, and being placed in the chair was installed, saluted, homaged, and acknowledged as such." A list of the regular lodges under the Grand Lodges of England and Scotland is appended to each edition, and renders them of value to the Craft. The two last editions contain "An address delivered by Martin Clarke, *M.A.*, Junior Grand Warden, December 11th, 1735." (This name is inserted in error, as it was Martin *Clare* who was appointed to that office, April 17th, 1735). "A vindication of Masonry, by Charles Leslie, delivered at the consecration of the Vernon Kilwinning, on May 15th, 1741." A general charge to Masons by Rev. Charles Brisckwell, *M.A.*, His Majesty's Chaplain, at Boston, in New England, December 27th, 1749. "The Light and Truth of Masonry explained," being the substance of a charge delivered at Plymouth, in April, 1757 (by the well-known Mason, Thomas Dunckerley), and a charge by Isaac Head, a noted Cornish Mason, dated April 21st, 1752. "A collection of Freemason's songs" graces each edition.

The last Freemason's Pocket Companion we have in our Masonic library to notice is the one published at London by Henry Washbourne, and is edited by a brother of the Apollo Lodge, 711, Oxford (No. 661, Dr. Kloss). A brief but admirable sketch of Masonry, and a chronology of interesting events, are the chief features of this little volume (vii., 116, 32mo.) We should state that a list of lodges under the Grand Lodge of England is copied from the "Freemason's Calender," and inserted at the end of the work, and so acknowledged by the editor.

These handy publications were much needed some time since, but their place of late has been most efficiently filled by the "Annual Grand Lodge Calendars," and especially by the "British, Irish, and Colonial Masonic Calendar," published at Glasgow. We have found them of great use in tracing the dates and numbers of lodges, and as a record of Masonry up to the date of issue their information may be generally relied upon.

We hope to furnish a sketch of Preston's "Illustrations" soon, but are waiting to procure one or two editions we are out of.

THE BLUE BLANKET.

"The Craftsmen think we should be content with their work how bad soever it may be; and, if in anything they be controlled, *up goes the Blue Blanket!*"—"Basilicon Doron," by King James VI.

The interesting sketch by Bro. Hughan appearing in the MAGAZINE of August 15th, anent the rare work by Pennycuick, justifies some reference being made in these pages to *the actual relic itself,* for doubtless it is by no means generally known that the "Blanket" is still preserved; though long in a very tattered condition, it was some years ago repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury.

On the occasion of laying the foundation stone of the present Freemasons' Hall, Edinburgh, on the 24th June, 1858, the "Blue Blanket" banner was displayed in the Masonic procession by the lodge journeymen No. 8; and the local newspapers in referring at the time to the ceremonial, gave some very interesting particulars respecting this ancient, curious, and, indeed, *national* relic (mentioning amongst other sources from which the information had been gathered, the work to which Bro. Hughan has drawn attention), for the "Blue Blanket" is said to have flaunted amid a thousand streamers of all shapes, devices, and hues on the Borough Muir when the Craftsmen rallied under the Earl of Angus, the Lord Provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted and her life placed in jeopardy by the incensed populace after her surrender to the confederate nobles at Carberry Hill; and it went up to the rescue of James VI. from a rabble that assailed him in the Old Tolbooth, Edinburgh, for refusing to listen to a petition presented by the Presbyterian Ministers, complaining of his undue leaning in favour of the Popish party.* That James was fully alive to the spirit existing amongst the Craftsmen with reference to their cherished privileges and their ever readiness, when these were in the least threatened, to "up with the Blue Blanket," and make a stand point round their banner to defend them, is very evident from passages in King James' Work "Basilicon Doron," which he addressed to his son, Henry Prince of Wales, with a very significant quotation from which we have headed this sketch. It is therefore very pleasing to find the Craftsmen defending the sovereign who looked upon them with such a jealous eye; indeed it has ever been with honest pride that they have asserted they have shown no less alertness in bringing forth their banner to uphold the honour and independence of their country and to protect the life and liberty of their sovereign than they have in rallying round it in defence of their own privileges, which, however, requires, we presume, the qualifying remark of "so long as they could do so consistently with their own views as to the liberty of conscience and of the subject;" hence the "folding up" of the banner upon the occasion mentioned by Pennycuick at the end of his work, and quoted by Bro. Hughan in the *Magazine* of 15th August, with reference to the murder of King Charles I. A careful study and consideration of the troubled state of affairs during that eventful period in the history of Scotland and of her capital is, however, the only means of arriving at a fair decision as to the defection of the Craftsmen on the occasion referred to. The last time when the banner was publicly exhibited was on the memorable visit of George IV. to Scotland in 1822.

We come now to the Masonic procession of the 24th June, 1858, alluded to in the earlier portions of our remarks. The privilege of displaying the banner was accorded to the Lodge Journeymen, No. 8, in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen incorporated trades of the city. On the morning of the procession, the "Blue Blanket" was delivered by Convener Tibbetts, who was the custodier of it during his term of office, to the assembled journeymen in presence of several of the deacons of the trades, and a large gathering of the citizens. The convener in performing the ceremony, referred to the historical character of the banner, and the important occasions upon which it had been carried to the field of battle by the citizens, who fought side by side with the ancestors of those—

"Who, in days of yore,
Thro' hostile ranks, and ruined gaps,
Old Scotia's bloody lion bore!"

The convener concluded the presentation by expressing a hope that while the banner was in the hands of the brethren of the lodge journeymen it would be protected with scrupulous care.

The lamented Bro. William Hunter, who was then R.W.M. of No. 8—and has left on record an admirable history of that ancient lodge—in replying, said that the whole of the journeymen felt honoured in being entrusted with so precious a relic on that auspicious occasion, that it would be guarded by two of the brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honour at stake in returning it safe and sound to the keeping of the convener. It will be almost unnecessary for us to add that this was duly done; and, apart from the Masonic interest which is now attached to the "Blue Blanket," we must congratulate "Auld Reekie" upon being in possession of such an interesting memento of by-gone days in the history of

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* Dr. McCrie, in his life of Andrew Melville, minutely describes this somewhat whimsical riot, which occasioned the King's precipitate retreat from the Capital to Linlithgow, and excited such rigorous animosity in the court towards the civil and ecclesiastical rights of the City of Edinburgh.

"Edina, Scotia's darling seat!
All hail thy palaces and towers,
Where once beneath a monarch's feet,
Sat Legislation's sovereign powers."

It only remains to be mentioned incidentally that the present M.W.G. Master Mason of Scotland, the Right Hon. Earl of Dalhousie, *K.T.*, &c.,—then Lord Panmure—was present upon the imposing Masonic ceremonial just referred to, in his capacity of representative of the Grand Lodge of England, of which he was, at that time, the R.W. Deputy Grand Master; and his name is recorded amongst the various Masonic notabilities who then inspected the ancient banner, and who evinced a lively interest in the historical incidents related in connection with it.—S.Z.

THE MASTER MASON DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

In presenting to its readers a translation of the paper on the above subject which appeared in the MAGAZINE of July 11, our German contemporary, "Die Bauhutte," appends the following editorial remarks:—

"Thus far the highly important and instructive article of our friend and brother, Murray Lyon, leaves nothing of determinators to be desired henceforth, and sets the absurdity of the Scottish giddiness (Schottenschwindels) in a new light.

"There was prior to 1736 no Grand Lodge of Scotland, so the account of Scottish grades could not congruously exist before that time. And where shall the 'higher' grades come from, if among the oldest lodges in Scotland shortly before 1735 the language is of the three grades. Agreeably to the whole of the above article, as also the letter of Manningham, and the history of the Mother Lodge of Marseilles (vgl. Mittheilungen ii. 3), will the Grand Lodge of Germany gain profit by new explanations,—1. To continue division (abtheilung) with the heretofore high-grade traffic, to the anger of every truth-loving Freemason, to the prejudice of the Confederacy, and to their own damage, or bury in endless night the work of shameless delusion?"

MASONIC NOTES AND QUERIES.

SCOTTISH FREEMASONRY.

There is no one who has perused the *Magazine*—for this year especially—but must admit that there existed great necessity for more light being shed upon Scottish Freemasonry. As the sun of truth has been slowly rising, the unfitting traditions and hobgoblin absurdities gradually vanish, reminding one of Bunyan's idea of the effect of "Daybreaking in the Valley of the Shadow of Death." A Scottish Masonic student beginning the study of Freemasonry would naturally look upon "The History of Freemasonry and the Grand Lodge of Scotland," by W. A. Laurie, G. Sec., as a true and proper guide to walk by, more especially as the preface says:—"It is the object therefore of the following work to divest the history of Freemasonry of that jargon and mystery in which it has hitherto been enveloped, and substitute a historical and consequently a reliable account of the nature, origin, and progress of this ancient and venerable institution." What shall we say then of the following remarks at page 419? "The Lodge of Glasgow St. John appears, however, to have existed so early as 1057, as in that year Malcolm III., King of Scots, granted them a charter bearing that date. The Lodge of Edinburg, Mary's Chapel, is said to have been founded by a company of Masons brought from Strasburg by David I., in 1128, to build the Abbey Church of Holyrood-house, and were afterwards engaged at Melrose Abbey, founded in 1136. It has also been stated that they were engaged at the building of Kelso Abbey in 1128," &c. "In the year 1140 Hugh de Morville is said to have brought Masons from Cologne to erect an Abbey at Kilwinning, where the Master Mason lived in a superior position and frequently held assemblies * of Masons, which is supposed to account for the influence which the Kilwinning Lodge exercised for a long period in Scotland." What can we say of the above remarks but simply—When the teachers are blind, no wonder the scholars stumble. These "appears" and "is saids" have been popularly swallowed as gospel, and upon these sandy foundations, airy, ideal fabrics have been built which melt as snow when the sun of truth shines upon them. It is to be supposed, however, that the next edition of the above History of Freemasonry will dispose of a considerable amount of the "jargon" still remaining in the present one. To borrow an idea from the past history of our nation. Were every lodge to have (as it ought to have) the volumes of the *Freemasons' Magazine* chained to a desk in the "adjucent," and these volumes well thumbed, there might possibly rise up in the minds of the frequenters of that locality the idea that—

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* Query—Do "assemblies" mean "Masonic balls?"

"it is high time the Masonic schoolmaster was abroad." *E.g.*:—what can be more absurd to an educated mind than to hear a W.M. say, in allusion to things said to have existed at the building of Solomon's Temple, "These referred to the five noble Orders of Architecture," and then the worthy W.M. gravely goes on to enumerate them; namely, Tuscan, Doric, Ionic, Corinthian, and Composite. This proves the necessity that exists for the office-bearers of a lodge being really posted up in Masonry, really knowing and understanding what they are talking about when trying to teach others.—Pictus.

FIVE MEDIEVAL MASONRIES.

Great similarity may, perhaps, be assumed between five Mediæval Masonries—Kilwinning, Strasburg, Vienna, Berne, and Cologne.—From one of Bro. Purton Cooper's note-books.

BROTHER HUGHAN'S ANALYSIS.

A correspondent is not quite correct in his observation. Our excellent Bro. Hughan does not profess to bring forward new materials, but simply to review the old materials. It is wholly from these last that his conclusions are drawn, and it is from them alone that such conclusions must be judged.—Charles Purton Cooper.

DUTIES OF OFFICERS.

The remarks of "R. Y." upon this subject are quite *apropos*, and do him great credit. If the P.M. alluded to has come down in the world through misfortune, it is hardly the duty of Bro. Masons to trample on him when down. No; there is only the greater necessity in that case for holding out the right hand of fellowship in a true Masonic spirit. Allowing P.M. to work the ceremonies is merely paying proper homage to Masonry and mind *versus* money. By P.M. being elected as Tyler, it would seem that, although his money be gone, his character is still left. For an immoral or unprincipled man or brother, rich or poor, to work the ceremonies of Masonry is quite out of place, hypocrisy being stamped on every word he utters. If any Querist wishes to know whether P.M. ought to be allowed to work the ceremonies let him consider—firstly, whether he can work them; secondly, whether he is one who tries to practice the duties and principles he teaches; thirdly, remembering the remark of Peter to Simon, "Thy money perish with thee—thou hast neither part nor lot in this matter, for thy heart is not right. —W. P. B.

ANCIENT GERMAN FREEMASONRY, ROSICRUCIANISM, MODERN ENGLISH FREEMASONRY.

A correspondent is thanked. It has not yet escaped my memory that in the communication, "Ancient German Freemasonry," *Freemasons' Magazine*, vol. 16, page 311, it is stated that the ancient German Freemasonry was, I imagined, not unlike the ancient English Freemasonry. Neither has it yet escaped my memory that in the communication "Rosicrucianism and Modern English Freemasonry," (ibid, page 466), I said that, granting Christian Rosenkreutz, who lived in the fourteenth century, not to have been the founder of Rosicrucianism, yet it is clear from Rosicrucian bibliography, that Rosicrucianism existed many years before modern English Freemasonry.—C. P. Cooper.

MYSTERIES OF ANCIENT NATIONS.

An accomplished sister, the Countess D* * *, has sent me a letter which may be considered a learned dissertation on the Mysteries of Ancient Nations. At the same time she makes two inquiries. First, what is my opinion upon the subject? Next, what is the work discussing it, mentioned by me some time ago to a literary brother with whom she has "commercium epistolare." My answer to the first inquiry is, that although in past years my reading upon this abstruse matter was extensive, yet it did not enable me to come to any satisfactory result, and my age effectually prevents any further research. (See my communication, "Mysteries of Ancient Nations," *Freemasons' Magazine*, vol. 14, page 228.) My answer to the second inquiry is that the work is a treatise in Latin, with which language my correpondent's letter shows her to be well acquainted. The title is "Aglaaphamas, sive de Theologiæ Mysticæ Grœcoruo causis Libri III. Accedunt Poetarum Orphicorun Reliquiœ." It was published at Kœnigsberg, in Prussia, 1829, and forms two volumes octavo.—From Bro. Purton Cooper's Masonic Letter-Book, July and August, 1866.

ORIGIN OF THE WORD "FREEMASON."

I desire to thank "Bute" for his very courteous remarks and information given at page 147, and I shall find great pleasure in perusing the different articles he alludes to, and if in these articles are contained the "facts" which R.Y. refers to at page 109, all right; but if not, perhaps R.Y. can say where mention of these "facts" is to be found.—W. P. Buchan.

OFFICE OF MASTER MASON. DEGREE OF MASTER MASON.

A young correspondent is, I fear, getting wrong. The *office* of Master Mason in our old operative Masonry and the *degree* of Master Mason in our modern speculative Masonry are, I conceive, different things. Thomas de Loudham and Henry de Yevely held the office of Master Mason; the former at York Cathedral 1347, the latter at Westminster Abbey 1388. My correspondent will, I apprehend, look in vain for evidence that these two ancient Freemasons (I use my correspondent's words) "each took the degree of Master Mason." My correspondent should, however, consult our Bro. Hughan. My knowledge of the matter has been acquired in a way of reading that makes it not much better than ignorance. Indeed, were reliance placed upon such knowledge, it would probably occasion error, and verify a certain proverb, and so prove worse than ignorance.—C. P. Cooper.

THE NEW GOVERNOR OF SOUTH AUSTRALIA.

In the person of his Excellency the new Governor of South Australia (Sir James Fergusson, Bart.), the brethren in that distant colony will have an accomplished and enthusiastic Freemason. Sir James was made in the Apollo University Lodge, Oxford; is an affiliated member of Mother Kilwinning, and was its R.W.M. (and as such Prov. G.M. of Ayrshire) during five consecutive years; and is at present W.M. of the Marquis of Dalhousie Lodge, London, No. 1159. He is also a member of the Oxford Royal Arch Chapter and of the Cœur de Lion Encampment of Knight Templars, Oxford.—D. Murray Lyon.

THE LODGE OF GLASGOW ST. JOHN (page 149).

Regarding the remarks of S.Z., under the above heading, I am not surprised that "One Perplexed" asked the question referred to and received no answer. It was a dangerous subject; one to be quietly swallowed, not to be investigated. I had great fear that the document would not be shown to the man whom of all others I wished to see it, but thanks to circumstances, he has both seen and settled it too. The remarks of S.Z. call to to my mind the necessity of returning thanks to Bro. James Stevenson, the respected representative of the *Magazine* in Glasgow there for his "ruminations" as reported at page 38, January 11th, 1868, which, as S.Z. says, ushered in the "Battle of the Charters." One of my strong foes was my own heart, but the head I think has beat it. What I aimed at in starting was the truth, and those whom S.Z. may consider to have been foes he will find, upon a closer examination, that I consider them friends. I have as yet discovered nothing which shows that the Lodge of Glasgow St. John was not the first in Scotland. R.Y., referring to the William the Lion Charter, considers it has no connexion with Masonry—or rather "Freemasonry" is the word he uses—but he has, as yet, given no grounds for his opinion; but he can take his own time, I am in no particular hurry, as I am preparing for a proper understanding of our respected Bro. D. Murray Lyon's "History of Kilwinning," which is to be ready at Christmas. I add another verse to the banter of S.Z.:—

King Malcolm frae St. John's is ta'en,
The Bruce tae frae Kilwinning O.
But still in Glasgow they can boast
That Royal Writ frae William O.

—W. P. Buchan.

THE COUNTESS D * * *.

See the preceding communication. There are certain fair readers of the *Freemasons' Magazine* whom, as I well know, the subjoined particulars will interest. The Countess D * * * is the Sister of Meudon whose question called forth my communication "Female Atheists" (Freemasons' Magazine, vol xv., p. 51). The Countess is not, however, a resident at Meudon; she was sojourning there for a few weeks only. The word "of" is a misprint for "at." The Countess passes the greater part of the year at her Ancestral Chateau * * *. Her grandmother enjoyed the favour and confidence of the Duchess of Bourbon and the unfortunate Princess Lamballe, both famous in the history of adoptive Masonry. She joined with them and other royal and noble ladies in soliciting the Duke of Luxembourg (at whose instance the Duke of Chartres, afterwards Duke of Orleans, had accepted the Grand Mastership in France) to use his influence for the establishment of Lodges of Adoption. Her mother was Grand Mistress of a Lodge of Adoption, and held a high office in the household of the Empress Josephine. She was present at the famous Lodge of Adoption which met at Strasbourg in 1805, upon which occasion the Empress presided. These circumstances explain the enthusiasm which, I am told, the Countess has, ever since her initiation, displayed for Masonic rites and ceremonies and Masonic principles.—Copied from a paper in a bundle of Bro. Purton Cooper's unused Craft Memoranda.

MAXIMS AND AXIMS OF BRO. W. HARRIS.

Being often called upon by junior brethren to give them the benefit of my great and valued experience as a P.M., I have jotted down what I call my maxims and axims, some of which I may be induced to publish in your valuable work, The Freemasons' Magazine, but cannot all, as I wish to keep some to myself, and some are so jocular that they always raise a laugh at the banquet, though I have told them many times. I do not force them on the members as some brethren do, but I am called for "Bro. Harris! Bro. Harris! the story about"——

No. 1. Always pay as small a subscription as you can, and get as much as you can for it.

No. 2. Take all offices that cost nothing, and enjoy all their privileges.

No. 3. Never pay more than you can help for banquets; they ought to come out of lodge funds.

No. 4. Always insist on the lodge or W.M. finding champagne (unless you are W.M. yourself); it does good to the Bro., mine host of the house, and keeps you well with him.

No. 5. Mind that the greatest economy is practised in the lodge in the matter of charity, or the funds may be wasted. Brethren in other lodges who subscribe to those charities, may be asked to put in a widow, a boy orphan, or a girl orphan. They get a good education in these schools, and may get them up better than a lodge can. Always relieve a distressed brother of the lodge liberally—by liberally I mean a pound, or even go as far as two pounds for a very old brother, if he is not likely to live long and apply again. Hospitality and charity are the great Masonic virtues, particularly hospitality, which should begin at home and be exercised to one's own members first, and particularly to one's self. Charity may begin at home, too, and end there.

No. 6. Always uphold hospitality to Bro. visitors at banquets; they spoil no P.M.'s dinner, as the visitors are always served bad and get what's left, and mine host serves P.M.'s first and helps them twice. After dinner is the great time to attend to hospitality and to visitors. Then come it strong. Drink their healths last, so as to give them the longest opportunity of seeing the hospitality before they return thanks for it. Tell them that the Omega Lodge has always been celebrated for its hospitality, its charity, and its good working, and ask them to bear testimony to it. The Bro. who returns thanks can't help himself, and dare n't say he is hungry. This keeps up the character of a lodge in the eyes of members and strangers.—W. Harris, P.M.

IMMORTALITY OF THE SOUL.

The learned Bro. C. P. Cooper has raised a point affecting Masonic antiquities. Did the Jews before the captivity profess a belief in the immortality of the soul. Everybody believes they did, except a few somebodies, who have taken the trouble to think and inquire, and they find no evidence that the Jews acknowledged a future state.—Student.

THE TRUE FREEMASONRY. A TRUE FREEMASONRY.

Universal Freemasonry is *the* true Freemasonry. Christian Freemasonry, Jewish Freemasonry, Parsee Freemasonry, Mahommedan Freemasonry—each is *a* true Freemasonry.—From one of Bro. Purton Cooper's Note Books.

PRINTED RITUALS.

The number of sets of rituals sold by the Grand Orient of France in 1867-8 was, Craft rituals 78 at 12s. each, 11 ditto at half that price, 3 Rose Croix Rituals at £2 8s., 1 Ritual of the 30° at £3. The total receipts for rituals for the various officers was £60.—N.

MASONIC NOTES AND QUERIES.

I think this department of the *Magazine* is fast becoming a most interesting one. It may not be known to all our readers that the idea was first propounded by Bro. Hyde Clarke (a well known Mason) for an interchange of thoughts and opinions on Freemasonry, and I feel sure that he will be as much pleased as myself to find his suggestions so well responded to as they have been lately. Bro. C. P. Cooper has been the main stay of this department for some time; and, although we cannot over-estimate the importance of many of his valuable communications, we still are glad to see others walking in the same direction. With all due deference to those who are so anxious to show the Christian tendency and nature of universal Freemasonry, we think Bro. Cooper will be found a much safer guide to follow than any of the fraternity who seek to narrow the illimitable bounds of genuine and universal Freemasonry. Without doubt, if our constitutions are followed, "Jews, Turks, and Christians" in lodges should "meet upon the level and part upon the square," for they are equally entitled to our regard Masonically, and are in every sense worthy of our fellowship so long as they act in obedience to the laws of the Craft. Although neither a Jew nor a Turk (but hoping I belong to the latter of the three classes mentioned above), I must state that the conduct of the brethren of the Jewish persuasion has often appeared to me more Masonic than can generally be found in the ranks of such members who are nominally called Christians. Bro. "R. Y." has, I think, mistaken the point of "Alpha's" query; the question is, can a brother be a Tyler of a lodge when he is not a subscribing member to any lodge, although a P.M.? My belief is he cannot under the English constitution, neither is he a P.M. when not subscribing to a lodge. I apprehend "Alpha" would receive a Tyler, though poor, as readily as he would a "Peer of the Realm." Both are Masons. I am obliged to "A Masonic Student" for his kind notice of my article entitled "Notable Masonic Works." More shall follow soon, as my spare time is devoted to the Craft and the works of note deserve notice. Would the "Masonic Student" please say if his edition of the "Blue Blanket" is the same as mine? My constitutions of A.D. 1723 and his are the same edition of course.—WILLIAM JAMES HUGHAN.

CHRISTIAN MASONRY.

Was King Solomon or H.A. a Christian? I have heard somebody say that he had heard that one of them was. The settlement of this might settle a knotty point, because, if H.A. was not a Christian, he ought not to have been put in a place of such trust.—CIRCLE.

DEISTS.

Are the members of the benevolent Lodge of Joppa Deists or Christians?—R. ✠

SACRED SIGNS.

A writer in the *Athenæum*, 22 August, p. 282, most likely Hepworth Dixon, our chief authority in the Prairies, and who has just read a paper on the Prairie Indians at the British Association at Norwich, states that the sacred sign of the Sioux Indians, or cut-throats, is the action of drawing a knife from ear to ear. The subject of the sacred signs of these tribes has not been sufficiently examined by Masonic students.—W. J.

THEISM, DEISM.

A correspondent will find the difference between Theism and Deism stated in my communication, "Theism, Deism, Freemasonry," *Freemasons' Magazine*, vol. xiv., page 328.—C. P. COOPER.

MASTER MASON.

Master Mason. One who, in our old operative Masonry, superintended Masons employed by others; one who, in our old operative Masonry, himself employed Masons; one upon whom, in our speculative Masonry, the degree of Master Mason has been conferred.—*From* BRO. PURTON COOPER'S *Manuscript Craft Collection*.

THE OLD WAY.

My brother "M. L. P." may be young, but still he proceeds in the old way. Of an ingenious theory he says much; of facts he says nothing.—C. P. COOPER.

ROBERT BRUCE (pp. 489, 505).

It is not so preposterous as Bro. L. imagines that either King Robert Bruce or King Theodore should preside over the Grand Lodge of Kilwinning. King Theodore was a great Mason, or patron of Masonry, as shown by his Order in the *Illustrated News*, a double triangle. This, perhaps, was owing to his descent from King Solomon and the Queen of Sheba. —L. S. D.

MOTHER KILWINNING'S CHARTERS FOR THE ESTABLISHMENT OF LODGES OUT OF SCOTLAND.

A young correspondent should look through Bro. Murray Lyon's communications. My note-book mentions only two charters issued by Mother Kilwinning for the establishment of lodges out of Scotland. December 1775, upon the petition of the office-bearers and members of the lodge of Freemasons in Falmouth, Virginia, North America. October 1779, upon the petition of the Master and Wardens of a High Knight Templar's lodge meeting in Dublin.—C. P. COOPER.

LAW OF MIRACLES.

Bro. "N. C. F.," what was propounded at the recent meeting, Rue * * *, was to the effect that miracles, if frequent, would be diligently observed and studied, and their law would possibly be discovered, as the laws of other phenomena of nature have been discovered.—C. P. COOPER.

SOME one has beautifully said, truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE HIGH DEGREES AND BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The letter from Bro. Manningham to Bro. Sauer which was transmitted to you by our learned Bro. Dr. Findel, and which you inserted in your last number, is, if genuine, a very important addition to the information we possess in respect of certain portions of our Masonic Archæology. Though dated in 1757, and hitherto, I believe unknown to Masonic students, I see no reason to doubt the genuineness of the letter, or why we should not accept the data it affords as regards several moot points.

1. If we assume that the letter really emanated from Bro. Manningham, on his authority, which is decisive, we are able to dispose of a recent theory, that the third degree is no earlier than the revival. Bro. Manningham, on the contrary, distinctly, as we see, carries back the existence of the three degrees to the middle of the seventeenth century, and that in itself presupposes a far earlier existence. I hope some day to put forward the evidences I have been long collecting in humble confirmation of Bro. Manningham's decisive statement.

2. Bro. Manningham has no doubt either apparently of the connexion between the operative and speculative Masons, and his whole argument goes to prove that the traditions, usages, degrees, landmarks of the speculative Order of 1757 were identical with those of the older operative assemblies.

3. It may be said that Bro. Manningham also decides the controversy of the Royal Arch. We must, however, remember that that controversy is, after all, more a matter of words than of any very antagonistic views. It all depends upon what Bro. Manningham means by the Master's Degree. If he, as I believe, understood the old full third degree, with its first and second parts, then—*cadit quæstio*. Those who, like myself, uphold the reality of the Royal Arch, have never contended for more than this, that, though the Royal Arch Degree may have to-day a modern name and an elaborate ritual, it is, and ever has been, substantially the same with the second part of the Master's Degree. Any other theory would land us on a shore of inextricable confusion and hopeless controversy, and would throw the greatest doubt on the whole arrangement of our Masonic ceremonies.

4. Bro. Manningham no doubt by his letter ignores the claims of many of the high grades to antiquity, as he seems to mark their early actual beginning in this country by his words of warning protest. I do not wish to-day to reopen the question of the high grades further than to say that Bro. Manningham's declaration in 1757 is fully borne out by all the later evidences we have seen accumulating gradually the last quarter of a century. But, as I think the controversy is productive of very little good to Masonry, and does not tend to promote what we all ought to desire, fraternal feelings of toleration and good will among Masons, I leave it here.

5. Presuming Bro. Manningham's letter to be genuine, I have sought to point out what I think we may fairly deduce from it, and what certainly is and has been for some time the conviction derived from careful study of,

Yours fraternally,
A MASONIC STUDENT.

MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—May I respectfully ask a P. G. O., East Lancashire, if I understand his words in your last number rightly? Does he mean to inform us that the organization of East Lancashire, of which he speaks so highly, has for its end a selection of the most deserving candidate from whatever province that candidate comes? If so, perhaps he would kindly impart to us how the East Lancashire brethren arrive at the satisfactory certainty of the most deserving case absolutely in itself. Up to the present time I had been under the impression that the East Lancashire organization had succeeded in securing the election of E. Lancashire candidates and E. Lancashire candidates alone, but, I suppose, after the letter of P. G. O., that I am mistaken.

Your fraternally,
A MEMBER of the C. C.
W. Yorkshire.

BRO. MANNINGHAM'S LETTER AND THE ROYAL ORDER OF SCOTLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I consider Bro. R. Y.'s communication relative to Bro. Manningham's letter (which at present is considered of so much importance, and which is accepted by one of the highest authorities in Masonry, Bro. J. G. Findel, as genuine) to be to the point, and just what we want to have. Let us have a fair copy of the original, "without note or comment," and then we can weigh well its statements. Records of the Royal Order of Scotland—still in existence—date several years further back than A.D. 1757, so its position is not effected by the letter.

Yours fraternally,
W. J. HUGHAN.

ANTIQUITY OF THE THIRD DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Robert Sanderson has brought forward evidence, not that the third degree did not exist before 1762, but that a certain lodge or society of Masons in a remote part of Scotland was loosely conducted. Few others with such license would undertake to prove that W.M.'s were never installed under the Grand Lodge of England before 1862, from the loose example of some lodges.

Yours fraternally,
R. Y.

BRO. MANNINGHAM AND THE HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some of the points requiring investigation and explanation in the Netherlands documents are the following:—

1. Why Manningham refers to the Knights of the Trowel, of the Eagle, of the Holy Land, and not to other degrees popular in 1757?

2. What he meant by saying he had introduced three foreign gentlemen to the Grand Lodge and the Grand East?

3. How it is he does not appear to know that in his time there were a great many orders and societies in England in his time?

4. Why it is G. M. Payne was introduced in the letter?

5. What is the explanation of the knowledge of the Bro. of 90, initiated say in 1690, who had seen no change in Masonic ceremonies in his time?

6. Why he should assume that the G.M. of Scotland should be held the head of all these degrees?

7. Why on hearing of this novelty, which a man so conversant with the continent might have heard of before, he should express himself in terms suited to the present stage of the controversy, and not to that of his day?

8. Why he should state in opposition to Ashmole that lodges heretofore consisted of operative not speculative Masons?

9. From which of the then existing translations of Don Quixote he took the title of the Knight of the Brazen Helmet?

10. Why he uses the expression "the Constitutions already granted by us, I presume your G.M. will not disapprove; their titles and places of meeting our Constitution Book will inform you?" At that time, too, there was a list of lodges published, but it was not called the Constitution Book.

11. Why Manningham should sign this letter as D.G.M. instead of Bro. Revis.

Yours fraternally,

R. Y.

SECTARIAN MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Myself, my father, grandfather, and great grandfather, like many of our coreligionists, have been members of the Masonic fraternity, and we have always enjoyed in Masonry liberty of conscience, nor have we ever found anything in Masonry contrary to our consciences or the strict dictates of our religion. To Masonry we owe that we were able to meet on a footing of social equality, and to enjoy even the distinctions of Masonry at a time in France when we were denied all political privileges, our right to hold land was questioned, and we were excluded from every public and municipal office, and the exercise of many professions. Our admission among Masons on a footing of perfect equality, and our own bearing, we believe powerfully contributed to raise up many friends to Jewish emancipation and greatly to promote that cause.

At length, after many years of political emancipation and participation in legislative privileges and honours, we find ourselves assailed in Masonry, and are told by old Masons like Rosa Crucis that, not being Christians, we have no right to be Masons any more than Atheists. Can this doctrine be true that neither his father nor ours ever knew or practised for this hundred years. Shall our children, the Hebrew Lewises lose their birthright in Masonry.

Yours fraternally,

A HEBREW.

MASONIC PROGRESS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In continuation of my last communication, I now proceed to lay before your readers a few figures, which will show not only the proportion that exists between Masonic halls or private rooms and taverns as the places at which lodges are held, but also the progress which has been made in the number of lodges during the last 20 years. I have taken three periods, 1848, the year of my initiation, and the first for which I have the Calendar; 1864, the year in which the list was revised, and the present year 1868. As the Canadian lodges were taken out at the revision, I have entirely omitted them from consideration from the first. I find that in this year's Calendar nine such lodges still remain; but as I do not know the reason of this, I have not included them in the account:—

1848.		Lodges.
In England, Wales, and the Channel Isles ...		594
Of the above meeting at halls or rooms apart from hotels, &c.	89	
Attached to regiments	8	
Meeting at taverns or hotels	497	
		594
Under English Warrants abroad		146
		740

Thus the proportion of lodges in taverns, &c., to the number of lodges is 83 per cent.

1864.		Lodges.
In England, Wales, and the Channel Isles ...		728
Of the above meeting at halls or rooms apart from hotels, &c.	214	
Attached to regiments	6	
Meeting at taverns or hotels	508	
		728
Under English Warrants abroad		271
		999

Thus the proportion of lodges in taverns to the number of lodges is 69 per cent.

1868.		Lodges.
In England, Wales, and the Channel Isles ...		841
Of the above meeting at halls or private rooms apart from hotels..................	345	
Attached to regiments	6	
Meeting at taverns or hotels..............	490	
		841
Under English Warrants abroad		337
		1178

Thus the proportion of lodges in taverns to that of the number of lodges is 58 per cent.

A reference to the Calendar will show that the last number on the list, 1196 does not agree with the above 1178. The discrepancy is caused by the omission of several numbers, some lodges having forfeited the warrant.

On comparison it will be seen that the increase of special places of meeting within 20 years has been from ·15 to ·41, so far as regards the home lodges, the foreign ones not having been included in the statement.

The actual increase in the number of Lodges under English warrant in 16 years between 1848 and 1864 was 259, and in the four years antecedent to 1868 was 179. Compare the number of lodges in 1848 with that in 1868 and it will be found that the increase is more than one-half of the original number of lodges in 1848. Had the Canadian Lodges been included, the account would have appeared far more favourable. Mere number, however, is only one indication of the real progress of the Craft, for there are other elements far more important in reference to the accomplishment of its mission as a bond of union, and as an institution for the elevation of the moral condition of its members, and for the promotion of brotherly love and charity. To these we think we may without hesitation appeal as to a certain extent satisfactory, though capable of much more extensive development, as shown by the increase from 15 to 41 per cent. within 20 years in the number of buildings devoted exclusively to Masonry; also by the erection of the large schools near London for the children of deceased Masons within the same period, at a cost, I imagine, of upwards of £70,000, and the extension of their advantages by the admission of a larger number of pupils, which is, however, capable of still farther increase to meet the demands in proportion as funds are provided. Nor must we omit from consideration recent successful efforts in several provinces to provide for local claims by raising local funds for education or relief of distress, thus diminishing the drain on the metropolitan institutions already existing to meet the wants of the whole country. Another indication of success and of the estimate which is formed of us by the external world, notwithstanding the aspersions and ridicule to which we are sometimes subjected, exists in the frequency with which the services of the Masonic body are required to take part in the ceremonies of laying the first stone on the opening of buildings devoted to charitable purposes, such as hospitals, and of edifices to be consecrated to the worship of the G.A.T.OU. such as churches. Of the latter I send you herewith an interesting instance in an account of such a proceeding this summer at our antipodes, and your pages recorded one case a few weeks ago, in which the Masonic body was requested to take the initiative in laying the foundation stone of a large manufactory, which would give employment to a great number of people. It is gratifying to find that one of the principal uses of the Craft in former times is thus again restored, for though we are not as in the mediæval ages called upon to "erect stately buildings" by our manual labour, we more completely mark our mission at the present period, by giving a moral and religious tone to such operations. It is a duty incumbent upon us to foster this confidence, not only by the public acts of the Order, but by the purity of the life and conduct of each one of its members, "so that the world may see the happy and beneficial effects of our ancient institution."

At the commencement of my first communication I mentioned several points to which soon after my initiation I determined that my feeble efforts, in a limited sphere should be directed, namely, exactitude in ritual, uniformity in the system of working, the removal of tavern influences by the adoption of Masonic halls, the extension of the benefits of the charities, most of which I have to some extent seen realized by the united efforts of the Craft. There are two other subjects of which I also made up my mind not to lose sight of. One of them is support of your valuable *Magazine* by contributions of papers and reports, and an extension of its circulation by my recommendation of it as a means of acquiring Masonic information, of knowing what others are doing in the various districts, and of profiting by their example and experience. You know how far I have adhered to my determination. I fear that there are many lodges in which your weekly periodical is never seen, and some in which its existence is not even known, though doubtless there ought not to be a single case of such indifference.

The last point to which I desire to refer is the extension of institutions which are alleged to be branches of the Craft, in the form of the different Orders of Knighthood. It has appeared to me, perhaps in my ignorance, that the connexion of these with Freemasonry consists only in the requirement of membership of our Order as a preliminary to reception, that they detract from the universality of Masonry, that they draw off attention from our great objects, and that there is much risk of injury to us by the encouragement of showy dresses and decorations, and the consequent expenditure of money which might be better applied. It is true that the display of such jewels and ornaments is not generally permitted in Craft Lodges, but in some provinces it is allowed, and I have known many brethren who are very ignorant of our history and rituals, whose breasts have been covered with such decorations. On these points it is not for me to dictate to others. I merely wish to mention that, on the grounds I have stated, I made up my mind to have nothing to do with these extra branches, and experience and the statements of others who have adopted a different course only serve to confirm my resolution. I confine myself to the three Craft degrees and the Royal Arch, with the addition of the mark, the non-recognition of which I regret, considering it as an interesting link between the second and third degrees. Moreover, from my own experience, I am quite sure that any one who is active in these departments, and acquires and keeps up an accurate knowledge of the ceremonies, with the various installation rituals and the charges and lectures, has quite enough to employ his mind and keep it in healthy action, especially if he adheres to what is enjoined in the third degree, the communication of "assistance and instruction to brethren in the inferior degrees."

I thus bring my review of Masonic progress to a conclusion. While we have much on which to congratulate ourselves, let me express a hope that we shall not rest satisfied with it, but that recent advancement will only stimulate us to the accomplishment of still higher things, for undoubtedly much remains to be done, if we would not stagnate, and thus lose the ground we have gained.

Yours fraternally,

H. H.

MASONIC SCHOOLS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sirand Brother,—In your number of August 8th you kindly inserted a letter from me in reference to certain aspersions on the Board of Management of the Masonic Schools for Boys and Girls—especially the former. I had no reason to believe that there was any real ground for such charges, but thought it well that the circulation of them should be made known to those most interested, with a view to refutation if they are unjust, or at least to inquiry. As I have since privately informed the Secretary, from whom it was not my intention ultimately to conceal my name, I only hesitated as to whether I should communicate directly with him before or after alluding to the subject in your columns, and at last determined on the course I have pursued, assured that my letter would elicit some remarks from him. He has now openly challenged the complainants to make good their charges, by stating that the managers "court inquiry, and will not shrink from investigation," and it is to be hoped, for the sake of the charities, that they will do so, or "ever after hold their peace," and not allow the subscriptions of themselves and others to be influenced unfavourably by mere "rumours and insinuations." I regret that I am unable to assist in bringing the matter to a crisis by stating the grievances, as I do not know what they are, beyond the one mentioned at the end of my former letter.

Allow me a few more lines to remark on the reference to me contained on page 151 of your last number. Your correspondent there asks what remedy "P.M. will prescribe for a province that has been six years without a Provincial Grand Master?" Few know better than myself, from past experience, how difficult it is to gain the ear of the higher authorities, and to obtain a redress of local grievances, which do not affect pecuniary returns or constitutional regulations. I can refer to a case, often alluded to, where the absence of a Provincial Grand Master would have been held as a great boon, but notwithstanding repeated efforts, it took six years to procure his removal, not, however, as the result of inquiry, which was sought in vain, but as a consequence of internal proceedings among the members of the province who were unitedly determined to carry their point.

As I infer, from the various statements in the letter of your correspondent, that such union and energy do not exist in Berks and Bucks, my advice, in reply to the query put to me is, that as a preliminary the members should give signs of life and vigour by themselves, and afterwards they need not hesitate persistently to lay their complaints before the proper tribunal. It is probable that the authorities will be far more willing to listen to propositions for the bestowal of rank and power, if they are thought to be essential to prosperity, which is very doubtful, than to remove those who unworthily possess them. Naturally it is a more agreeable task. The writer of the letter remarks, "what we require to rouse us from our lethargic state is a man with energy and zeal." A good head is certainly a great advantage, but I would observe that each Mason has taken certain obligations by which he is bound to exercise individual efforts, in concert with others, for the common weal, and that so long as he neglects them in his own person, he has no claim upon anyone to come to his help, and to do that for him which he has failed to do for himself. If the reform which is needed cannot be commenced at home, the province will deserve "to dwindle down to the insignificance" which is anticipated.

In conclusion, accept my congratulations on your well-timed paper, entitled "Atmospheric Disturbances." It has no doubt caused the appearance of several letters in your last number, and if the various complaints are well followed up, that very unimpressible body, Grand Lodge, may perhaps see the necessity for inquiry on many subjects of administration. I repeat my belief that nothing short of periodical examination and official report by skilful paid agents, duly authorzied to collect information in the different districts, will effectively remove the evils complained of.

Yours fraternally,
P.M.

Masonry commands brotherly love, charity, chastity, and reverence to Him who created all.

Charity is one of the purest and best of Masonic virtues. Its position is the furthest removed from earth, and near heaven it is a jewel in the crown of Masonry.

The influence of a man distinguished for his virtues will always be greater amongst a virtuous people while that of wealth is the most powerful in that community which is most corrupt.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The consecration of the Beadon Chapter will take place on Wednesday, the 30th Sept.

We have been requested to call the attention of the brethren to the case of Theresa Mary Claisen, a candidate for admission to the Institution for Girls. The case is strongly recommended.

METROPOLITAN.

Beadon Lodge (No. 619).—The installation meeting of this lodge took place on the 19th inst., at the Greyhound, Dulwich. Bro. J. W. Avery, P.M., in the absence of the W.M., presided, and raised Bros. J. Pennicott, J. Mercer, W. Kindon, and J. Cuddeford; passed Bros. J. Maxton and J. Eaton; and installed Bro. Henry Massey, W.M. of the lodge. After the new W.M. had been saluted in the three degrees, he appointed and invested Bros. E. C. Massey, S.W.; G. Clements, J.W.; A. Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; T. H. Chapman, S.D.; Saul Wells, J.D.; F. Deering, I.G.; W. Taverner, Dir. of Cers.; J. Daly, Tyler. Bro. A. Avery then delivered the charges in his usual able manner, and after the ordinary business was transacted, the lodge was duly closed. An excellent banquet, served by Bro. Middlecote, followed, and the evening was afterwards enlivened by some capital singing between the toasts. The new W.M. fulfilled the duties of the chair in a most pleasing and gentlemanly manner. Numerous visitors were present from the Metropolitan Lodges.

PROVINCIAL.

LINCOLNSHIRE.

Provincial Grand Lodge.

The annual meeting of the Provincial Grand Lodge was held in the Corn-Exchange, Spalding, on Thursday, the 6th inst. The respected R.W. Provincial Grand Master, His Grace the Duke of St. Albans, having signified his intention of opening the Provincial Grand Lodge, there was a considerable attendance of Provincial Grand Officers and members of the various lodges in the province, as well as from many other provinces. There had not been a Provincial Grand Lodge held in this town for more than a quarter of a century, and the year after it was held the old Turret Lodge was burnt down; since that time Masonry in this part of the province has had many ups and downs.

Before the Provincial Grand Lodge was held there was a lodge of emergency at eight o'clock in the morning, in the new Masonic Rooms, London-road, for the purpose of raising Bros. Stiles and Clarke to the sublime degree of Master Masons, by which means they were enabled to attend the Provincial Grand Lodge. The lodge was opened in due form, after which Bros. Stiles and Clarke were introduced and questioned as to their proficiency in the science, and their answers, readily given, were considered satisfactory. The lodge was then opened in the third degree, and the ceremony of raising these brethren was very ably performed by Bro. Woodrow, in the unavoidable absence of Bro. Cartwright, W.M., amidst the congratulations of the lodge. There being no further business the lodge was closed in due form, and the brethren separated to complete the arrangements for the reception of His Grace the Duke of St. Albans, and prepare for the Provincial Grand Lodge.

The Craft lodge was opened at half-past one o'clock by Bro. Cartwright, W.M., soon after which the R.W. Prov. G. Master, Bro. the Duke of St. Albans, and several Provincial Grand Officers entered in procession.

The Provincial Grand Lodge having been opened in ancient form by His Grace the Prov. G. Master, and prayer having been offered by Bro. the Rev. G. Nash, Prov. G. Chap., the lodges were then called over. The roll of Provincial Grand Officers was called, and apologies tendered for the unavoidable absence of many brethren.

The minutes of the Provincial Grand Lodge, holden at Grimsby last year, was then read by Bro. Lucas, Prov. G. Sec., and confirmed.

The Prov. G. Treas. read his finance statement, which showed a balance in hand of £10 19s. 3d. The Oliver Memorial Fund was referred to, and up to the present time the subscriptions amount to £100. It was proposed by Bro. Moore, and seconded by Bro. Fountain that a sum of £10 10s. be given to that fund and a hope was expresses that all lovers of Masonry would show their attachment to the Craft by endeavouring as much as possible to increase the fund. Bro. Lucas, P.G.S., said that he had much pleasure in stating that he had raised £10 towards this fund from the sale of Dr. Oliver's last oration.

The Prov. Grand Secretary then read the report of the Committee of the Provincial Grand Lodge Fund of Benevolence, and an abstract of the accounts to the present time; he stated that the balance in hand was £311 18s. 0d., and arrears 18s., and that the annual income (including interest on the capitalised portion of the fund) might be put down at £60, exclusive of any grant from the Provincial Grand Lodge. During the year a sum of £100 had been invested on freehold land security at 4½ per cent., and a further sum of £200 waited investment.

The R.W. Prov. Grand Master stated that he was happy to say that Masonry was prospering in the county and increasing not only in numbers, but also in respectability and influence. He had that day received an intimating that another lodge was about to be formed at Bourn. He hoped that Freemasonry would continue to move on in its onward course, and "leave its foot-prints on the sands of time." He also referred in high terms of commendation to the very efficient manner in which the brethren of the Hundred of Elloe Lodge had exerted themselves in the arrangements of the holding of the Provincial Grand Lodge in Spalding. Everything had been done which could be done to render the meeting a complete success. He then thanked the present officers for their support during the year.

The Deputy Prov. Grand Master next proposed a vote of congratulation to the R.W. the Provincial Grand Master on his Grace's marriage. He said that Masons were always ready to rejoice with those that rejoice and weep with those that weep. Not long ago they had to mourn the loss of one of Masonry's noblest sons, but to-day he thought that there could be but one feeling of gladness and joy pervading the hearts of every Mason present, and his Grace's courtesy, kindness, gentlemanly feeling were known to all, and they were all right glad to see him for the first time after his marriage on this occasion none the worse for his change of condition in life. Bro. Cartwright in very laudable terms seconded this proposition, which was carried unanimously.

His Grace in responding said it gave him the greatest pleasure to listen to the kind way in which the proposer and seconder had spoken of him and the Duchess. He said he would take the earliest opportunity of telling his wife the kind sentiments which had been expressed at the Provincial Grand Lodge, and the unbounded hospitality he had received on his first visit to the metropolis of the fen district. He said it gave him the greatest pleasure to be here, and ever since he accepted the office of Provincial Grand Master, he had made it his chief study day and night to further the interests of Masonry, and he was truly glad to find that Masonry was on the increase in this province. He was glad to be a member of the Masonic Craft; in fact, he looked upon it as a great honour. The society to which they belonged, he said, was not only a strictly humane society which had existed so long, going on as a humble human handmaid attending her Divine Master, seeking, as the humble instrument of the Great Architect of the universe, to aid in the restoration of her fellow-creature man to a condition of purity and innocence. There was very much to mend, and much that could be mended. He then referred to the fact that there were neither politics nor sectarianism in Masonry. It has always taught, and still continues to teach, a system of national morality, pure in its origin and efficacious in its results. It adopts the firmest and surest basis of principle upon which constituted authority can rest; and it present the broadest and clearest platform of action to which humanity can aspire. Its mottoes are—"Fear God," "Honour the King," "Love the Brotherhood," "Do good unto all men as you have the opportunity, especially to those who are of the household of faith." He said Freemasonry was both national and cosmopolitical—patriotic, as respects home; human, as respects the world. It must, therefore, have an affinity to a religion which is applicable to all time, and adapted to every people that have at any time existed in the world. This is true with respect to Christianity, and to no other religion that ever existed. The patriarchal and Jewish dispensations were incipient Christianity. The holy men who lived before and after the time of Moses were all justified by the same principle of faith in God's revelation. Their faith was the same as ours, though their worship was of a different form. For this reason, as the Christian religion extended over all time, and shall, at the appointed time, universally prevail over the whole earth, it alone can apply to a cosmopolite institution like Freemasonry. The principal events in the Jewish history are types of Christ or of the Christian dispensation. But these events form permanent and unchangeable landmarks in the Masonic lectures; therefore the lectures of Masonry are Christian. He who is the best Christian, the most faithful man, will also be the best Mason. His Grace referred to the Mahometans, that Masonry was making great progress amongst them, and breaking down the barrier of their false worship. He again thanked the brethren for such a cordial and unanimous vote of congratulation, and was glad he had the opportunity of speaking on the Christian view of Masonry.

Bro. Radley, P. Prov. G. Purst., in a few introductory words, proposed "That with a view to utilise to the utmost the votes in the province, a charity committee be formed, to decide from time to time what candidate or candidates for the great central Masonic Charities, shall be considered most deserving of the support of the province, and to make necessary arrangements for securing their election." This was seconded by Bro. Nash, Prov. G. Chap.; after which a lengthy discussion took place, and Bro. Cartwright, W.M., moved an amendment, "That it stand over till the next Provincial Grand Lodge, to enable the brethren in each lodge to give it their serious consideration." Seconded by Bro. Whalley. After a few words from the Prov. G. Sec. and Bro. Fountain, the amendment was carried, and referred to a committee then named.

Bro. Moore, W.M., 297, then proposed "That, if possible, a more uniform system of working in the various lodges in the province than at present prevails should be adopted." An amendment was made by Bro. Lucas, Prov. G. Sec., and seconded by Bro. Tidswell, that this point be referred to the committee already mentioned. Bros. Nash and Binckes both stated that it was very desirable that something should be done in this matter, but at present they were scarcely in a position to say what.—The amendment was carried.

The Provincial Grand Lodge next elected Bro. C. M. Nesbit as Prov. G. Treas., and the Prov. G. Master appointed and invested the following brethren as Provincial Grand Officers for the ensuing year:—Bros. Hall, Prov. S.G.W.; Cartwright, Prov. J.G.W.; Nash, Prov. G. Chap.; Whalley, Prov. G. Reg.; Nesbit, Prov. G. Treas.; Lucas, Prov. G. Sec.; Best, Prov. S.G.D.; Smith, Prov. J.G.D.; Porter, Prov. G. Org.; Young, Prov. G. Supt. of Works; Jacobson, Prov. G. Dir. of Cers.; Fountain, Prov. G. Steward; Rainey, Locock, Josse, Plaskett, and Cole, Prov. G.S.; and Cotton, Prov. G. Tyler.

The business being ended, the Prov. G. Master then proceeded to close the Provincial Grand Lodge, and Bro. Cartwright, W.M., afterwards closed the Craft Lodge; and the brethren adjourned to the Assembly Rooms, where an excellent banquet was served, with great and good taste, under the direction of Bro. Bingham.

The Prov. G.M. proposed "The Queen and the Craft," and hoped he would be pardoned for saying one word in reference to a recent event. It was a great satisfaction to all members of the Craft, that they had united in an address of congratulation to Her Majesty on the escape of her son, the Duke of Edinburgh, from the hand of an assassin. It was a most insensate attempt, and they rejoiced at his happy escape.

The R.W. Prov. G.M. then gave "The Prince and Princess of Wales and the Royal Family." As members of the Craft, there are no more loyal subjects in the world, or rejoice more on hearing of the speedy recovery of the Princess. He was sorry they could not drink it as a Masonic toast, as none of the Royal Family were Masons, but it is more than probable that some of them will join soon.

Bro. Cartwright intimated that there was not time for the other toasts now, but he would at once proceed to propose "the health of their R.W. Prov. G.M., the Duke of St. Albans;" and hoped his Grace would long live and reign over the Masons in this province.—His health was drunk in the most enthusiastic manner, with Masonic honours.

His Grace said: Bro. Cartwright and brethren, I have to thank you for the kind manner in which you have drunk my health, and also for the many other kindnesses you have manifested towards me to-day; and on my return home I shall very readily tell my wife how well I have been received by the W.M. and the Prov. Officers and brethren.—I only have time to propose "the health of the Bishop and Clergy."

Bro. Nash, Prov. G. Chap., responded, and his Grace the Duke retired amidst the warm greetings of the assembly.

Bro. Major Smyth, D. Prov. G.M., having taken the chair, said the next toast was "the Army, Navy, Militia, and Volunteers," which was acknowledged by Bros. Waghorn and Fountain.

The D. Prov. G.M. said the next was a Masonic toast, "the health of the M.W.G.M. of England, the Earl of Zetland; the R.W.D.G.M., Earl de Grey and Ripon; and the Officers of the Grand Lodge." He said this ought to have been the toast of the day, for there was not a more suitable man in England than the Earl of Zetland. Lord Zetland had devoted much time and trouble to the Craft during many years, and had gained great popularity by the example he had given to Masons. It had often been asked, "What is the good of Masonry?" &c. To one thing he would point, and that is but one amongst the very great many—he would call attention to the Masonic Charities. He said we are engaged to the best of our abilities in various charitable objects, in maintaining an institution for the support and maintenance of the widows of destitute brethren; for the maintenance, education, and promotion in life of both boys and girls; and he hoped they were stimulated in their duties by a still truer charity, a higher charity than this, which consisted more in the giving from the abundance with which providence had blessed them, to support those who have unfortunately been left destitute; but their ceremonies, laws, and constitutions teach also those grand lessons of true charity towards one another which are so often forgotten in the world generally. With this toast he would couple the name of Bro. Binckes, G. Sec. to the Royal Masonic Institution.

Bro. Binckes said, in the way in which the toast was proposed it was enough to make any modest man blush. Some were born great, some had achieved greatness, and some had greatness thrust upon them; in this instance the latter was his case, and certainly he had no right to the position he then occupied. He observed that too much could not be said of the Earl of Zetland; he had been Grand Master for 25 years, and he had performed his duties in such a manner as to call forth general satisfaction from Masons all over the world. Of the D.G.M., Lord de Grey, it was impossible to speak too highly, and with respect to the other Grand Officers, he might venture to say that they were at all times ready to do their duty. He then referred to charities, and thought that the brethren had made a mistake with regard to their centralization; it might have been objected to at one time, but now he could not see the least shadow of a reason for opposing the motion. Being secretary to one of these charity institutions, he was intimately connected with them, and though he might offend some of the brethren by the way in which he spoke of these institutions, and the claim they had upon them, yet when duty is to be disharged, he would venture to run the risk, for he felt he was spending time and devoting his energies to a worthy object. He strongly urged upon the brethren to support the Boys' Institution. He said not one of them had a boy at school where he is more cared for, or has imparted to him truer principles of morality, honesty, and prudence, and everything tending to promote his interest in the world, than is received at the Boys' School, which he commended to their notice and sympathy. The Girls' School is equally well conducted. They are not degraded by badge or distinction, or anything to show that they are other than what they really ought to be—their own nephews and their own nieces—the children of their brethren who are either no more or in distress. And when they were asked to give, as he trusted they would be asked, let them not feel they were giving to a charity, that they were being asked to contribute simply from their superfluities for the support of some stranger in difficulties, but that they were giving money for that which is one of their most sacred duties, viz., the support of the children of their own deceased brethren, those who would doubtless have done as much in their lifetime for them. That was the light he wished them to view it in. He then referred to several boys who had been educated and brought up in the School now occupying first-class positions in society. He also referred to the debt on the School.

This eloquent appeal of Bro. Binckes was nobly responded to by the brethren on the suggestion of Bro. Cartwright, that the feeling of the meeting should be taken at once, and strike the iron while it was hot; and nearly £20 was subscribed in a few minutes for the Boys' School. Bro. C. E. Lucas, the estimable Prov. G. Sec., consenting to undertake the stewardship from the province for the Anniversary Festival in March next.

Bro. Watkinson, Sec., in an able speech, proposed the "Health of the D. Prov. G.M., Major Smyth.

The D. Prov. G.M. said the shades of evening were drawing in, and therefore he would not delay in responding to the toast so ably proposed by Bro. Watkinson. He had very little to do in having to impress upon the brethren the cardinal virtues of unity, peace, and concord; brotherly love, relief, and truth. He would conclude by proposing the health of "The Provincial and Past Provincial Grand Officers in this Province," and stated that they were perfectly satisfied with the past, and hoped the new ones would not in the least fail of their duty.

Bro. Hall, Prov. G.S.W., responded, and said they felt the heavy responsibility resting upon them, but hoped they would perform their duties in such a way as to merit the commendation of the Prov. G.M. and the D. Prov. G.M.

The D. Prov. G.M. said he had one toast to propose not mentioned in the list. It was "The health of P.G. Sec., Bro. Lucas."

Bro. Lucas said that as it was getting late he would not trouble them with a long speech, although he had many little matters to bring before them. He said he took great delight in attending to the duties of the Provincial Grand Lodge, when those duties were useful, and performed to the satisfaction of the Prov. G.L., it was always a labour of delight. He was truly thankful for the kind and unanimous feeling they had expressed towards him. He quite thought twelve months ago that he would have been obliged to resign, but by the mercy of the great Architect of the Universe his health was much better, and he still held office.

The Prov. G. Sec. Bro. Lucas then proposed the "Health of the W. Masters and Officers," and said that he was quite certain that the officers of the several lodges would be ready to do their duties, and in due time even the lowest would be rewarded, not only in the Grand Lodge here, but also in the Grand Lodge above, even by the great Architect of the Universe. He hoped that efficient secretaries would be appointed in the respective lodges, for it greatly lessened his duties and difficulties. The duties of a secretary were no sinecure—the many difficulties and trials they had to contend with and surmount justly entitled them to the thanks of the various lodges, and no doubt they would be rewarded and receive honours in the Provincial Grand Lodge. He congratulated the Hundred of Elloe Lodge on the very efficient manner in which they had discharged their duties that day, and the truly fraternal greeting they had received; it was a credit to Masonry, and in no place had the arrangements for the Prov. G.L. been better attended to, and more complete; and though they might have much opposition, yet if they persevered they would overcome all censure, and soon remove all opposition to the craft. With this toast he would couple the name of the W.M. of the Hundred of Elloe Lodge, Bro. Cartwright, and added that that he was sure under his auspices the lodge would go on and prosper.

Bro. Cartwright returned thanks for the way in which their healths had been drunk, and the kind manner in which the proposer had spoken of him. He expressed his determination to do all he could to promote the interests of the lodge and the benefit of Masonry. He referred to the opposition shown by cowans and the malignity heaped upon Masonry, and, therefore suggested that they should endeavour as much as possible to disassociate Masonry from public houses throughout the kingdom, and also the desirability of closing that day's work at an early hour.

In the absence of Bro. Radley, Bro. Steven proposed the next toast. He said that as many of the brethren were obliged to leave, he would not detain them long. The railway arrangements had deprived them of the great pleasure of seeing many brethren from other provinces, but there were some who had honoured them by their presence, not only from London but other places. He should therefore give "the health of the Visiting Brethren," to whom they were much obliged for their attendance there that day, and would couple with it the well known name—Bro. R. Spencer, Masonic publisher.

Bro. Spencer responded in very feeling terms, and expressed his delight at being there that day.—Bros. Hofford, Pike, and Binckes also spoke.

Bro. Rev. J. R. Humble, *M.A.*, P.M. 1,019 and 469, in eulogistic terms proposed "The Press," coupled with the name of Bro. H. Watkinson, Sec., who briefly responded.

Bro. Vise, in proposing "the health of the Ladies," said it was very proper that ladies were excluded from the lodges, for it was quite certain that very little Masonic work would be done as the ladies must have the attention of the brethren drawn to them; but if that was not considered an objection, and if the Grand Lodge could arrange a simpler, easier, and somewhat less painful mode of initiation, he had not the least doubt he would be able to propose half a dozen at once.

Bro. Steven acted as their champion, and returned thanks in eloquent and graceful terms. If such means as Bro. Vise had suggested could be adopted, it would tend in a great measure to do away with the objection some ladies had to the tie "not matrimonial," but the "mystic."

The D. Prov. G.M. asked Bro. Hadath to propose the last toast on the list, "All poor and distressed Masons throughout the world," which Bro. Hadath did in a most eloquent and stirring speech, eliciting from time to time loud and prolonged cheering. This brought the day's meeting to a close, a little before nine o'clock, and on the whole it was one of the most agreeable, successful, and truly fraternal gatherings we ever witnessed, and must have produced a pleasing impression on the minds of those who were present.

SCOTLAND.

FORFAR AND KINCARDINESHIRE.

DUNDEE.—Since our last notice there has been good work going on in this province. Bro. Logie, R.W.M., 47, G.L.S., has commenced meetings which have been attended with much success. A committee has been chosen to put together a ritual in such form as may be in strict obedience with the Masonic O.B., whilst it may aid in a uniform and purer system of working. The committee consists of Bros. Logie, Convener; Robertson, Dickson, Kelt, and Grant; Bros. Fenwick, Secretary; and Cowie, Lecture Master. We hope to be soon able to report the results of the labours of brethren so thoroughly qualified for the work. Bro. Willison, R.W.M., 78, is making careful preparations for the winter sessions in St. David's Lodge, lectures on literature, science, and art, and instruction on the tracing board being in the programme. Lodge No. 225 has lately purchased a building in a central locality. The tenement, as it is called in Scotland, is undergoing alterations and remodelling, to fit it for a lodge room, which is expected to be opened during the present month. The idea that No. 225 should have a lodge room of their own originated with Bro. James Robertson, who for many years ably filled the chair as R.W.M., and raised the lodge from a few members to a thriving position. His scheme is now being ably worked out by the present R.W.M., Bro. Royal, and an energetic committee.

BRECHIN.—The brethren of this picturesque old city are stirring themselves up to aid in the good cause of advancing the highest interests of the Order. In the operative days of the Craft Brechin was a place of note, as is evidenced in its old cathedral, the ruins of Maison Dieu Chapel; and it also has the most perfect of the two round towers in Scotland. This famous tower has been considered of Christian origin from the crucifix and other Christian emblems carved upon its quaint doorway; after careful examination, however, we conclude that these Christian emblems have been carved long subsequent to the building of the tower, the stones of the doorway having originally, as they do in some of these towers, yet, projected sufficiently beyond the building to allow the sculptors of the cathedral ornaments to carve the emblems now on the tower. Brechin Castle, the seat of the Earl of Dalhousie, Present Grand Master Mason of Scotland, and Provincial Grand Master of Forfar and Kincardineshire, is within a stone's throw of the old cathedral. The present Earl has lately presented a neatly laid out park to the inhabitants of Brechin. His father, the late Lord Panmure, was long Provincial Grand Master of Forfar and Kincardineshire, and took great interest in Masonic matters. As we have said, the Masonic brethren of the old city have been striving in the good cause, for on Thursday evening, 13th inst., a meeting was held in St. James's Lodge, 123, R.W.M. Bro. Durie in the chair, R.W.M. Bro. Spence, of St. Ninian's, No. 66, officiating as S.W. After the initiation of a candidate, the R.W.M. introduced Bro. Cowie, of St. David's, 78, G.L.S., who delivered a lecture, in which, after mentioning the probable origin of the order now called Freemasonry, he traced its progress from its diffusion through Christendom by the travelling fraternity of architects, to the early part of last century, when the order ceased to be operative, and was resolved into what is now called "Speculative Masonry." The lecturer pointed out the high aims of those who framed the laws, and the struggles and difficulties to maintain the purity of the order and preserve the ancient landmarks in what was still but a rude state of society. How, the convivial abuses had no countenance from the constitutions of Masonry, which merely suffered from, and was tainted by, the habits of the times through which it passed. He then described the order as now constituted in Grand and Provincial Grand Lodges and Subordinate Lodges, holding rank according to their precedence on the roll of Grand Lodge, and concluded by mentioning the large sums devoted to charity by the English and Foreign Lodges, and of the efforts now being made in Scotland to raise the order to that standard of usefulness and intelligence intended by its founders. At the close of the lecture a cordial vote of thanks was moved by the R.W.M. to Bro. Cowie, and a wish expressed that he might not be long in again appearing amongst his Brechin brethren. Both the lodges of St. James' and St. Ninian's were well represented.

COLONIAL.

CAPE OF GOOD HOPE.

ST. JOHN'S DAY.

Freemasonry has made very considerable way in South Africa within the past fifteen years, and there is now scarcely a town of any size that does not number among its public institutions a Masonic lodge. In the East especially the craft has increased in numbers, and will shortly become a very numerous body. The majority of the Eastern Province Lodges are under the jurisdiction of the Grand Lodge of England, the Most Worshipful the Earl of Zetland, the Grand Master, being represented by the R.W. Bro. Richard Southey, Prov. G.M. for South Africa.

Wednesday, the 24th June, was a gay day with the members of the "mystic tie" throughout the colony. In Port Elizabeth, where the craft is both numerous and influential, the anniversary of John the Baptist was celebrated with more than ordinary pomp and splendour. First, there was the gathering of the Craft at the lodge to assist at the installation of the newly-elected W.M. of the elder of the two resident Craft lodges; then the procession of the brethren as they wended their way to St. Paul's Church to hear a sermon from the worthy rector, who had kindly consented to preach to them; next the laying of the foundation-stone of a public building with full masonic ritual.

The installation of the W.M. commenced at high twelve, and was witnessed by a very large number of the Craft, the dais being graced by the W.M. of the Lodge of Good Hope, No. 863 (Bro. Wilms), the retiring W.M., (Bro. Henry W. Pearson), and Past Masters Bros. Bawden, White, Knight, Hume, and Fairbridge, Bro. Pearson acting as Installing Master, ably assisted by Bros. Past Masters Bawden and White and the other Past Masters present. The proceedings from first to last were very efficiently conducted, and elicited the approval of the visiting brethren in attendance, and gave very general satisfaction to the members of the lodge more immediately concerned. Bro. Kemsley briefly thanked the members of his lodge for the honour conferred on him in his selection to fill the chair during the current year, and immediately thereafter proceeded to appoint and invest his officers, as follows:—Bros. Henry W. Pearson, P.M.; Samuel Bain, S.W.; James Kemsley, J.W.;

J. E. Bruton, Treas.; James E. Whiley, Sec.; James E. Wetton, S.D.; Sidney White, J.D.; Edward Dunsterville, I.G.; George Gordon and Charles Dunsterville, Stewards; and James Morley, Tyler.

The lodge having been adjourned, the majority of the brethren present were formed into procession by Bro. P.M. White, who very kindly and very efficiently officiated as Dir. of Cer., and headed by the band of the Port Elizabeth Volunteer Rifles, marched through the town to St. Paul's Church

The prayers were read by the Rector, the Rev. Samuel Brook; the Incumbent of St. Mary's and Colonial Chaplain, the Rev. Edward Pickering, M.A., taking the first lesson (4th Malachi), and the Incumbent of Trinity Church, the Rev. H. I. Johnson, M.A., the second lesson (14th Matthew to 13th verse.

The choir rendered very efficient service.

The Rector preached from the 3rd chapter of St. Luke's Gospel, 11th and three following verses, admonishing his hearers to be truthful, honest, charitable, and content in their station, and to practice those duties which the evangelist and teacher, St. John the Baptist, so boldly and so zealously and faithfully preached and taught.

A collection in aid of St. Paul's "Sick and Needy Fund" was made after the sermon, when over £7 was subscribed towards that excellent charity.

The service ended, the W.M., preceded by the banner of the Lodge of Good Will and the Inner Guards, and followed by the Past Masters and officers and brethren in succession passed on to near the spot where the stone was to be laid. The W.M.'s and P.M.'s then moved to the east of the stone, where they were joined by the clergy in their surplices and churchwardens and sidesmen of St. Paul's the Wardens taking up their proper positions in the west and south, and the other officers and brethren arranging themselves in order in the north. The stone being slung, the Rector of St. Paul's invoked the blessing of God upon the undertaking. The W.M. of the Lodge of Good Will then proceeded to place in the base-stone the inscription scroll, several coins of the present reign, copies of the *Port Elizabeth Telegraph* and *Eastern Province Herald* of the previous day, and an almanack of the year, the whole being deposited in a cavity made in the stone for the purpose. The following inscription and writing having previously been read by the P.M. of the Lodge of Good Will:—

"This foundation stone of the porch of St. Paul's Church, Port Elizabeth, was laid on the 24th of June, 1868, being the 32nd year of the reign of Her Majesty Queen Victoria, and the 5,868th of the æra of Masonry (Sir Philip Edmond Wodehouse, K.C.B., being Governor of the colony, the Right Reverend Robert Gray, D.D., Metropolitan of South Africa, and the Right Reverend Henry Cotterill, D.D., Lord Bishop of this Diocese), by the Worshipful John C. Kemsley, Master of the Lodge of Good Will No. 711, assisted by the Craft, and in the presence of the Rev. Samuel Brook, the Rector, and of Samuel Bain and Arthur W. Boone, the churchwardens of St. Paul's, Port Elizabeth, &c., &c.

"GEO. D. PEAK, C.E., Architect.
"JAS. DOLLERY, } Builders.
"FRED. MITCHEL, }

The Master then ordered the stone to be lowered, making three regular stops; when, with the assistance of two operative masons, he conducted it to its bed, the band playing the "Vesper Hymn." The Master, with the P.M. of his lodge on his right, standing in the East, and the Wardens in the West and South, the square, the plumb, the level, and the mallet, were successively delivered by the P.M. to the Master, who applied them to the sides, top, and square of the stone, in several positions; with the mallet he then gave three knocks, saying: "I declare this stone well and truly laid by the plumb, square, and level," and offered the following prayer—"May the Great Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His Providence enable the builders to finish this and every other work which may be undertaken for the good and advantage of this congregation and town." On which the brethren responded, "So mote it be." The cornucopia and the two silver ewers were then brought and delivered, the cornucopia to the Past Master, and the two ewers to the Wardens, and successively presented to the Master, who, according to ancient custom, poured the corn, wine, and oil which they contained, on the stone, saying, "May the all-bounteous author of nature bless this congregation and town with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life!" To which the brethren responded, "So mote it be," the band following with the National Anthem and Masonic March, and the assembly succeeding it with three cheers. The Master then ascended the stone and addressed the assembly as follows:—

Men, Women, and Children.—It is customary at the erection of all stately and superb edifices to lay the first foundation stone at the north-east corner of the building. Having, with the assistance of my trusty brethren, just performed that very agreeable duty, in connection with the proposed porch and spire to this church, I congratulate the rector, his churchwardens, sidesmen, and congregation on the favourite auspices under which the work has been undertaken, and pray God that on the foundation laid this day there may be raised a superstructure perfect in all its parts, and honourable to the builder. Masonry, I need hardly remind you, according to the general acceptation of the term, is an art foundered on the principles of geometry, and directed to the service and convenience of mankind. Freemasonry, however, while it will ever esteem it a privilege to be associated in the erection of public buildings, more especially such as are intended to be solemnly dedicated to the service of the Most High, embraces a wider range than mere operative Masonry, namely, the cultivation of the human mind, the improvement of the human intellect, the developement of the human faculties, the discipline of the human passions, and their due subordination to the laws of Him who is our Father, our Benefactor, and our Moral Governor. Indeed, to borrow the language of an eminent English divine and brother Mason, "no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of social moral virtue; and to so high an eminence has its credit been advanced, that, in all ages, monarchs themselves have become promoters of the art; have not thought it derogatory from their dignity to exchange the sceptre for the trowel; have patronised our mysteries; and even joined in our assemblies." It is founded on the purest principles of piety and virtue, and possesses great and valuable privileges. Its distinguishing characteristics are brotherly love, relief, and truth; while its cardinal virtues are faith, hope, and charity: faith in the covenanted mercies of God; hope in a state of future rewards; and charity, the very bond of peace, and of all virtue. Its charter is the volume of the Sacred Law, which each initiate is charged to consider as the unerring standard of truth and justice, and enjoined to regulate his actions by the divine precepts it contains, as therein "he will be taught the important duties which he owes to God, to his neighbour, and to himself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid on all his lawful undertakings, and by looking up to him in every emergency for comfort and support. To his neighbour, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing unto him as, in similar cases, he would wish he should do to him. And to *himself*, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy; thereby enabling him to exert the talents wherewith God hath blessed him, as well to His glory as to the welfare of his fellow-creatures." It has been urged as an objection to freemasonry that being a secret organization it must necessarily be subversive of religion and good government, and ought on that account to be suppressed by the civil power. To all such gratuitous libellers of our ancient order we reply, "That we be lawful masons, loyal to our Queen and faithful to our country, that we are bound under a solemn obligation to erect magnificent buildings and to fear God, the Great Architect of the Universe,—that we have amongst us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted, in peace and honour, to the Masons of ancient times, and have been faithfully transmitted to us; and it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted so many centuries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests, and to defend us against all adversaries. We are assembled here to-day by the express permission of competent authority, and in the face of you all, to assist to build this porchway or entrance to this house of prayer, which we pray God may deserve to prosper, by becoming a place of concourse for good men and women till time shall be no more." Our non-Masonic friends will have already observed the implements with which I have just levelled the stone. As speculative, or free and accepted Masons, we have a mode of applying these tools to our morals. In this sense "the *square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue; the *plumb* admonishes us to walk upright in our station, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty; the *level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, because a time will come, the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the great leveller of all human greatness, reduce us to the same state; the *mallet* teaches us to lop off excrescences and smooth surfaces, or in other words, to correct irregularities and reduce man to a proper level, so that by quiet deportment he may, in the school of discipline, learn to be content. What the malle is to the workman enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions whence arises that comely order,

> "Which nothing earthly gives, or can destroy;
> The soul's calm sunshine, and the heartfelt joy."

The whole of the arrangements connected with the taking out of the foundation, preparing the stone and erecting the purchase, were perfect, and reflected great credit on the architect (Bro. G. D. Peek, Civil Engineer) under whose immediate superintendence they were carried out, the building committee ably seconding his efforts.

The rector having thanked the W.M. and brethren present for their attendance and kind assistance at the laying the first stone of the porch and spire, the procession re-formed, and returned to the lodge in the same order it had originally left it, when it was closed "in form and harmony."

In the evening the brethren, to the number of between 60 and 70, re-assembled, and partook of an excellent repast prepared for them with his usual taste and liberality by Mr. P. Ryan, the proprietor of the Restaurant. The Reverends Samuel Brook and H. I. Johnson were also present until the cloth was removed; but before they left the W.M., in a few complimentary remarks proposed their healths, availing himself of the opportunity to thank the rector of St. Paul's for his kindness in allowing the use of his church, and for preaching to them on the occasion of their celebrating their annual festival; and the incumbent of Trinity Church, and, through them, to the incumbent of St. Mary's and colonial chaplain, for their kind assistance at the services of the day. Both these rev. gentlemen replied in their usually happy manner, and then took leave of their hosts. The customary Masonic toasts were then given, namely, the Queen and the Craft; the Most Worshipful Brother the Earl of Zetland, Grand Master of England; the Right Worshipful Brother Richard Southey, Provincial Grand Master of South Africa; our poor and distressed brethren; the Worshipful Master, officers, and brethren of the Lodge of Good Hope, and other visiting brethren present; the newly-installed Master; the Past Master and retiring officers; the other Past Masters present; and the newly-elected officers of the lodge. Some excellent speeches were made, short but pertinent to the occasion. Harmony was next proceeded with, and after spending a very happy evening the brethren sang the National Anthem, and broke up at about 10 p.m. The next ordinary meeting of the lodge will be held on Tuesday, the 7th proximo, when the newly-installed Master and officers will enter upon the active discharge of their masonic duties.

ALMOST every heart possessess some one deep memory, some one powerful feeling which has its harmonious connection with a particular hour and a particular scene.

ROYAL ARCH.

DURHAM.

CHAPTER OF CONCORD (No. 124).—On Wednesday afternoon, the 19th inst., a convocation of emergency of this chapter was held in the Freemasons' Hall, Old Elvet, Durham, for the purpose of exalting the Right. Hon. Earl Vane, W.M. of the Fawcett Lodge, No. 661, and Senior Grand Warden of England for the present year. The chapter was opened at four o'clock precisely by E. Comp. J. Fawcett, P.Z., and Prov. G. Supt., as M.E.Z.; Comps. W. R. Fitzgerald as H., and W. A. Malcolm as J. There was a large attendance of companions, among whom were Comps. T. W. Hearon, S.E.; T. C. Edby, S.N.; W. Brignall, Jun., P.S.; G. Stillman, 1st A.S.; H. A. Rule, 2nd A.S.; W. Brignall, Sen., P.Z., and P. Prov. G.R.; W. Stoker, P.Z., and Prov. G.H.; Rev. G. P. Wilkinson, *M.A*; Rev. F. Thompson, *M.A.*; W. Robson, W. Sewell, W. C. Blackett, C. Rowlandson, W. Henderson, J. Young, G. Bailes, J. Worthey, G. Canney (*M.D.*), H. Kilburn, G. Moore, W. Pawson, J. J. Leigh, J. Wyld, J. Carter, &c. Among the visiting companions were Sir Hedworth Williamson. Bart., *M.P.*, No. 97; B. Levy, P.Z., No. 97, and Prov. G.J.; W. H. Crookes, P.Z., No. 97, and Prov. G.S.E.; J. Sillman, S.E., No. 97 &c. The circular convening the chapter having been read, the ballot was taken for his lordship, who was unanimously elected. His lordship was then introduced into the chapter by the P.S., and regularly exalted a Royal Arch Mason by E. Comp. J. Fawcett, all the officers performing their duties without the slightest resort to prompting; and each one proving his perfect acquaintance with the post entrusted to him. The several lectures were most impressively delivered by R. Comps. Fawcett, Fitzgerald, and Malcolm. After the ceremony several brethren were proposed for exaltation at the convocation of the chapter in September next. The chapter was then closed in due form, after which a number of the companions adjourned to a banquet at the Half Moon Hotel, and there spent a most enjoyable evening.

LAYING THE CORNER STONE OF A METHODIST NEW CONNEXION SUNDAY SCHOOL AT BURGH CASTLE BY BRO. J. A. HORNER, *M.A.*, *F.S.A.* SCOT., *F.R.S.L.*

For some time past the friends belonging to the Methodist New Connexion have felt a great need for a room in which to teach the children apart from the chapel in which public worship is held. Through the liberality of Messrs. Horner, Marsh, and Co., cement manufacturers, who have given most of the materials for the building, this need has now been met.

The ceremony of laying the corner stone took place on Tuesday afternoon, in the midst of a large and interested assembly. The Revs. W. Butterworth, W. Jackson, F. Goodall, and J. Rennie, took part in the proceedings. The most attractive portion of the ceremony was the laying of the corner stone by J. A. Horner, Esq., of Burgh Grange, whe, in doing so, congratulated the friends present on the commencement of so good and important a work—a work which he commended to the help and sympathy of every person in the parish. He spoke most encouragingly of the earnestness and zeal of the Methodist New Connexion, and rejoiced in the true catholicity of spirit manifest on the present occasion, and prayed that great success might be theirs. After a few congratulatory words from the Rev. W. Butterworth, circuit minister, who, on behalf of the promoters of the movement, presented Mr. Horner with a beautiful mallet, bearing a suitable inscription, the friends entered a large marquee, where tea was provided for and partaken of by upwards of 200 people. Ample justice having been done to the good things, and a hymn having been sung, Bro. J. A. Horner was called to the chair.

The Chairman spoke of the pleasure he had in being associated in what was to his mind a true Evangelical alliance. He felt that sectarianism was nothing, but the warm grasp of a brother in Christ was everything. He spoke of religion as a principle and a power which embraced the entire happiness of the whole people, and concluded a most effective address by urging the assembly to the promotion of good works, and the cultivation of those noble Christian virtues, faith, hope, and charity.

Very interesting speeches were also given by the Rev. F. Goodall, congregational minister, Lowestoft; the Rev. W. Jackson, United Methodist Free Church, Yarmouth; the Rev. W. Butterworth, New Connexion, Yarmouth; the Rev. J. Rennie, M.A., of Barnet, Hertfordshire; and Messrs. T. Gill and Bradnum.

Upwards of 300 persons attended the meeting, and the proceedings throughout were of a most pleasing character. We cannot conclude this notice without expressing our pleasure at the commencement of this movement, for there is still a need for further Christian effort if the increasing population are to be reached and benefited.—*Yarmouth Independent.*

Poetry.

THE INFLUENCE OF A WORD.

By T. J. Swain.

(*See No.* 473 *of* The Freemasons' Magazine.)

'Tis but a word—a thoughtless word—
Borne carelessly upon the breath,
Yet grievous strife its power hath stirr'd,
And ended often e'en in death.

A word may cause the beating heart
To thrill with sorrow's bitter pain:
May heighten suffering's poignant smart,
And open half-heal'd wounds again.

And oft a word suppress'd has sav'd
A fellow-creature from despair:
Has proved to him a boon he craved,
And kept a reputation fair.

In silence too the good endure
Each injury and deed of wrong;
They feel God's vengeance, slow but sure,
Will not permit their suff'ring long.

O! Language, mighty is thy power:
What varied feelings are not stirred,
In anger's heat and passion's hour,
From one incautious, hasty word.

Then may we strive our lips to guard;
May patience teach us what to say:
Although the conflict may be hard,
May we our Master's will obey.

And O! when tried, may Charity
Remind us we have often err'd,
And that we know not what may be
The consequences of a word.

THE SUCCESSFUL REPROOF.

(By T. J. Swain.)

That reproof succeeds the best—
That in sternness spoken—
That which well expounds the law,
Those we blame have broken.

That reproof which awes the soul,
Baffles all dissembling,
And to the transgressor's heart
Carries fear and trembling.

Was it thus our Saviour-Christ
Blam'd each fault and failing;
Did He censure erring ones
With words of angry railing?

Doth Saint Paul in Holy Writ
Thus to punish teach us?
Doth he not "to blame in love"
Frequently beseech us?

Yes, an admonition breath'd,
Softly and with kinduess,
Sooner touches those whose lives
Are passed in error's blindness.

Like the flowers that during storms
Keep their petals folded,
Op'ning to the gentle dew,
So are hearts when scolded.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING SEPTEMBER 5, 1868.

Monday, August 31st.—Lodge: British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.

Tuesday, September 1st.—Colonial Board at three. Lodges: St. John's, 167, Holly Bush Tavern, Hampstead; La Tolerance, 538, Freemasons' Hall; Temperance Chapter, 169, White Swan Tavern, Deptford.

Wednesday, September 2nd.—Quarterly Communication at 7 for 8 p.m. Lodge: Stability, 217, George Hotel, Aldermanbury.

Thursday, September 3rd.—Lodges: Yarborough, 554, Green Dragon, Stepney; Victoria Rifles, 822; Freemasons' Hall; Excelsior, 1155, Sydney Arms, Lewisham-road; Perfect Ashlar, 1178; Gregorian Arms' Bermondsey-road; Crystal Palace Chapter, 742, Crystal Palace, Sydenham.

Friday, September 4th.—High Cross, 754, Railway Hotel, Northumberland Park, Tottenham.

Saturday, September 5th.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodges: Leigh, 957, Freemasons' Hall; Rose of Denmark Chapter, 957, Star and Garter, Kew Bridge.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

Erratum.—No. 477, page 156, first column, 16th line from the bottom, for "prophetical," read "mystical."

H. H. W.—Thanks for your letter. We hope next week to make some use of it.

J. C.—Report of Prov. G. Lodge of Dorset received, which will be inserted next week.

Templar, Cape of Good Hope.—We have sent the music by book-post, and shall be obliged by your mentioning the fact to the brethren in your immediate neighbourhood of its being now ready for delivery.

A. A. (Brighton).—We will write to the Secretary of the School; and, if we can bring the matter to a better conclusion, it shall be done. To your other query, we cannot advise you of the name of our correspondent; we never have commenced the practice—never shall.

T. J. A.—Your letter to hand. We will write you early upon obtaining the information asked.

B. T.—Any brother is eligible to be admitted to the benefits of the Royal Masonic Benevolent Institution who is over 60 years of age, and has been a registered Master Mason for 15 years and a subscribing member for 10 years of that period.

LONDON, SATURDAY, SEPTEMBER 5, 1863.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 163).

BOOK THIRD—CHAPTER TWELVE.

Grand Master—Jacques de Molai.

His family.—Election.—Character.—Last attempt of the Templars to conquer the Holy Land, A.D. 1298-1303.

Upon the death of Gaudinius a chapter-general was held at Paris in 1295, when Jacques de Molai, the Grand Prior of England, was elected Grand Master. De Molai belonged to the family of the Lords of Layvic and Raon, in Burgundy, and one of the greatest and most powerful in that country. His eldest brother possessed immense estates there, and an account of his wealth made a great figure. De Molai entered the order when but a youth, and by his bravery and piety early became one of its most distinguished knights. He was sent to England as Visitor General, and on the death of Guido de Foresta, in 1293, he was created Grand Prior. While in England he held several chapters, and framed laws for the reform of abuses and the better guidance of the Order. Hugh de Travaux states that De Molai attained the throne by an artifice not unlike that employed by Sixtus V. for arriving at the Papacy. The chapter, according to this knight, could not agree to the brother to be elected to the Grand Mastership, one party being for De Molai, and the other and larger for Hugh de Peyrand, the Grand Prior of France. De Molai perceiving that his chance of success was very small, assured several of the principal knights that he was not anxious for the office, and that he himself would vote for his competitor. Believing him, they joyfully made him Electing Prior. His tone now altered. "The mantle is done," he said; "now put the hood on it. You have made me Electing Prior, and, whether you will or not, I shall be Grand Master also." The astonished knights instantly chose him. We give this anecdote, not that it is true, but to pave the way for enquiring into the mass of lies which was extorted by torture from the knights shortly after, for De Molai was not present at this election, and messengers were sent to England to convey to him the tidings of his being raised to the supreme command.

The character of De Molai is an amiable one. He was a man of true merit, brave, full of spirit, mild, moderate, and conciliating; his morals were pure, and his conduct without reproach. He had at the court of France made the friendship of the King and many of the most powerful nobles, not only on account of his family's influence, but likewise by his personal merit. In 1297 he left England for Paris, where he held the fourth son of the King at the baptismal font.

De Molai had watched well the signs of the times. He saw that the people among whom the Templars lived were apt to look upon them with disdain as deficient in that spirit which, in their ancestors, had made the Order the bulwark of Christianity. While they lived at ease in Europe the Hospitallers were still at war with the infidel and de Molai resolved to make one final attempt to secure a footing in the East, and so wipe out the disgrace which the loss of the Holy Land had entailed upon the Knights. For this purpose he set sail for Cyprus at the head of a body of troops, there to concert measures for the new campaign.

Casan Cham, Emperor of the Mogul Tartars, King of Persia, declared war against the Musselmen of Syria. The Tartars had not yet embraced Mahometism, and it was their interest to raise up as many enemies against the Musselmen as possible. Casan had married a daughter of Leon, King of Armenia, to whom he was devotedly attached, and was thus naturally bound by many ties to the Christians, whom he looked upon as his best allies. Casan sent to Jacques de Molai, and invited him to take part in the war against the ancient enemies of the Order. The Templars in the spring of 1299 left Cyprus in seven galleys and five small vessels, and landed near Inadia. The Tartars were encamped close to the ruins of Antioch, and the Templars without much difficulty joined them there. Casan was much pleased with the Grand Master, and placed a force of fifty thousand men at his command. The army then advanced upon Damascus by way of the valley of Orontes. A great battle was fought near Emessa, where the troops of the Sultans of Damascus and Egypt were defeated with immense slaughter, and the fugitives pursued by the Armenian cavalry to the verge of the desert. Aleppo and Damascus surrendered to the victor, and the Templars pushing onwards once more entered Jerusalem in triumph, visited the Holy Sepulchre and celebrated Easter on Mount Sion.

While encamped at Jerusalem Casan sent am bassadors to Europe to the Pope and the Christian sovereigns soliciting their alliance, and offering them possession of the Holy Land. The Pope received the ambassadors with distinguished favour, promised them every assistance, but his promises and those of the European Kings were never fulfilled. The spirit which had prompted the Crusades was dead, and Europe was preparing for that convulsion which ended in the Reformation. Genoa alone sent aid to the Holy Land, the example being set by the ladies who assumed the cross to avert the Divine wrath which they feared would come upon them from the town being laid under the horrors of an interdict.

Jacques de Molai having refreshed his troops renewed hostilities with the enemy, and advancing as far as Gaza defeated the Saracens, and drove them back into the sandy deserts of Egypt. Treachery, however, wrested further success from him, for a Saracen chief, who had been appointed governor of Damascus, instigated the Musselmen of Syria to revolt, and the Templars were forced to fall back upon Jerusalem. Casan sent troops to their assistance, but while they were preparing to march upon Damascus he died, and the Christians were deprived of their Tartar allies. The Templars left the Holy City, the ramparts of which they had begun to build, and which they were doomed never to see again, and never more to raise the ruddy standard of the cross upon its walls. This reverse was scarcely talked of in Europe, and though the name of Jerusalem was still pronounced among the congregations of the faithful, it had no power to awaken the religious enthusiasm of knights and warriors. The Templars retired to the sea coast and embarking set sail for Luinisso. A strong force was left to garrison the island of Aradus and Tortosa, but the Musselmen speedily attacked them, and they were all killed or taken prisoners.

The Hospitallers shortly after the return of the Templars to Europe attacked Rhodes, and the Sicilian Templars, with De Molai, made a fray into Greece, but after reducing several towns, and seizing much plunder they returned to Europe.

Thus ended for ever the dominion of the Templars in the East, and with the loss of this dominion began to raise that plot of monarch and priest against the Knights, which ended in the overthrow of the Order, and ferocious butchery of its members.

(*To be continued.*)

PALESTINE EXPLORATION FUND.

It is very unusual to find Masonic work going on outside the Masonic body, and to have to notice labours carried on under the direction of a board, not itself consisting wholly of Freemasons, which yet are in the highest degree interesting to the Craft at large. Nothing could more engage the sympathy and assistance of the brethren than the work now carried on by the Palestine Exploration Fund. To fix the sites of a thousand places which are household words to every Mason; to investigate the gigantic works of the great Masters, Solomon and H. A.; to lay bare the elaborate systems of aqueducts, conduits, and reservoirs, which kept the Holy City supplied with water; and to show to an admiring world the very wall—a marvel of masonry, when battlements were so high, says Josephus, that a man looking over turned dizzy at the depth below him—which the great King designed and built, these are objects which this society has proposed to itself, and, with a perseverance worthy of the highest praise, in spite of scant acknowledgment, has been steadily and quietly following out for three years. Too quietly, for it was not till last June that its existence was brought before the notice of the Grand Lodge of England, which promptly responded to the call, and gave the fund the sum of a hundred guineas. Since then other lodges have been appealed to, not in vain, and the usual benevolence of Masons has in this case been stimulated by the thought that the highest objects of Speculative Masonry are touched by this enterprise. There is not space in our columns to go into all the details necessary for a right understanding of the work done. But a few particulars may be given. On Mount Moriah, where the Temple formerly stood, there still rises a wall enclosing a square area of some seventeen hundred feet. At the south wall, outside the area, which is held sacred by the Mahometans, and not allowed to be touched, Lieutenant Warren has been excavating. The first discovery which he made proved conclusively that the old tradition was true about the magnitude of the wall of the Temple. It was actually in some places upwards of 150ft. high, and nearly a thousand long—a stupendous piece of Masonry. The stones, beautifully cut and joined so closely that the blade of a knife cannot be thrust into the joints, at present the most perfect specimen of Jewish mason's art; down to the very bottom the same pains have been bestowed and the same capital supervision exercised. In all its details the working of that lodge is more and more shewn to be a model for all future lodges. In the face of the wall have been discovered a triple gate and a single gate. These promise rich grounds for future investigation.

Again at the corner of this wall, and at a depth of 85 feet below the surface of the ground, Bro. Warren came upon a small stone built passage running south. This seems to have been without doubt one of King Solomon's aqueducts for carrying away the overflow water. It was explored by Lieut. Warren for about 400 feet, when the badness of the air compelled him to give up the attempt for the time. It is greatly to be hoped that another visit may lead him to further discoveries in this interesting spot.

The result of the excavations at the south wall may be summed up briefly. It is now quite clear that the wall mentioned by Josephus and in Kings was a gigantic work of masonry, immensely larger and more wonderful than moderns have ever been led to believe. Behind this wall and within the sacred area exists a most complicated series of vaults, passages, chambers, and tanks, serving as drainage sewers, passages for the blood of the sacrifices, for overflow water, and for water supply. What riches lie buried in these vaults, what secrets will be disclosed, what curious monuments of antiquarian art given back to the light time will show. In the meantime, we may hope for everything, and be grateful for anything.

Between Mount Moriah and Mount Zion lay formerly a valley, called the Tyropœon valley. The portion of this valley has always been a subject of controversy. It is now finally established. Moreover, there ran in former times a most magnificent causeway from Zion to Moriah. Where the valley makes a sudden and precipitous descent, close to the Haran wall, it was spanned by a splendid arch, now called Robinson's Arch. Exploring this at a depth of fifty feet below the level of the ground, Lieut. Warren has come upon the fallen voussoirs of the arch themselves lying one on the other as they were thrown down, and covered with the *debris* of two thousand years. The arch itself must have been upwards of eighty feet high, with a span of forty-one feet. Truly our early brethren were masters indeed.

The following extract will show a few of the difficulties that the explorers have to contend with:—

"Jerusalem is a necessitous place at present; to-day we can get no meat for love or money; yesterday no bread at any price, and all the week no charcoal; camel-drivers fear to come near the walls; at night you may see mysterious looking dark bundles lying along the Jaffa road—they are the camel loads which have been brought up hastily and thrown down, the camels being got out of the way as soon as possible for fear of being pressed by the troops. To get mules you must guarantee their safe return to their stables, or the owners will have nothing to say to you. Baskets for removing earth are not to be had now in Jerusalem, the stores of them at Lydd were gutted by the authorities, and I have been obliged to send a Fellah through the country foraging for some. All this is the effect of the war on the other side of Jordan, combined with a recent attempt at grafting European usages on Arab customs, which must fail."

Under date December 12th, 1867, Bro. Warren writes:—

"During the last fortnight I have been occupied in exploring cisterns and passages in and about Jerusalem, and it appears to me that the great question of the ancient water-supply is soon likely to draw some attention.

"1. About a mile south of the village of Lifta,* on the crest of a hill, is a chasm in the rocks, about which there are many traditions, and which we failed to explore in the spring. We went there last Monday, provided with three ladders, reaching together 120 feet., and a dockyard rope 165 feet long. We had three men to assist in lowering us on the rope. The entrance from the top just allows of a man squeezing through, but as you descend, the chasm opens out until at 125 feet it is about 15 feet by 30 inch. At this point is a ledge, and we rested there while we lowered the ladders another 30 feet, to enable us to descend to the bottom, which is at the great depth of 155 feet from the surface. The chasm is exactly perpendicular, and the bottom is horizontal. Water was dripping quickly from the rocks, but ran out of sight at once. On the floor was a rough stone pillar, and near it the skeleton of an infant; close to the pillar is a cleft in the rock, very narrow, into which the water was running.

"I cannot help thinking that this cleft is partially artificial. I have not yet ascertained its level with reference to Jerusalem, but there is the possibility of its being in connection with the cleft where we were excavating near the Russian buildings, which some suppose to be the shaft of an acqueduct by which the town used to be supplied with water.

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* Two miles N.W. of Jerusalem; probably the ancient Nephtoah.

"2. Within the walls.—I have examined and surveyed the large tank at the Burj al Kibryt; it is fully described at p. 221, Lewin's "Siege of Jerusalem." The plans and sections shall be sent by an early mail.

"I have also examined the Hammam esh Shafa.* Captain Wilson's plans give every information on the subject. The smell of the water was disgusting, exactly similar to what is encountered in any of the dirty bath-rooms of Jerusalem. I conclude that a portion of the dirty water from the baths finds its way back again into the well. The level of rock at this well I calculate to be 50 feet below the surface of the Haram Area. On ascending, I found a second shaft reaching from top to bottom, and it is evident that at one time the water was obtained by means of a Na'ura, or "Persian water-wheel" (p. 276, "The Land and the Book"), which leads one to suppose that water may have then been more plentiful than it is at present.

"3. Siloam.—I have examined and surveyed the rock-cut passage leading from the Virgin's Fount† to Siloam. We entered from the Siloam end, so as to have as much clean work as possible. For the first 350 feet it was very plain sailing; the height of passage sloping down from 16 feet at entrance to 4 feet 4 inches; the width 2 feet; the direction a wavy line to the east. At 450 feet the height of passage was reduced to 3 feet 9 inches, and here we found a shaft leading upwards apparently to the open air. This might be made use of to great advantage by the owners of the soil overhead. From this shaft the passage takes a north-easterly direction, and at 600 feet is only 2 feet 6 inches high.

At 900 feet we came upon two false cuttings, one on each side of the acqueduct. They go in for about 2 feet each. I could not discover any appearance of their being passages; if they are, and are stopped up for any distance, it will be next to impossible to clear them out in such a place. Just here I involuntarily swallowed a portion of my lead pencil, nearly choking for a minute or two. We were now going in a zig-zag direction towards the north-west, and the height increased to 4 feet 6 inches, which gave us a little breathing space; but at 1,050 feet we were reduced to 2 feet 6 inches, and at 1,100 feet we were again crawling with a height of only 1 foot 10 inches.

"At 1,150 feet the passage again averaged a height of 2 feet to 2 feet 6 inches. At 1,400 we heard the same sound of water dripping as described by Captain Wilson, the Rev. Dr. Barclay, and others. I carefully looked backwards and forwards, and at last found a fault in the rock, where the water was gurgling, but whether rushing in or out I could not ascertain. At 1,450 feet we commenced turning to the east, and the passage attained a height of 6 feet. At 1,658 feet we came upon our old friend, the passage leading to the Ophel shaft, and, after a further 50 feet, to the Virgin's Fount. Our candles were just becoming exhausted, and the last three angles I could not take very exactly. There were fifty-seven stations of the compass. When we came out it was dark, and we had to stand shivering for some minutes before our clothes were brought us; we were nearly four hours in the water. I find a difference of 42 feet between my measurements and those of Dr. Robinson, but if he took the length of the Virgin's Fount into account we shall very nearly agree.

"Entrance to the 'Tomb of Aaron's Sons,' in the Aksa Mosque.—The wall at this point was broken through, and found to be very rough on the outside; 10 feet 6 inches thick; stones, 2 feet by 1 foot 6 inches by 1 foot 6 inches; it is backed up with made earth.

"'Standing-place of Elias,' in the Aksa.—The end of the passage or doorway here was broken through; it is about 1 foot 6 inches thick. Behind it is a mass of loose rubbish, and after removing about a ton of it I was able to get through, but could see nothing to lead me to suppose that there is anything beyond but made earth.

Somebody has opened the Tomb of Jehosaphat; it is the place where the Jews threw away the old copies of their books. The Rabbi seemed to think that I had done it, and sent to ask me to close it up. I sent at once to tell him that I had nothing to do with it, and to assure him that I did not touch the Jewish tombs. The Sheikh of Silwan also sent him word that he might be sure it was not my work, as if we had been there it would have been closed up again and nobody would be any the wiser. I am going to see the Rabbi in a few days, and show him the plans and sections of the Haram Wall, &c. I have offered to employ the Jews in excavating, but it is out of their line altogether.

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* A well outside the Bal el Kattanin, on the west wall of the Haram.

† The "Virgin's Fount" is a spring, the waters of which rise suddenly at irregular intervals, and subside again shortly after rising.

Extract from letter January 11th, 1868:—

"WORKS IN PROGRESS.

"Makhama, under Wilson's Arch.—Gallery driven to south along Haram Wall for 30 feet. No sign of any opening in wall corresponding to Barclay's Gateway.—Shaft under arch on west side; a curious recess has been found in the pier similar to those at Robinson's Arch, except that it extends through these courses: a sketch of this will be sent when the shaft is completed.

"Pier of Robinson's Arch.—This has now been bared to north for 25 feet and the corner to west has been turned. The builders of this pier, in a truly economical spirit, characteristically Jewish, have built it with recesses so as to save a very large portion of the stone, which would otherwise have had to be used. As far as I can judge of the pier at present, it is 45 feet long and 12 feet through; it is built with a hollow space inside of about 5 feet width, and the whole pier seems to be made up of smaller ones averaging 6 feet in length, the bays or openings being similar in dimensions. These little piers are the height of two courses (3 feet 9 inches and 3 feet 6 inches) 7 feet 3 inches; and lying across them and the bays are lintels, the largest being 12 feet 6 inches in length, 3 feet 9 inches in height, and weighing over ten tons.

"I wish to know whether in the other parts of the world or Syria, similar economical designs have been found in building where arches are not used. No doubt this method of building may be considered, as far as it goes, as characteristic of one particular epoch, probably before the arch was in general use; and yet it differs entirely from the massive styles of Egypt and Assyria. East of the pier, on a level with the rock surface, is a pavement which we have examined for about 18 feet; and on it, lying huddled together just as they fell, are the actual voussoirs of the great viaduct called Robinson's Arch; they lie in lines north and south, and between them one can squeeze with difficulty for some 10 or 15 feet each way. They are in our way going east, and though they are of *melekeh*, they are so hard that the men cannot break them, and I have had to blast them. It will take us at least a month more thoroughly to examine this pier, and all that pertains to it.

At the Kedron, the rock is beginning to rise rapidly, and I shall close the gallery up in a few days. We are now 145 feet from entrance.

"At the Aqueduct below Bir Eyub we are getting on slowly.

From letter of January 22nd, 1868:—

"We have made a great discovery this week—viz., a system of vaults, tanks, and aqueducts, in connection with, and to the west of Wilson's Arch: they are apparently of similar age and construction, and are likely to throw considerable light on Jerusalem topography; in fact, it appears to me that this system of vaults is the key to underground Jerusalem, and, if we are not interfered with, we may reasonably hope very soon to have a good knowledge of the great embankment which runs across the Tyropœn Valley.

"Makhama.—Wilson's Arch.—Shaft on east of pier continued to a depth of 41 feet; pier below, a depth of 21 feet 6 inches, is composed of rough hewn stones. Hole broken through pier to west for 10 feet in search of another arch. Two holes were made in the chamber A in search of continuation of Wilson's Arch to west; and on Saturday, 18th inst., the hole to the north was found to open on to a space covered by a trimmer arch, running east and west, resting on the arches in continuation of Wilson's Arch. These arches are in two sets, side by side, and make up together the length of Wilson's Arch. The span of the northern set is only 12 to 13 feet, that of the southern from 22 to 23 feet; underneath these arches are other at a lower level, which may have have been used as tanks, and in them are some curious troughs or aqueducts. To the west of the upper vaults are passages which the plan must explain; they run in several directions, and are blocked up loosely at the ends. From one of the passages was a hole downwards, and on being lowered into it (chamber B) I was astonished to see a white marble pedestal. I was in great hopes there might be an inscription on it, but it is quite plain, and may at one time have formed part of a column in support of the roof. In one angle is part of a pilaster, the capital of which has on it a double ram's horn, very similar to that found at Arak el-Emir. (See De Sauley's work, p. 223, French edition.) It has the appearance of great antiquity. I am in hopes we may find other traces of sculpture.

"Robinson's Arch.—We have done little towards the east, for the stones present such difficulties; to the north we have tapped a tank which has been running stones for several days; to-day it is nearly exhausted, and we have got several peeps into a big cavern.

"Kedron.—At 160 feet from entrance the air became very impure, but on going a little further a rushing noise was heard, which proved to be a stream of pure air 100 feet below the surface. We have now come to several walls, and the work looks interesting.

"Bir Eyub.—At the aqueduct below Bir Eyub we have been retarded by the heavy rains. The floor is being deepened, so that there may be room for a wheelbarrow.

"Close to Bir Eyub we have found another aqueduct of masonry, which seems to run to the eastern side of the valley."

We could go on still further making extracts from these reports; but suffice it to say that the labours are going on with great ardour, and that the fund has every reason to believe that England appreciates her work.

The following circular letter, signed by the Earls De Grey and Ripon, Caernarvon, and a numerous body of distinguished brethren, has been forwarded to many of the lodges:—

"Sir,—We beg to call your attention to a resolution passed at the quarterly meeting of Grand Lodge held in March last relative to the Palestine Exploration Fund, to which Grand Lodge then voted the sum of one hundred guineas, and 'recommended the same to the notice of Provincial and District Grand Lodges, and of private lodges, as worthy of the support of the Craft.'

"The accompanying papers will explain the objects of the society, as well as point out the interest which every member of the Masonic Order must feel in its success.

"We, therefore, try to recommend this enterprise to your favourable notice. By bringing it before the attention of your lodge, as you best know how to do, you may render most valuable aid to this enterprise, and give a fresh impulse to an undertaking which is fraught with such important consequences to all, and particularly to Masons.

"Several lodges, besides Grand Lodge, have already contributed to the fund; and we feel sure thas its claims have only to be fairly stated for the Masonic bodies to rally round it and lend it their aid.

We remain, worshipful Sir,
Your's fraternally,

Earl de Grey and Ripon, D.G.M., Prov. G.M. West Yorkshire.; Warren De Tabley, Prov. G.M. Cheshire; Mansel Talbot, Prov. G.M. S. Wales, E.D.; R. A. Shafto Adair, Prov. G. Officer; Vane, S.G.D.Caernarvon; Legendre N. Starkie,S.G.W.; Skelmersdale, P.G.W., D. Prov. G.M. West Lancashire; John Havers, P.G.W.; Eliot, P.G.W.; V. A. Williamson, P.G.W.; John Edward Cox, *M.A.*, *F.S.*, P.G.C.; W. K. Riland Bedford, P.G.C.; C. R. Davy, P.G.O.; Bentley Shaw, S.G.D., D. Prov. G.M., W. Wks.; George William Latham, S.G.D.; Charles Hutton Gregory, P.G.D. W. W. B. Beach, P. Prov. S.G.W., Oxon and Hants; Richard Pope, P.G.S.B., and P.S.G.W. of Cheshire; Edward Barker, P.G.S.B., Kendal; Hyde Clarke, D.D.G.M. Turkey; John P. Bell, *M.D.*, D. Prov. G.M., and G. Supt. of R.A. Masons of N. and E. Yorkshire; W. H. Smyth, D. Prov. G.M. Lincolnshire; J. W. Leigh, P.G.C. Warwickshire; Patrick Colquhoun, P.M., 447 (654); Charles Goolden, P.M.; D. G. Bruce Gardyne, W.M., 1,118.; Layton, P.M., 404; E. C. Ogle, P.G.M., Northumberland."

These circulars should be sent to *all* the lodges. Wherever at high noon brethren assemble for labour should be read the account of this new and bloodless crusade. No lodge so poor but should find something for this Masonic work; no brother but may help it by recommendation to his richer friends.

It has established itself at an office in 9, Pall Mall East, where all information can be furnished by the Secretary, to whom we refer our readers, and we can only express the hope that the society will receive that support it deserves, and that further investigation will not be stopped for want of funds to prosecute a more extended examination of so interesting a country.

A series of very interestig photographs have been taken by Sergeant Phillips under the orders of Lieutenant Warren, R.E. These may be obtained from Messrs. Bartlett, 70, Fleet-street, price, 1s. 6d. each; to subscribers, 1s.

MASONIC NOTES AND QUERIES.

CHURCH OF ENGLAND—BIBLE HISTORIES.

My answer to the letter of a brother in the neighbourhood of Carlisle is that, according to an entry in one of my note books, the judgment respecting which he inquires was that "the law of the Church of England does not require of a clergyman the belief, as literally true, of all histories related in the Bible, which are incorporated from it into her formularies." C. PURTON COOPER.

MR. MOLYNEUX AND THE FREEMASONS.

The letter of the Rev. J. W. H. Molyneux to the Rev. E. I. Lockwood, in which he declined to allow the use of his church at the recent opening of a lodge in Sudbury, has been published. In it Mr. Molyneux says:—

"Notwithstanding all their loud boastful professions of universal philanthrophy, I never even heard of one useful work, public or private, done by the society of Freemasons outside of its own body. All it has done in the Masonic or any other line is to build up a monstrous fabric of pretension, self-deceit, and affectation, fitly symbolised by a 'Mason' with kid gloves, a silk apron, and silver trowel. I respect real hard-working masons, with hard hands and clothes covered with stone-dust, who pave our streets and carve stone for our buildings; but shams I have no respect for. Those who love real work never can tolerate shams, least of all such as come before us with grand pretensions. As to the pretensions of this society it must speak for itself. No one can see an advertisement of any of its proceedings without being startled and dazzled by the way in which it positively bristles and sparkles with imposing titles. 'Grand, Ancient, Free, Accepted, Honourable, Worshipful, Right Worshipful,' &c. It nearly takes away one's breath!"

As to the moral influence of Freemasons, he says the society "becomes practically a convivial club," and the members are not unfrequently led into "great expenses and lamentable excesses," and "their moral well-being" is "terribly impaired." As to the Christian or anti-Christian principles of Freemasonry, Mr. Molyneux "affirms them to be absolutely anti-Christian," and says "if there be any mystery in Freemasonry, it is a part of the mystery of iniquity."

MASTERS' DEGREE.—PROPOSITION.—COUNTER-PROPOSITION.

Proposition—The Masters' degree is not more ancient than the year 1717. Counter-proposition,—The Master's degree is not less ancient than the 15th century.—From Bro. PURTON COOPER'S Memorandum Book.

FIVE ORDERS OF ARCHITECTURE.

If Pictus were followed as a purist in getting rid of the five orders of architecture (p. 168), an anomaly would be got rid of, but at the expense of historic truth. He would get nearer to the Temple of Solomon, but he would betray a landmark of true history, that series of legends, medieval and new, which show how Masonry has been built up. Thus in seeking an imaginary truth he would banish the real truth. We have had too much of this filing away as it is.—E. N.

HOW A CANDIDATE WHO HAS BEEN A PAGAN SHOULD BE "OBLIGATED."

Bro. Haye wrote some months ago that he would swear a Chinese upon the works of Confucius, and a Hindoo upon the Vedas; and Bro. Hughan has just written that a candidate is permitted to take whatever obligation may be considered binding and suitable to him; and a Most Worshipful, now deceased, has said that, previously to swearing a man to [Masonic] secresy, it is necessary to ascertain what religion he professes, in order to "obligate" him in the most formal and solemn manner possible; and a Right Worshipful has more recently said, supposing that Hindoo candidates may satisfy us concerning a true belief in the Almighty Architect of the Universe, and a future state of responsibility and reward and punishment, upon what are we to "obligate" them? The Vedas, the Puranas, or their commentaries? Neither Bro. Haye, nor Bro. Hughan, nor the Most Worshipful was, in my humble judgment, right. * * * A Right Worshipful expresses doubts respecting suggested modes, when neither of such modes was the proper mode. * * * The candidate who has been what, dear Bro. "J. G. F.," you designate a Pagan, and who is now neither Christian, Jew, Parsee, nor Mahommedan, is necessarily a Natural Theist, and should be "obligated" in the way in which you would swear him in the Court of Queen's Bench. * * * A portion of the "Transcript" mentioned in my communication "On Masonic Oaths," FREEMASONS' MAGAZINE, vol. 18, page 387, shall be sent to that periodical as soon as there is probability of the editor being able to find space for it; you will then be better able to appreciate the reasons upon which my opinion rests. * * * Letters upon this grave and momentous matter have been sent to me from Calcutta, Bombay, and Madras. —From BRO. PURTON COOPER'S Masonic Letter Book, 6th July, 1868.

THE CHARACTER OF A TRUE MASON

To be an upright man is to add still greater lustre to the Mason's character; to do justice and to have charity are excellent steps in human life, but to act uprightly gives a superlative degree of excellence, for in that situation we should become examples in religious, civil, and moral conduct; it is not enough that we are neither enthusiasts nor persecutors in religion; neither bending towards innovation, nor infidelity. In civil matters we should submit to the laws of the country we may reside in. In morality it is required of us not only that we should not err by injuring or deceiving, but to do good in every capacity of that station in life wherein Providence has placed us. By such means can the Mason be proved and testify that his emblematical jewels are ensigns only of the inward man; so he will stand approved before Heaven and before men with honour to his profession and felicity to himself as a professor of Masonry.—L. M. H.

HIGH DEGREES IN FRANCE.

The number of degrees conferred by the Grand Orient in France in 1867-8 was, for the 18th degree and under, 218; for the 30th, 32; for the 33rd, 3. The Grand Orient degrees above the 18th were not recognised by the Supreme Council of France, nor by legitimate Supreme Councils.—N.

THE BLUE BLANKET.

It would be conferring a great honour on the Craft if the brother having charge of that very interesting Masonic relic, the "Blue Blanket," referred to in your last number, would send a description of it as to size, nature, adornment, preservation, &c., with any facts or traditions respecting it, with which he may be acquainted, for insertion amongst the Masonic Notes in your Magazine.—✠ J. D. M.

ROBERT BRUCE (page 170).

Ha! Ha! Ha! Ho! Ho! Ho! laugh and grow fat; but I must tell you all about it. "King Theodore was a great Mason, or patron of Masonry, as shown by his order in the *Illustrated News*—a double triangle. This, perhaps, was owing to his descent from Solomon and the Queen of Sheba." O Solomon! Solomon! what have you not to answer for? You must have been "sowing your wild oats." Had Theodore claimed to have been descended from either Adam or Noah, we might well have asked for proof substantial; but the "double triangle" clearly shows Theodore's connection with the visit of the Queen of Sheba to hear the wisdom of Solomon. O Solomon! 'tis as clear as day that L, S. D. has found you out. I had foolishly imagined that King Robert Bruce had something more important to attend to than either to preside, or lead off the dance, at the "Grand Masonic assemblies at Kilwinning." I even considered that both Robert Bruce and Theodore would have found some difficulty in gracing with their royal presence "the Grand Lodge of Kilwinning," seeing there was no such Grand Lodge co-existant with either of them; but, doubtless, the same "double triangle" which proves the doubly royal descent of Theodore could easily solve that problem.—B.

CHRONOLOGICAL EXCERPTS.

Tenth century. An Anglo-Saxon Prince planted a tree in the north of England.

Twelfth century. Monks planted a similar tree in Scotland.

Seventeenth century. A Rosicrucian philosopher planted a tree in the south of England. The branches and leaves of this tree resemble those of the two former trees. Its fruit is altogether different.

The first and second trees may still be seen in a state of extreme decay. The last is a tree than which no country in the world possesses one of its kind so vigorous and flourishing.—From Bro. Purton Cooper's Manuscript Collections upon Masonry.

CHARTERS OF SCOTCH KINGS.

If Scotch kings were so busy in the year 1100, giving charters to Scotch lodges of Freemasons, what were the English kings about? For the honour of England they must have given more, for they built more abbeys and cathedrals. What has become of our charters? Who will find our charters? They cannot be all lost, are any in Grand Lodge? There are chestfuls of documents.—W. Harris, P.M.

D.G.M. MANNINGHAM'S LETTER.

A critical brother, having this letter in his view, asks * in what year "G.M. Payne, who succeeded Sir Christopher Wren" died? I regret my inability to answer the question.—Charles Purton Cooper.

HUNGARY.

In the 15th century the operative lodges of Hungary were subject to the jurisdiction of the Grand Lodge of Vienna.—From one of Bro. Purton Cooper's Masonic Memorandum Books.

LORD * * *

My Dear Friend, "M. D. F.,"—It is a mistake. Lord * * * was not a sceptic. He professed pure Christianity, which he described as the development of Natural Religion. There are, he used to say, in pure Christianity two elements, the ethical and the dogmatical; the former vastly preponderating, and unlike the latter, occasioning neither doubt nor controversy. Touching our noble brother's creed, this is all that the recollection of the conversations to which you allude, (Paris, 1831), enables me to communicate. In number and amount his charitable gifts were, it is said, very considerable.—From Bro. Purton Cooper's Masonic Letter-Book, December, 1865.

ROSE CROIX DEGREE.

The Grand Orient of France has hit upon the expedient of giving "Delegations" for the Rose Croix degree. It charges 32s. for each delegation.—N.

G.O. CALENDAR.

The sale of this in 1867-8 only amounted to 201 copies, producing as many shillings.—N.

FRENCH CONSTITIONS.

The Grand Orient of France sold in 1867-8, 1,588 copies of its statutes or constitutions, producing £95.

MASONIC LIBRARY.

The G.O. of France spent last year £12 in the purchase of books. How much for the Grand Lodge of England, was it twelve pence? The librarian's salary is £80 per annum.—N.

CHRISTIANITY AND ENGLISH FREEMASONRY.

In my communication, "Christianity and English Freemasonry," *Freemasons' Magazine*, vol. xiv., page 391, and errata *ibid* page, it is said that Christianity and English Freemasonry have hitherto walked hand in hand in those countries of which a correspondent there speaks. A brother now inquires which are the countries to which allusion is made. The countries are, South India, North India, Burmah, China, east coast of Africa, and the Cape of Good Hope.—From Bro. Purton Cooper's Masonic Letter and Memorandum Books, June, 1866.

WHAT A YOUNG CORRESPONDENT SUGGESTS.

A young correspondent who draws attention to a note annexed to Bro. Murray Lyon's communication, "Ears of Wheat from a Cornucopia," page 21 of the present volume, suggests that, for the future, in a narrative of Craft occurrences prior to the introduction of the expression "Grand" into Scotch Masonry, Mother Kilwinning should be called "Head Lodge" and not "Grand Lodge."—C. P. Cooper.

DEFINITION OF THE TRUE FREEMASONRY.

The definition, *Freemasons' Magazine*, vol. xvii., page 168, is a definition of *the* true Freemasony.—C. P. Cooper.

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* [27th of August.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE CHIVALROUS DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have been met with a very silly objection, that the Masonic Order of Knighthood given by myself and others will not be recognised by the heads of any constituted jurisdiction, nor their decorations be allowed to be used in the lodges. This is a very silly objection indeed, and only brought forward to hinder the great progress of chivalrous Masonry, and to draw away the attention of the public from this great branch of the mysterious science. *Imprimis*, a Knight of any of their degrees can wear them in the chapter where he was made. *Secundo*, he can wear them in his own house as often as he likes. The apron of my original Masonic Order of the Garter is so gorgeous, and contains the emblems of so many Orders of Knighthood that it is superior to the Odd Fellows' apron. It is particularly available for Masonic balls. Thank the stars, we cannot be kept out from them, the women do not know the difference, and will much more admire what is intellectual than some white or blue apron. It is grander, too, to wear a star than some mechanical emblem dangling from a common collar. The Sir Knight who wears the decorations of chivalrous Knighthood is sure of the notice of his common brethren, if not of their envy.

Yours fraternally,
W. HARRIS.

A LOST PROVINCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—You correspondent, "Inquirer," asks "what has become of the ancient province of Rutlandshire?" I cannot find that any such province ever existed, and, still more, that the county ever possessed a Masonic lodge. I trust, however, that this state of things will not prevail much longer. Several highly respectable inhabitants of the county have recently been initiated in the Rutland Lodge (No. 1,130), Melton Mowbray, with the intention, as I have been informed, of ere long petitioning for a warrant for a new lodge to be established at Oakham; and for the county to be annexed for Masonic purposes, as it already is in some other respects, to the province of Leicestershire.

Yours fraternally,
A LEICESTERSHIRE P.M.

[Our correspondent should refer to the old calendars and reports of Grand Lodge.—ED. F. M.]

AUTHORITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Authority! what is authority, and what are its bounds, and who will hold Squire Jones? Bro. Manningham's letter, which comes most suspiciously, may for aught we know be genuine, but for aught we know, may not. The test of the genuineness is settled by authority. A "Masonic Student" pins his faith on the German Masonic publisher, Bro. Findel, and so does Bro. Hughan. It has not occurred to Bro. Hughan, that even if Bro. Findel is an authority on German MSS., and of that there is no evidence, any more than there is that he has seen the Netherlands MSS., Bro. Hughan himself is a far better authority on an English M.S.—its writing, its spelling, and its style. Authority to be operative must be exercised within its own proper bounds, and as yet we have got no authority, for no competent authority has seen the MSS. I should rely more on Bro. Hughan at first hand, than at third hand. We do not want learned Masons, but men learned as experts in MSS.

Yours fraternally,
ANOTHER STUDENT.

HS OF CHIVALRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As Bro. W. Harris is putting himself forward as a great reformer of those Knightly degrees, which, as H. H. says, are only Masonic, because Masons belong to them, he may be able to give me satisfaction on one point, the settlement of which may lead to my joining his, or some of the more aristocratic Orders, which, like H. H., as yet I have refrained from doing. I have reason to believe that a friend of mine who has some twenty of of these stars and degrees, must have taken some twenty or more oaths, which are scarcely so harmless as Knightly vows taken on the Swan or the Peacock. If this be so, the sooner it is done away with in these modern inventions and innovations the better. The practise of needless swearing is offensive to the spirit of the age, and has been greatly reduced by the legislature.

I trust this may obtain something more than a response from Bro. Harris or his fellow labourer, and that is an assurance that their amusements will be made more harmless.

Yours fraternally,
CANDIDATE.

WORKING OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I cannot allow the letter of a "P.M. and P.Z." of Staffordshire, in your last number, to pass without a word of reply. I am in the habit of visiting lodges in different parts of the kingdom, and though I see some worked well I am compelled to say the majority are not equal to Staffordshire, in either correctness of work or strictness of discipline.

It is true we are without a P.G.M., and I would gladly see the office even half as well filled as has been for some time the office of D.P.G.M. by a worthy brother, whom a more learned and hard working Freemason is rarely to be met with.

Yours fraternally,
A P.M. AND P.P.G. OFFICER
OF STAFFORDSHIRE.

THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Every post now brings me a solicitation for votes. Permit me to suggest to the relatives and friends of candidates, that if they will consult the leading members of the Craft in their lodge, town, or province, they will save much postage expense. If every province would unite, they could by subscriptions purchase, at least every other year, an entrance to the Girls' or Boys' School. Why should Sussex, or particularly Brighton, in which the lodges liberally subscribe and frequently send up Stewards, be called upon for votes for children in distant counties, while they have candidates of their own.

Yours fraternally,

Brighton, Aug. 31st, 1868.

A Past Steward.

CREED DISTINCTIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In answer to your correspondent, R✠, whether the members of the Lodge of Joppa are Deists or Christians, I beg to inform you the majority of the members are of the Hebrew faith, being of course "Deists," the remainder are Christians, no distinction as regards creed being made if properly proposed.

Yours fraternally,

A P.M. of the above Lodge.

[THE CREED OF FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There are many brethren of the Craft—myself included—who, believing as we do, that "there is only one Great Name by which salvation cometh," yet hold the opinion that "speculative Masonry," in matters of faith, asks from her initiates the acknowledgment of one God only, the Almighty Creator and Architect of the Universe; this, with moral worth, and an intellect capable of appreciating all which may advance the highest interests of mankind, being the principal qualifications required from such as seek admission within our circles. This, we believe, is very far from being anti-Christian.

Allowing good men to meet as brethren, Masonry permits no sectarian discussion, but allows each brother to show, by *example*, the superiority of his religious tenets. The Christian brother has thus the power of making converts without *vain words*, as by his *practical* doings, in forbearance, charity, and kindness, he can show the brethren of other faiths how much better they might be by choosing the Saviour for their head and guide. Should the *professing* Christian have no higher marks of goodness than mere words, we are afraid the use of these would only introduce confusion in our assemblies, and reflect little credit on religion.

It has been alleged that Masonry having been introduced into our land by the builders of Christian churches, is of necessity a Christian institution. It may be true that it was through Christian men we have received the traditions of our Order, but those traditions, whether moral parables or veritable facts, make no mention of Christian history. Perhaps yourself or some of your learned contributors may enlighten us how far we are correct in our notions, that 'Speculative Masonry" is a pure Deism, interfering with no man's sectarian belief.

Yours fraternally,

R.

There is this difference between a thankful and an unthankful man. The one is always pleased in the good he has done, and the other only once in the good he has received.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Boys' School.—A sixth application for admission to the School is made by James Addison, and which we trust on this occasion will be successful. For list of brethren who will receive proxies, we refer our readers to our advertising columns.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

GRAND LODGE.

The quarterly communication of the United Grand Lodge of England took place on Wednesday evening, the 2nd inst., in the new Banqueting Hall, Great Queen-street. Lord de Tabley, Prov. G.M. for Cheshire, officiated as G.M., Victor Williamson as S.G.W., Bro. Bently Shaw as J.G.W., and Bro. Frederick Patterson as D.G.M. There were present on and near the dais Bros. Spiers, P.G.S.B.; Hopwood, P.G.D; Patten, P.G.S.B.; Smith and T. A. Adams, P.G. Pursts.; Havers, P.G.W.; Llewellyn Evans, President of the Board of General Purposes; Clayton, P.G.D.; Fenn, Assist. G. Dir. of Cers.; Patten, G.S.B.: Rev. J. E. Cox; Dr. Jabez Hogg, P.G.D.; John Empson, P.G.D.; John Symonds, P.G.D.; James Coward, G. Org.; Benjamin Head, P.G.D.; J. B. Monckton: James, Mason, P.G.S.B.; Edward Cox, P.G.D.; Rev. R. J. Simpson, G. Chap.; Thomas Price, Raynham W. Stewart, W. Ough, Assist. G. Purs.; S. May, Joshua Nunn, H. G. Warren, William Smith, C.E., &c. The attendance of the brethren, considering the season of the year, was rather more numerous than usual.

New Grand Secretary.

The Grand Lodge having been opened in due form and with solemn prayer—

The Acting Grand Master said that he had received a letter from the M.W.G.M. stating that he had appointed Bro. John Hervey to fill the office of G. Sec., rendered vacant by the death of Bro. Gray Clarke. He therefore requested Bro. Hervey to come forward and receive from him (Lord de Tabley) the collar and badge of the office of G. Sec.

Bro. Hervey having been duly invested, Lord de Tabley said—Bro. Hervey, the important post of Grand Secretary of the Grand Lodge having become vacant by the lamented death of Bro. Gray Clarke—to whose zeal in the discharge of his duties I can bear full testimony, and in doing so I am sure I shall be backed by every member of the Craft now present—the G.M. has thought proper to select you to fill the office of G. Sec., and in his name I have great pleasure in investing you with the collar and badge of office, and I feel convinced that the G.M. in making such a selection has acted fully in consonance with the feelings of the Craft. (Cheering.) You, Bro. Hervey, commence your office with the best wishes of the whole Craft; and when it shall please the Great Architect of the Universe that your connexion with this Grand Lodge shall cease, I am sure that you will continue to merit the esteem of every member of it.

Several rounds of cheering followed this short address, and on Bro. Hervey being conducted to the Grand Secretary's table, they were more heartily renewed.

The Last Quarterly Communication.

The G. Secretary read the minutes of the quarterly communication of the 3rd of June, which were confirmed.

Grand Lodge at Lancaster.

The G. Secretary read the minutes of a special Grand Lodge held at Lancaster, on the 17th of June, on the occasion of the laying the first stone of a new asylum by the Earl of Zetland, and they were confirmed.

Special Grand Lodge.

The G. Secretary read the minutes of a special Grand Lodge, held on the 1st of July. This meeting, it will be remembered, was held for the purpose of disposing of the business left over from the last quarterly communication. The minutes were confirmed.

At this meeting a resolution in reference to the funds of the Board of Benevolence was passed, and it was as follows: "That Bro. Clabon's propositions be referred to the consideration of a committee of fifteen brethren, to be nominated by Grand Lodge, and five other brethren to be nominated by the M.W. the Grand Master, with instructions to such committee to report to Grand Lodge in December, upon the proposed scheme and generally to the advisability of making any, and if any, what alteration in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith."

The acting G. Master said the Grand Master had reserved to himself the right to nominate five members to be associated with the other members of the committee, and he had accordingly nominated Bros. M'Intyre, G. Reg.; Victor Williamson, E. J. Fraser, the Rev. R. Bedford, and Llewellyn Evans, Pres. of the Board of General Purposes. The other members of the committee are, Bros. J. M. Clabon, John Udall, John Savage, J. S. Hopwood, Rev. J. E. Cox, B. Head, T. Fenn, J. Symonds, William Young, E. Cox, J. Smith, S. Gale, J. Nunn, and H. G. Warren.

The District Grand Master for New South Wales.

The Grand Secretary laid before the Grand Lodge a letter received from Bro. Arthur T. Holroyd, D.P. Master for New South Wales, complaining of the decision of Grand Lodge upon certain appeal cases in March last.

Bro. Havers, P.G.M., said he had to ask the indulgence of the Grand Lodge in having to speak upon this communication, in consequence of the absence through illness of the Grand Registrar, and also whilst he performed a very delicate duty in reference to the District Grand Master of New South Wales. At the outset he would say that if a man had fallen into an error, it was his first duty to come forward and frankly acknowledge it. It appeared that Bro. Holroyd, the D.G. Master for New South Wales, impugned the decision at which the Grand Lodge had arrived in March last, on three appeals from New South Wales. On two of those appeals there was no doubt whatever but that they had come to a right conclusion, but with respect to the third, it was said that the Grand Lodge had dismissed the appeal and ordered the suspension of the brother in question, from his Masonic functions to be removed. In the communication which had been received from Bro. Holroyd he made a very grave charge against the Grand Registrar, and in his own words he said. "I charge the Grand Registrar with having placed before the Grand Lodge a gross fabrication, as he moved that the suspension of a brother from his Masonic functions should be removed, that suspension never having been in existence." The D.G. Master said he had never suspended this brother, and therefore as no suspension could be removed, the Grand Registrar had totally misreprented what he had done. Now he (Bro. Havers), need hardly say that if the charge was true, that the Grand Registrar had wilfully misrepresented any Grand Master, he would not deserve to hold office for a single hour, but he would tell as briefly as he could the history of the case; to show the strange concatenation of circumstances under which the Grand Registrar fell into the error. At the quarterly communication in March there were three appeals from New South Wales, and they were all heard on the same evening. One of them was as to a dispute about the payment of five shillings, and the question as to whether it was payable in advance or not, and in reference to this question the G. Reg. said, he believed the money had gone into the right pocket, although he thought the proceedings of the D.G.M. were wrong. And he concluded by saying that he made no motion on the subject, but afterwards seeing in the Agenda paper, the words, "against his suspension from his masonic functions," he accidentally moved that such suspension should be removed. Now that was the whole history of the matter, and on which the grave charge was made that he had wilfully misrepresented the D.G.M. of New South Wales. He (Bro. Havers) need not say that no man had shown a greater amount of zeal, impartiality, honesty, and uprightness, than Bro. McIntyre, and not a word of reproach could be fairly brought against him. A number of brethren went over these appeals most carefully, for the purpose of coming to a right decision upon them, but if any one made an error, it was his duty frankly to acknowledge it. The G. Reg. had done so, and they were not only bound to acquit him of the charges brought against him by a man in the position of D.G.M., but to express their consideration of them. He had accordingly prepared a resolution, which he offered for the adoption of Grand Lodge, and which was as follows:—

"That this Grand Lodge, having heard the explanation now given, acknowledges an error has occurred, and expresses its regret that in the agenda paper of March last, in reference to the appeal of Bro. J.W. Golden, the words 'against his suspension from his Masonic functions,' should by some unexplained cause have been inserted, and the Grand Registrar should have accidentally adopted those words, and in consequence have moved that a suspension should be removed which had never been pronounced.

"That this Grand Lodge has heard with extreme regret the charges made by Bro. Holroyd, D.G.M., New South Wales, against the Grand Registrar, to the effect 'that he had intended to prejudice his case,' that 'he had uttered a false statement, and had placed before Grand Lodge a gross fabrication of suspension.' The Grand Lodge is of opinion that even making every allowance for the excited feelings of Bro. Holroyd, such charge is unwarranted and unjustifiable; it desires to express its full confidence in the integrity and impartiality of the Grand Registrar, and its strong condemnation of the language used by Bro. Holroyd."

Bro. Llewellyn Evans, President of the Board of General Purposes, seconded the motion.

A Brother, whose name we were unable to learn, said, before the motion was put, he wished to make a suggestion, without taking upon himself the task of moving an amendment, and that was, in considering the communication of the District Grand Master of New South Wales, which was undoubtedly of a very strong character, they should meet it with language that was calm and dignified. It would be no excuse to recriminate in terms like those used by Bro. Holroyd.

Bro. Brackstone Baker was of opinion that the resolution of Bro. Havers went far enough, and not too far, as it was his opinion that they were warranted in the conviction that Bro.

M'Intyre entirely fulfilled his duty, and they ought to support him, for he had done everything that was right excepting as regarded the accidental error that occurred in the Grand Secretary's office.

Bro. Glegg said he felt also that the G. Reg. deserved the support of Grand Lodge, but at the same time that the latter part of the resolution had better be omitted. He moved as an amendment that all the words after the word "pronounced," at the end of the first paragraph, be omitted.

Bro. W. Smith, P.G. Steward, seconded the amendment.

After a few words from Bro. Havers in reply—

The G.M. put the question, when only six hands were held up for the amendment. The original resolution was then put and carried by a large majority.

BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the last quarter was presented, in which were recommendations for the following grants, viz. :—

The widow of the late Bro. Alfred Lyons B—— of the Frederick Lodge of Unity, No. 452, Croydon ...	£50
Bro. J. H—— of the Gresham Lodge, No. 869, Waltham Cross	£100
Bro. D. S. P—— of the High Cross Lodge, No. 754, Tottenham	£30
Bro. G. W—— of the Newcastle-upon-Tyne Lodge, No. 24, Newcastle-upon-Tyne	£30

The whole of these recommendations were agreed to.

BOARD OF GENERAL PURPOSES.

The following was the singularly brief report of the Board of General Purposes :—

"To the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 14th day of August inst., showing a balance in the hands of the Grand Treasurer of £2,702 10s. 6d.; and in the hands of the Grand Secretary, for petty cash £50. Of these sums there belong to the Fund of Benevolence £1,389 6s. 10d., to the Fund of General Purposes £910 13s. 11d., and in the unappropriated account £452 9s. 2d.

"(Signed) J. LLEWELLYN EVANS, *President*.

"Freemasons' Hall, 18th August, 1868."

On the motion of Bro. L. Evans this report was unanimously adopted.

REPORT OF THE BUILDING COMMITTEE.

The following report from the Building Committee was presented :—

"To the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Building Committee have proceeded with the work entrusted to them, in reference to the repairing and re-decoration of the Great Hall, and they report with much regret that in order to carry out the work satisfactorily there will be considerable addition to the expense at first calculated upon.

"This extra expense may be divided under two heads, one which could not be foretold and is absolutely unavoidable, the other which need not now be incurred unless Grand Lodge shall approve of it.

"The extra cost which could not be avoided arises from the fact that upon removing some of the old plastering it was found that the bond timbers behind it, many of which were of large size, were in such a state of decay that it was imperative to remove them, and with them the whole of the plastering of the walls; this has been done, the spaces formerly occupied by the bond timbers have been made good with brick-work, and the plastering and enrichments restored at a cost of £182. Upon taking upon the floor boards it was found that the brick arches of the cellar beneath are not continued up to the north end of the hall, and that this part is only separated from rooms in the basement, occupied by the tavern, by the ceiling of those rooms; this would give rise to the greatest danger to the hall in case of fire, the committee have therefore ordered the whole to be made fire-proof. There was, likewise, considerable danger of fire from the close proximity of the carpenters' sheds at the south end of the hall; this has been provided against by the use of fire-proof shutters to the windows at that end; the cost of these works will amount to £167.

"The Committee hope and believe that they have found the means of making the ventilation sufficient, and of improving materially the acoustic properties of the hall; the cost of this is trifling. As to the extra works which are not absolutely necessary, but which the committee strongly recommend should be done, they refer entirely to the amount of gilding which, shall be used in the decoration of the walls and ceilings of the great hall. Mr. Crace, to whom the decoration has been entrusted, strongly urges a further outlay than that originally agreed upon; this outlay will amount to about £463.

The Committee have had portions of the work finished with the smaller, and with the larger amount of gold respectively in order that they might judge of its effect, and taking into consideration the great beauty of the room, the purpose for which it is intended, the dignity, wealth, and influence of the Order, and the fact that the gilding, if well done, will last for many years, though they felt that they could not take upon themselves to incur without authority so large an extra expense, yet they most earnestly recommend Grand Lodge to sanction it, and they believe that the result will be that the great hall will not only be worthy of its character as the Temple of Masonry, but that it will be one of the most beautiful rooms in the metropolis.

Bro. Havers moved that the report be received and adopted and in doing so said, he should not go through the different items that made up the body of the report, but expressed his regret that they found it necessary to spend more money than they anticipated. As they had said, on removing some of the plastering of the building erected by their forefathers, they found the bond timbers behind it so rotten, that they were obliged to remove them, and the space formerly occupied by them had been made good with brick-work. An additional sum was also proposed for decoration, but it would be for Grand Lodge to sanction that or not. He had looked over the estimate sent in to the committee, but they were strongly recommended to lay out a sum of upwards of £400 beyond that originally agreed upon. He should move, "that the recommendation of the committee, as set forth in the report, be approved and adopted."

Bro. Udall, P-G.D., seconded the motion.

Bro. Brackstone Baker asked the chairman of the Building Committee if they intended cleaning the paintings in the Hall, as they had some merit in them.

Bro. Havers said that had already been done, and they were in the hands of Mr. Crace.

The motion was then put and agreed to.

APPEAL FROM MELBOURNE.

The next business on the paper was an appeal of the W.M. of the Lodge of Australasia, No. 530, Melbourne, against his suspension from his Masonic functions by the D.G.M of Victoria.

Bro. Havers said he had, in the absence of the Grand Registrar, to state the ground of this appeal, which was in itself very lengthy, and it took him five or six hours to read it. It was an appeal by Bro. Kelson, W. Master of the Lodge of Australasia, No, 530, against his suspension from his Masonic functions by Bro. Frederick C. Standish, District Grand Master of Victoria, and although the appeal was long the facts were very short. The story, as he gleaned it from the evidence, was, a Bro. Dempster, who was a member of the Lodge No. 530, did not like the election of a Past Master of the Lodge to the office of Treasurer; and whilst opposing the motion he produced from his pocket certain acceptances which he said the brother in question had been unable to meet. Notwithstanding all this the Lodge sided with him, and he was accordingly elected a Treasurer, and then began the difficulties in the Lodge. These went on for some time, and Bro. Dempster became obnoxious to the members in consequence of the part he had taken in opposition to the election of Treasurer. Bro. Dempster afterwards wished to propose six new members for initiation, but was told if he did so they would most assuredly be blackballed. Some other members were then asked to propose them, which they did, and they were duly elected. On that night Bro. Dempster asked the W. Master, as they were friends of his, to allow him to initiate them, and at first he seemed inclined to permit him, but afterwards he positively refused to do so. Bro. Dempster then said that he would withdraw their names, for although they had been proposed by other persons they were still his candidates, and he felt severely the slight that had been put upon him by the W. Master. He did accordingly tell these persons that there were disputes in the Lodge, and they were not initiated in it. In about a week afterwards he sent in his resignation with the amount of the fees due from him, and asked for his clearance certificate, which he (Bro. Havers) wished was more frequently asked for in English lodges. The lodge accordingly sent him his clearance certificate, but on the back of it they wrote that at a meeting of the Lodge of Australasia, it was unanimously resolved that the conduct of Andrew Dempster was highly censurable, inasmuch a number of persons who had been elected and intended to be initiated in the lodge had been tampered with by Bro. Dempster, and that he had induced them to withdraw from it. It was also agreed that a copy of this resolution should be sent to the District G.M. The Master of the lodge, Bro. Kelson, accordingly, on the 18th of April, forwarded a copy of this resolution to the District G.M., but on the 2nd of May the District G.M. sent a communication to Bro. Kelson informing him, as Master of the Lodge, that the passing of such a resolution was irregular and highly improper, calling upon him at once to expunge all record of it from the minutes, and to give Bro. Dempster a proper certificate and retract the offensive endorsement. Bro. Kelson, in reply, said what was done was the act of the lodge, and that he could not undo it. To this objection the District G.M. said that, as Master of the Lodge, he was answerable for the conduct of it, and he ought not to have allowed such a resolution to have been proposed, and as the order for the erasure of the minutes was not complied with, the District Grand Master suspended Bro. Kelson from his Masonic functions, and against that suspension he then appealed. Bro. Kelson's defence was, that the endorsement or the clearance certificate was the act of the lodge and not his, and the by-laws that gave power to issue clearance certificates required that such certificates should state the circumstances under which the bearers of them left the lodge. He (Bro. Havers), had to ask them two questions. Was the lodge justified on the facts stated, in endorsing Bro. Dempster's certificate with matters which appeared to be libellous? If a Brother had broken the law, the lodge would be justified in endorsing his certificate. The second question was, was not the D.G Master justified in taking action on the case as put before him? The D.G. Master said he was ready to hear and determine the case against Bro. Dempster, but Bro. Kelson had put himself within the reach of the judge, placing himself before him. It was unfortunate that these feuds should exist, but all they could do was, strictly and impartially to do their duty, and he submitted as a motion on the facts stated, the lodge of Australasia was not justified in endorsing the certificate of Bro. Dempster.

Bro. Llewellyn Evans seconded the motion of Bro. Havers. The Master of a lodge was responsible for the conduct of it, and if he allowed matters to be brought forward that ought never to have been put before it, he was responsible for it.

Bro. Warren said the endorsing of a brother's certificate, without giving him an opportunity of rebutting the charges brought against him, was unjustifiable, and to be condensed in his absence, was an act that the Grand Lodge could not approve of.

Bro. Brackstone Baker, contended that on a Brother leaving a lodge, the members of it hod no right to impart private feuds into other lodges. They had no more right to go into them than they had to inquire if a brother had paid his tailor's bill, for the purpose of debarring him from entering another lodge. He quite concurred in the resolution proposed by Bro. Havers, for the lodge was not justified in endorsing Bro. Dempster's certificate in the manner which had been described.

The motion was then put and agreed to.

Bro. Havers then said, that as Bro. Kelson had sent the D.G. M. a copy of the offensive endorsement, the G.M. was justified in acting, as he had the defendant properly before him. He moved an amendment to that effect.

Bro. L. Evans seconded the motion, which was carried.

Bro. Havers moved, "that the suspension of Bro. Kelson be confirmed, with power to the D.G.M. to remove that suspension on due submission being made.

This motion was also put and carried unanimously.

ALTERATION IN THE HOUR OF MEETING OF GRAND LODGE.

Bro. Raynham W. Stewart, P.M., Nos. 108 and 453, moved:—"That the business of the Quarterly Communication of Grand Lodge shall in future commence at seven o'clock instead of eight o'clock, and that in Rule 10 in page 28 of the Book of Constitutions, after the word *after* 'Ten' shall be inserted instead of *Eleven*." He said, in rising to propose this motion, he wished to consult the convenience of the Grand Lodge and the Craft generally. The brethren found themselves in a very different position from that they were in some years ago, when railways were unknown; but now, as many of them lived a little way out of town, if they attended Grand Lodge, they had great difficulty in getting home by certain trains. His desire was that all matters of Masonry should be freely and fully discussed; but at their last meeting, in consequence of the late hour, there were not more than 65 members present when they came to a very important decision. His sole object in bringing forward this motion was, that all subjects should be properly discussed.

Bro. Udall seconded the motion, and said that business could not be properly carried on at a late hour at night.

Bro. Lord de Tabley thought it would be more coerteous if the motion was postponed until the Grand Master was present.

Bro. R. Stewart said he would do so, and would then withdraw the motion, but with a firm determination to give notice of it again for the next Grand Lodge.

The motion was then withdrawn. There being no further business the Grand Lodge was closed in due form and with solemn prayer.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge*, (No. 795).—This Lodge met on Tuesday, the 1st inst., at the Orkney Arms Hotel, at half-past three o'clock. Lodge being opened, the minutes of the previous meeting were read and confirmed. The business of the day was then proceeded with, viz., the raising of Bro. Robert Turner, and the passing of Bros. Thomas Arthur Carr, and Flintoff, to the second degree: these ceremonies were well and ably performed by the W.M. Bro. Lewis Henry Isaacs. The next business on the Agenda paper was the election of a W.M. for the ensuing year, the choice of the brethren was unanimously in favour of Bro. Charles Gammon, who was therefore declared elected. No other matters of importance being before the lodge, it was duly closed in form, and the brethren adjourned to a sumptuous banquet provided in Bro. Skindle's best style. The usual loyal and Masonic toasts were given and responded to in eloquent terms by the W.M. The visitors present were Bros. Flintoff, Warick, Goody and Lumley, P.M. No. 4.; the latter Bro. returning thanks for the visitors in very feeling terms. After spending a delightful evening, the brethren separated in peace and harmony.

DORSETSHIRE.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was held on the 18th ult., at the Drill Hall of the 1st Dorset Rifle Volunteers, at Bridport, in the said province. There were present, Bros. J. Gundry, P.M. 707, Prov. G.M.; J. M. P. Montagu, P.M. 707, D. Prov. G.M.; G. Burt, P.M. 1,146, S.G.W.; B. P. Gundry, P.M. 707, J.G.W.; R. H. W. Digby, W.M. 1,168, acting Prov. G. Chap.; J. Tizard, P.M. 170, Prov. G. Reg.; T. Coombs, P.M. 418, Prov. G. Sec.; C. F. Arden, S.W. 170, Prov. J.G.D.; J. Maunders, P.M. 170, Prov. G. Dir. of Cers.; E. C. Gundry, J.W. 707, Prov. G. Assist. Dir. of Cers.; T. C. Avant, 170, Prov. G. Org.; H. Ling, J·W. 170, Prov. G. Purst.; with many other brethren, members of Provincial Grand Lodge, and visiting brethren from the several lodges in the province following:—No. 170, Weymouth; 417, Dorchester; 437, Bourton; 622, Wimborne; 665, Lyme Regis; 707, Bridport; 1,037, Portland; and 1,168, Sherborne, and visiting brethren from other provinces, amongst whom were, Bros. the Rev. J. Huyshe, Prov. G.M. for Devon; H. C. Vernon, P. Prov. G.M. Worcestershire; and F. Binckes, Sec. R. M. I. for Boys.

The brethren met at twelve o'clock. The Provincial Grand Lodge was opened in ample form, and with solemn prayer. After the minutes of the Provincial Grand Lodge had been read and confirmed, a charge was delivered by Bro. the Rev. R. H. W. Digby, acting Chaplain.

The Prov. G. Master then addressed the meeting. The Treasurer's account, as audited, was then presented, received, allowed, and passed.

Bro. C. Sykes, of Lodge 417, and of Dorchester, was unanimously re-elected Treasurer. The sum of £10 10s. was voted to the De Moulham Lodge (No. 1,146), Swanage, in aid of its constituting itself a life governor of the Girls' School. The sum of £21 was voted for the purpose of constituting this Provincial Grand Lodge a life governor of the Girls' School.

The Prov. G. Master then called upon the officers to resign their collars, and appointed and invested his officers for the ensuing year, as follows:—Bros. C. C. Barrett, 622, Prov. S.G.W.; H. E. Hounsel, W.M. 707, Prov. J.G.W.; Rev. R. H. W. Digby, 1,168, Prov. G. Chap.; G. H. Gutch, 137, Prov. G. Reg.; T. Coombs, P.M. 417, Prov. G. Sec.; J. S. Webb, 707, Prov. S.G.D.; W. S. Gillard, 1,168, Prov J.G.D.; J. Fowler, 665, Prov. G. Supt. of Works; J. Maunders, P.M. 170, Prov. G. Dir. of Cers.; F. W. Good, 707, Prov. G. Assist. G. Dir. of Cers.; W. G. Usher, 472, Prov. G.S.B.; E. Herbert, 1,168, Prov. G. Organist; B. Polkingborne, 170, Prov. G. Purst.; C. Downe, R. Hawkins, Joseph Whittle, 1,168; R. Case, and Thos. S. Biggs, 417; H. Meader, 437, Prov. G. Stewards; H. Good, 707, and J. B. Cole, Prov. G. Std. Bearers; J. Lovelace, Prov G. Tyler.

The Prov. G. Master announced his intention of holding the Provincial Grand Lodge for the year 1869, at Sherbourne.

Bro. F. Binckes then addressed the meeting on behalf of the several Masonic Charities, especially that of the R. M. I., which he represented, appealing to the brethren to aid that Institution as far as lay in their power, stating that there was a heavy debt to be paid off in consequence of which they were unable to take in that number of boys which the building would accommodate, and that at the next election instead of admitting a larger number of boys, they would be constrained to admit only nine—there being at least fifty applicants. He thanked the brethren for the support heretofore extended by the province to the Institution, and hoped he should not be disappointed of a continuance of the same for the future.

All business being concluded, the lodge was closed in ample form at half-past two o'clock, p.m., after which upwards of sixty of the brethren attended the banquet at the Bull Hotel, to which the Prov. G. Master contributed a haunch of venison, and Bro. G. Burt, P. Prov. S.G.W., a baron of beef.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge.*—(No. 531).—A lodge of emergency was held at the Masonic Hall, Regent's-square, on Wednesday, the 19th ult., to ballot for, and, if accepted, initiate Mr. Peter Lonergan, of H.M.'s Customs, Mauritius, proposed by the W.M., and seconded by Bro. W. C. Ward Jackson, I.P.M., 764, Prov. S.G.W. of Durham. The brethren present were Bros. Emra Holmes, W.M.; J. Groves, P.M., P. Prov. S.G.D.; E. R. Ropner, Treas., Acting S.W.; J. J. Armstrong, J.W.; E. Alexander, Acting Sec.; Emil Jessien, Acting I.G.; E. Owens, Org.; &c., &c. The lodge having been opened in due form and solemn prayer the ballot was taken, and the candidate having been unanimously accepted was prepared and initiated into the ancient mysteries of Masonry by the W.M. who was ably assisted by Bro. Groves, who presented the working tools and delivered the beautiful charge which is given in this degree. The lodge was then closed and the brethren retired for refreshment, when the harmony of the evening was contributed to by the display of the vocal abilities of Bros. Hunter, Jessien, Owens, and others, and the usual loyal, Masonic, and personal toasts having been given and responded to, the brethren separated.

LANCASHIRE (WEST).

WAVERTREE, NEAR LIVERPOOL.—*Duke of Edinburgh Lodge* (No. 1,128).—The first anniversary of this lodge was held in the lodge-room, Coffee House Hotel, Wavertree, on Wednesday, the 19th ult. The lodge was opened in due form and solemn prayer. The minutes of the previous lodge were read and passed. Bro. Dr. Taylor, P.M., Town Councillor for the Borough of Liverpool, was the Installing-Officer, assisted by Dro. James Hamer, P.M., P.G.T. Bro. Dr. Taylor having taken the chair, Bro. W. Woods, S.W., the W.M. elect, was presented to him for installation by Bro. John Thornton, W.M., and Bro. James Hamer, P.M., Prov. G. Treas.; Bro. John Scott, P.M.; and Bro. John Roberts, P.M., also assisted at the ceremony. The installation of Bro. W. Woods was then proceeded with and upon the re-admission of the brethren under the able direction of Bros. Taylor and Hamer the full ceremony of installation was gone through in its most perfect and impressive manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested:—Bro. John Thornton, I.P.M.; Bro. Hiram Thornton, S.W.; Bros. Samuel Cookson, J.W.; Bro. John Green Bales, Sec.; Bro. W. Brown, Treas.; Bro. Philip Thorn, S.D.; Bro. Robert G. Lupton, J.D.; Bro. W. Pugh, I.G.; Bros. Abel Vaughan, John Taylor, Stewards; Bro. William Crawford, Tyler. The W.M. then proceeded to initiate Mr. Philip Brown into the mysteries and privileges of ancient Freemasonry. The brethren were then called from labour to refreshment, when thirty-seven brethren sat down to a most sumptuous banquet prepared in the usual liberal style of the worthy host, Bro. Thomas Wright. The usual loyal and Masonic toasts having been given and responded to, Bro. Dr. Taylor, the Installing-Officer gave the toast of the evening, "The Worshipful Master," and in doing so he took the opportunity of speaking in the most eulogistic terms of the past services rendered by Bro. W. Woods to the Craft. He said that they had worked together in one lodge for several years, and he had ever found him an earnest and true Mason, and he considered that a man who had honourably and justly earned that compliment had won the proudest title this world could bestow upon him. The toast was most heartily responded to by the brethren with musical honours. The W.M. in reply thanked Bro. Dr. Taylor for the very kind manner in which he had spoken of him. He said that he was not given to making long speeches, but he hoped and trusted they would find him a "good working Mason," ever ready to assist his brethren by every means in his power, and he trusted that when it came to his turn to vacate that chair that all the brethren of the Duke of Edinburgh Lodge would be able conscientiously to say of him what had already been said of his past conduct by Bro. Dr. Taylor that evening. The next toast was "The Past Master," which was right heartily responded to by the brethren. Past Master Bro. John Thornton thanked the brethren for the very flattering manner in which they had responded to the toast. He was very happy to congratulate them on the great success which had attended the lodge and the satisfactory state of its finances. He said that there had been during the past twelve months thirty-one initiations, and that at the present time the lodge numbered sixty members, which he considered was a very flattering commencement. He was glad that his efforts in establishing the lodge had met with their approbation and concluded by assuring the brethren that his heart would be ever with them, and that so long as he lived he should ever take an active interest in the success of the Duke of Edinburgh Lodge. The next toast, "The Visiting Brethren," having been given, Bro. the Rev. W. Ireson in responding spoke in a very beautiful and impressive manner of the many beauties of Freemasonry; its intimate connection with religion; its tendency to elevate its members and to make them better men and better Christians. On behalf of the other visiting brethren present and himself he begged to offer them his sincere thanks and best wishes for their future success. The next toast "The Musical Brethren," Bros. Wood, Yeatman, Naylor, and Flynn, having been given and duly responded to, the lodge was closed by the W.M. in due form and solemn prayer.

INDIA.

BENGAL.

DISTRICT GRAND LODGE.

At a quarterly communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Wednesday, the 24th June, 1868, there were present:—R.W. Bros. Hugh D. Sandeman, D.G.M.; William J. Judge, Dep. D.G.M.; W. Bros. F. Powell, *M.D.*, D.J.G.W., as D.S.G.W.; J. H. Matthews, P.D.J.G.D. as D.J.G.W.; P. Anderson, P. Prov. J.G. W.; J. P. Kennedy, D.G. Reg.; H. H. Locke, D.G.S.; J. Mackintosh, D.S.D.G.; D. M. Folkard, D.G. Dir. of Cers.; J. Lindley, as D.G.S.B.; Von Ernsthausen, as D.G. Org.; C. H. Wilson, D.J.G.D., as D.G.P.; L. A. Goodeve; J. Conway, G. F. D. Sutton, W. G. Amos, D.G. Stewards, Bros. Davison, Le Tourneux, Acting D.G. Stewards, Bro. D. J. Daniel, D.G. Tyler.

Representatives of Lodges:—Star in the East, 67, Bros. T. McKelvey, Sec. as W.M.; J. Moore, P.J.W. as J.W. Industry and Perseverance, 109, Bros. W. Parry Davis, S.W. as W.M.; W. B. Mactavish, Sec. as S.W. True Friendship, 218, Bro. J. Lindley, J.W. as W.M. Humility with Fortitude, 229, W. Bro. W. F. Westfield, W.M. Marine, 232, W. Bro. H. B. Lewis, W.M.; Bros. R. C. Lepage, S.W.; F. Rodriguez, J.W. Anchor and Hope, 234, one delegate attended, but his signature in the D.G. Tyler's book is quite illegible. Courage with Humanity, 392, W. Bro. A. J. Sharpe, W.M. Himalayan Brotherhood, 459, W. Bro. J. E. Cooke, P.M. St. John, 486, Bro. A. W. Carpenter, J.W. as S.W. Excelsior, 825, Bros. C. Halford, J.W. as W.M.; H. J. Frew, Sec. as S.W.; J. Metherall, S.D. as J.W. St. Luke, 848, Bros. W. F. Tucker, Sec. as S.W.; Cotton, as J.W. Temperance and Benevolence, 1160, W. Bros. J. Andrews, W.M.; E. B. Toussaint, P.M.; Bros. P. E. Clague, S.W.; G. Alexander, J.W.

Visitors:—W. Bro. Smith, W.M. of Lodge St. Andrew in the East, 401, of Scotland. Bro. H. H. G. Tippet, of Lodge St. George, 549, Bombay. Bro. A. J. Meyer, *M.D.*, of Lodge Temperance and Benevolence, 1160.

The D.G. Lodge was opened at 6·45 P.M. Apologies were recorded from the following Brethren:—W Bros. Capt. H Howe, P.D. Prov. G.M.; W. H. Hoff, P.D.S.G.W.; S. Fenn P.D.S.G.W.; J. H. Linton, D.G. Treas.; Geo. Keighly, P.D.S. G.D.; J. Bennett, P.D.G.D.; Dr. Mouat, D.G. Supt. of Works; W. H. Sandeman, D.G. Asst. D. of C.; J. D. Maclean, *C.S.*, D. G.P.; G. M. Goodricke, F. F. J. Toke, D.G. Stewards; Liebenhals, P.M. 392; Taylor, P.M. 392; Jacquemin, Consul General for France; Mitchell Innes, 60th Rifles; Major Macdonald, R.E.

The D.G. Master observed, with reference to the unusually large number of apologies, that the heat of the weather was so intense as to preclude many from attending, and he thought it a matter for congratulation that there was so large an attendance in Grand Lodge in spite of such a deterring cause. The Minutes of the Quarterly Communication of the 21st March, 1868, having been printed and circulated, were taken as read, put to the vote, and confirmed. The Right Worshipful the D.G. Master addressed the D.G. Lodge as follows:—

W. Brethren:—The reports of the Finance Committee and of the Committee of the Fund of Benevolence, which are ordinarily published *in extenso* in our agenda paper, have been on this occasion unavoidably omitted. They are, however, with the District Grand Secretary, and will be read during the evening. The Finance Committee have met for the transaction of business three times during the quarter, and have rendered us real service by their exertions. Your finances are in a better position than they have been for years, indeed they have never, within my recollection, been in so prosperous a condition as they now are; and I have no hesitation in saying that this satisfactory state of things is mainly owing to the very great energy with which our worthy Bro. in the Grand Secretary's Chair has worked his office. You will recollect that for a considerable time we were suffering from a chronic deficit, and were compelled to borrow money from the Benevolent Fund to meet our engagements. Now, owing to the regularity with which Lodges have paid in their dues, we have not only no debt to record, but a substantial balance in hand of nearly £300, while the Fund of Benevolence has at its credit a sum of £560. I mention prominently the name of our Bro. Locke in this matter, and the services which he has rendered to this District Grand Lodge, because I think that it is especially due to him with reference to the frequently invidious, as well as the arduous nature of the duties which he has to perform, and which he does perform so conscientiously and laboriously, and with such manifest advantage to our interests. I hope, however, that the present satisfactory state of our funds will not induce the Finance Committee, or other Members of Grand Lodge, to suppose that we can safely discontinue our present system of rigid economy, or of closely watching the dues and fees of private Lodges. We have urgent need for all our money, and shall shortly have to bear heavy expenses when the Masonic Hall is repaired. It has undergone no repairs for upwards of four years, and we may at any time have notice from our landlords to vacate the building for a season, in order that repairs may be effected; and you are aware that the expenses that are incidental at such times are always such as to absorb the whole of the small funds which are at our command. It is for this cause, partly, that the Finance Committee have felt obliged to turn a deaf ear to the renewed application from the sub-tenants of our ground-floor for a decrease of rent, though I have no doubt that they are of opinion that the sum which is now charged for the use of the floor is no more than is equitable with reference to the gross rent which is paid for the whole of the building. In like manner, the District Grand Lodge will, I am confident, agree with the Finance Committee that it would have been out of place to have voted away a donation to the Grand Lodge at Trinidad towards the re-erection of their Masonic Hall, when our funds are sufficient only for our own wants, and we are still laboring under the disadvantage of working in a hired building. The Committee have been engaged in examining the system upon which your accounts are kept, and have directed certain improvements in detail, which they hope to carry out with the assistance of the District Grand Treasurer, whose name I regret to see does not appear among those who were present at any of the Finance Committee's meetings under notice. With reference to the Committee's remark on the proceeds of the sale of "Bro. Sandeman's Almanack," I can but regret that the proceeds are so insignificant. The circumstance is owing partly to some Masters not taking the very small trouble of circulating the preliminary notices of its publication among their Brethren, and partly from Brethren that have seen the notices not thinking it worth their while to contribute. The Almanack, is now, as you are aware, discontinued; and I trust that the Pocket-Book and Calendar, which I have already prepared in skeleton for the press, will meet with a more ready and a more general sale. I have bestowed considerable labor upon it, and the bare mention of the fact that the surplus proceeds will be devoted to the relief of our poor, should induce subscribers. I offer no remark upon the proposition of the Committee to alter the mode of calculating the dues of Calcutta Lodges, as no definite recommendation is put forward, and the republication of our bye-laws will form a fitting opportunity for the discussion of the subject in the event of the Finance Committee making any specific proposition. The motion on this subject by the District Grand Secretary will not probably be opposed; and if adopted, I will ask our Bro. to use every endeavor to have the proceedings of this evening's meeting printed and issued without delay, in order that Masters of up-country Lodges may have an early opportunity of communicating their views upon any changes which they or their Brethren may deem advisable, to the committee which will be appointed to revise the bye-laws, prior to re-print. The committee will, I am sure, be glad to receive suggestions from any Brethren who may wish to offer them on this very important subject. I have pleasure in announcing that Lodge of the Isles, at Port Blair, has been resuscitated. I would wish to correct a portion of my address at our quarterly communication of December last, referring to that Lodge, in which I acquainted you that Bro. Berrill had been guilty of a grave offence, and had consequently absconded from the Settlement. What I stated was gathered from the papers which were submitted to me with the case; and if they misled me, they misled also the Deputy Grand Master and the Members of this District Grand Lodge generally. I cannot even now say positively that we have been misled in the matter, for it is unquestionably the fact that Bro. Berrill did "get into trouble with the Civil Authorities," and that he suddenly left the Settlement. There is no proof, however, that he rendered himself in any way criminally liable by doing so. I should, of course, be sorry to say anything in Grand Lodge that might injure a Brother's reputation, and as the words which I used, and which, as I have above stated, were gathered from the papers connected with the case, do not now appear to me to have been justified, I wish to retract them as publicly as I uttered them; and Bro. Berrill, while accepting this explanation, will understand that the remarks made both by myself and by R.W. Bro. Judge were unprompted by any motive beyond the furtherance of the general good of our Masonic Society. I have no reason to correct or to modify anything which I said regarding the Lodge at large at Port Blair, or the proceedings which reflected so much discredit upon it. I have to report to you that Lodge Harmony at Cawnpore, has been resuscitated under the auspices of Bro. Dr. Giraud, of the 19th Hussars; and I sincerely trust that, under the able management of that Bro., the Lodge will speedily regain its old name for excellence among the Lodges of the north-western Provinces. Warrants have been received from England for the new Lodges at Dinapore and Lahore, and bear the following numbers:—Dinapore, True Brothers, 1210; Lahore, Ravee, 1215. I am sorry to have to report the following exclusions from Lodge Anchor and Hope, at Howrah: Bros. R. N. Burgess, T. C. D. Ritchie, C. W. W. Raven, James Tomkins, Charles Middleton, John Whyte, W. L. K. Soliague, and J. Robb. Also:—Bro. H. Holfred from Lodge Hope, 413, Meerut. Also:—Bros. Thomas Fraser Campbell, W. A. Mitchell, and M. G. Shircore from Lodge St. Andrew in the East, 401, Scotland, specially reported by the Worshipful Master of that Lodge for incorporation in our proceedings. You will learn with regret that the M. Wor. G.M. the Earl of Zetland has decided to make British Burmah a separate Masonic district, by which arrangement six Lodges will be removed from the jurisdiction of this District Grand Lodge.

(*To be continued.*)

SCOTLAND.

GLASGOW INDUSTRIAL SCHOOLS.

LAYING THE CORNER-STONE OF THE NEW BUILDING AT MILLERSTON.

On the afternoon of Thursday, the 27th August, the corner-stone of a building designed to give increased means of carrying out the purposes of the Industrial Schools Act was laid at Mossbank, Millerston, by the Right Hon. the Earl of Dalhousie, M.W., Grand Master Mason of Scotland.

The proceedings were the occasion of much lively interest both in Glasgow and at Millerston. The Glasgow brethren, together with a number from other provinces, mustered in George Square at mid-day, and were conveyed to Stepps by railway. The Lord Provost and Magistrates, the Deacons of the various trades, the directors of the Glasgow Industrial Schools, and a considerable number of the leading citizens, reached Millerston by private conveyance. About two o'clock the Grand Lodge was opened in Millerston Free Church. There were present the Most Worshipful Grand Master Mason, the Right Hon. the Earl of Dalhousie, K.T., G.C.B.; the Right Hon. the Earl of Haddington, R.W. Dep. G.M.; Col. Campbell of Blythswood, Prov. G.M., Renfrewshire (East); Hector F. M'Lean, W.S., Prov. G.M., Lanarkshire (Upper Ward); W. A. Laurie, W.S., G. Sec.; W. Officer, Acting S.G.W.; Thos. Ramsay (R.W.M. No. 3^2) Acting J.G.W.; Henry Glassford Bell, Sheriff of Lanarkshire, Acting S.G.D.; Jas. Sellers, Jun.; Capt. Ramsay, G.S.B.; C. S. Law, G. Dir. of Cers.; J. Coghill, G. Mareschal; A. Hay, G. Jeweller; A. J. Stewart, W.S., G. Clerk; Wm. M. Bryce, G. Tyler; and the following Grand Stewards:—Bros. Owen Gough, F. Law, T. Pearson, J. M'Culloch, and Capt. M'Casland. The Provincial Grand Lodge of Glasgow consisted of Bros. W. M. Neilson, Dep. Prov. G.M.; F. A. Barrow, S. Prov. G. M.; William Smith, Prov. G. Sec.; James Wallace, Prov. G.S.D.; Robert Robb, Prov. G. Mareschal; W. Alexander, Prov. J.G., Robert Craig, Prov. G.B.B.; James Leith, Prov. G. Dir. of Cers.; Robert Donaldson, Prov. G. D. Music; James Campbell, Acting Prov. G.S.B.; Thomas Mullin, Acting Prov. G.I.G.; James Pollock, Prov. G. Tyler.

The Glasgow Lodges represented were, Nos. 3^3, 4, 27, 73, 87, 103, 117, 128, 178, 219, 275, 332, 333, 354, 360, 362, 408, 413, 414, 441, and 465. Edinburgh was represented by No. 160; Linlithgow, Nos. 17 and 160; Stirling, No. 30; Wishaw, No. 31; Port Glasgow, No. 68; Chrepton, No. 147; Pollokshaws, No. 153; Coatbridge, No. 177; Johnstone, No. 242; Dunlop, No. 311; Busby, No. 458.

The Grand Lodge having been opened, a procession was formed by Prov. G. Mareschal Bro. Bobb, in the following order:—Band of the 25th Regiment; Field Battery Lanarkshire Artillery, under command of Captain M'Dowall; directors of the New Industrial Schools; clergy and friends; Trades' House; Lord Provost and Magistrates; Masonic deputation. The procession having arrived at the new schools, where a large assemblage had gathered, the members of Grand Lodge and Provincial Grand Lodge, the Lord Provost and Magistrates, the directors, and some others, were accommodated on a platform on the roof of the building.

The Lord Provost, in presenting Lord Dalhousie with the silver trowel to be used in the ceremony, gave a brief sketch of the history of the Glasgow Industrial Schools, and expressed a hope that the new building, when completed, would exercise a most beneficial and practical effect in the amelioration of the juvenile criminal population. His Lordship remarked further, that the call to the citizens of Glasgow for subscriptions towards its erection had been very abundantly and, he might say, very pleasantly answered. In a very short time there had been collected no fewer than £6,000, and this notwithstanding a very general depression of trade in the district. This, he hoped, was an earnest that the sum of £2,000, yet required to complete the building, would be raised before long, so that the operations of the institution might be proceeded with free of debt.

Lord Dalhousie, in reply, said that this was not masonically the period of the business when it became his duty as Grand Master, to address a few observations upon the work which he had undertaken to perform. He would, therefore, on that occasion simply confine himself to an expression of thanks for the manner in which there had been placed in his hands a trowel with which to perform one of the most benevolent works that even the City of Glasgow could be engaged in. He should endeavor, with the assistance of his brethren, to perform the ceremony he had been invited to, and he assured them that he would keep that trowel in memory of the honor which had been conferred upon the Grand Lodge, and of the flattering manner in which he himself had been received that day, as well as of the great and benevolent work they were about to engage in.

The Acting G. Chap. (the Rev. Alex. Thomson, of Millerston,) having asked the Divine blessing on the proceedings, the G.M. called upon the G. Treas., G. Sec., and G. Clerk to place the coins and documents in the cavity of the stone, and the architect to bring forward the necessary workmen. When these orders had been complied with, the G.M. spread the mortar, and the stone was lowered slowly into its position, the band, meanwhile playing the "Old Hundred." The Sub. G.M. having seen that the Junior and Senior Wardens did their duty respectively in the application of the plumb and level, and having himself applied the square, the G.M. finished the work by three knocks of the mallet. The contents of the cornucopiæ, and of the vases of wine and oil, were then emptied on the stone, and the ceremony was concluded by the Grand Master saying:—"Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it; who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may that people, living under sage laws, in a free Government, ever feel grateful for the blessings they enjoy." A salvo of artillery and the playing of the "Mason's Anthem" by the band followed. The members of Grand Lodge and others on the platform, then retired to a position in the immediate neighbourhood of the newly-laid stone, when

The Grand Master said—My Lord Provost, Directors of the Glasgow Industrial Schools, my Masonic brethren, and ladies and gentlemen all here present, I beg to congratulate you on our having successfully achieved the duty which you have imposed upon the Grand Lodge of Scotland, of laying the corner-stone of this most important building. As a building, perhaps, it may not rival in importance many of the splendid structures of the City of Glasgow and the West of Scotland; but, my Lord Provost, after the statement which you have made of the purpose to be devoted, I must say that I can conceive of no work more worthy of you and your fellow-citizens—no work more worthy of the Christian philanthropy of your great city, than the undertaking of which we have now laid the corner-stone, and which is to provide in the first place for the education and maintenance of so many poor children, and to tend, in the next place, to cleanse your streets of that worst of all filth, the filth of crime, which, when neglected in the young, springs up into those noxious weeds which ruin the industry of such a city as yours, and tend to pervert the whole of society. Gentlemen, it has given me great pleasure to be present upon this occasion, and it has afforded my brethren of Grand Lodge great satisfaction to come into the West to perform an act of duty to their brethren in this quarter. But, above all, it has given us the greatest satisfaction to contemplate that the work in which we have been engaged is likely to confer so much benefit upon this neighbourhood. It is not necessary for me in the presence of the directors, in the presence of the magistrates of Glasgow, in the presence of him who administers justice in the city of Glasgow, to dwell upon the benefit which will accrue to society when the building is completed, and in full activity. I will therefore—particularly on such a day as this—not detain you longer, but I will conclude with the earnest prayer that the motto of your city, my Lord, may always be in full application to the city itself. May Glasgow flourish in all that concerns her industry and her manufactures, and in all that concerns the welfare of her people, and may she decay only in that subject which is now the subject of our work—may she decay in crime and increase in virtue. Now, brethren and gentlemen, I will call for three cheers upon the work which has now been done. And now, loyal people of Glasgow, three cheers for her Majesty the Queen.

Sheriff Bell said he had had the honour of being requested on the part of the Industrial Schools of Glasgow, of which he was a vice-president, to acknowledge most gratefully the admirable manner in which Lord Dalhousie had performed the important duties devolving upon him as Grand Master Mason of Scotland. Every one must feel that an additional impetus would be given to the success of these schools by the interest which his Lordship had shown in the undertaking. He would not venture on details at that time, but it might be interesting to mention that in Great Britain there were since the year 1857 in existence 63 industrial schools, of which number 24 were in Scotland, and that they contained between 3,500 and 4,000 pupils. The industrial children were for the most part not so much taken from the criminal as from the destitute portion of society, but by taking them into such institutions the work of the reformatories had greatly moderated, and crime was stayed at the very fountain head. In Scotland there were about 65 reformatories, with about 5,000 juveniles in them, but it was quite evident that the Industrial Schools were the first beginning, the first mode, by which in this country the progress of crime was arrested. There was no industrial school in Scotland to compare in importance with the Industrial School of Glasgow; it embraced more than double the pupils in any other school. He heartily concurred in what had been so well stated by Lord Dalhousie and the Lord Provost as to the many benefits likely to be derived by the community at large from the great increase of the important means which were now being given to the managers of these schools for looking fully and completely after the interests of the community in that most important department.

Major Holms, as representing the Building Committee of the institution, expressed the gratification of the directors at so many of the citizens of Glasgow and so many distinguished strangers from a distance manifesting by their presence the interest they took in these operations.

This concluded the proceedings at the building. Several slight showers of rain fell during the ceremony, which, however, passed off in a highly satisfactory manner.

The Grand Lodge returned to Millerston Free Church, and was closed in due form. Thereafter a number of the gentlemen who had taken part in the ceremony met at lunch in a temporary hall on the grounds. The Lord Provost occupied the chair, and was supported by Lord Dalhousie and several members of Grand Lodge, Mr. Dalglish, M.P., Sheriff Bell, Rev. Principal Barclay, and others. The loyal and patriotic toasts were given and heartily responded to.

The Lord Provost, in giving the toast "The Grand Lodge of Scotland," coupled it with the health of the Earl of Dalhousie, and mentioned that the noble Earl had given the handsome donation of £50 towards the building fund.

Lord Dalhousie, on rising to reply, received an ovation of cheering. He said: It is almost impossible for me in adequate terms to express my feelings at the very kind way in which you have received the health of Grand Lodge, and my own health likewise. In the name of my brethren, I thank you for the honour you have done us, and I beg to assure you that it always gives Grand Lodge peculiar pleasure to obey such summonses as these in any part of Scotland; and upon no occasion has she obeyed a summons with greater alacrity than the present, seeing the very great work of benevolence which the directors of the institution have in hand. Gentlemen, I was afraid that I should have been obliged by the passing of the time—for time, tide, and railways wait for no man—to run away without being present at this meeting. I remember a good story of Lord Melbourne, in the latter years of his life, when he was strictly forbidden to touch malt liquor. He had gone to visit a friend, and in that friend's house had taken a great beaker of October ale. On being rebuked he replied, "What! go into a friend's house and not taste his malt?" I may say upon the present occasion, "What! go to Glasgow and reject the hospitality of Glasgow?" However little time there may be for the enjoyment of it, still, gentlemen, such an act upon my part would not only have been absolute discourtesy, but it would have deprived me of this opportunity of cultivating the acquaintance of many whom I see around me. Gentlemen, although during my career I have not had many opportunities of being in Glasgow, still I can say I am not altogether unacquainted with it. I have had the honour—and it is one of the highest honours I have enjoyed during my life—of being rector of its University, than which there is no position to which a public man in this country can more honourably aspire, or one which reflects so much honour upon him, if he is elected to it. I have always had a deep interest in the prosperity of your great city, and as a Mason I have been present upon more than one occasion among my brethren in the West. Upon all these occasions I have had the most hospitable reception; and this day you have confirmed that hospitality by the mode in which you have done me the honour of receiving the toast of my health. At all times I shall take the deepest interest in all that concerns the welfare of Glasgow and its institutions, and, as the Lord Provost has said, I shall endeavour, as I go down the hill of life, not to depart from these principles by which the people have enabled me to stand in the position in which I am. Before I sit down, permit me to give a toast in which you are all deeply interested, though, if modesty forbids you to stand and cheer it, I am afraid I shall have few aids to my own cheer.

But you must lay aside modesty upon the present occasion, and drink the toast which I am about to give. It is health and prosperity to the city of Glasgow, and also to the prosperity of all who wish well to the city of Glasgow; and I couple that toast with the name of the Lord Provost and Magistrates of Glasgow, who must be dear to the citizens, otherwise they would not have been placed in the position they occupy. That they have discharged the duties to which they have been elected, fame and public opinion bear full testimony; that they deserve the full confidence of the city, their position and the situations which they hold are sufficient to assure me. I beg you will drink the health of the Lord Provost and Magistrates, and join me in wishing that the people of Glasgow may long continue to enjoy that freedom of opinion which they have always shown themselves worthy of.

The Lord Provost replied in suitable terms.

The Rev. Professor Calderwood proposed "Success to the Glasgow Industrial Schools," replied to by Mr. C. C. M'Kirdy Mr. Dalglish, M.P., "The Educational Institutions of Scotland," replied to by Rev. Principal Barclay; and Bailie Wm. Miller, "The Trades' House of Glasgow," replied to by the Deacon-Convener.

The company then separated.

In the evening a Masonic banquet, having reference to the day's proceedings, was held in the Tontine Hotel, Glasgow. About 200 of the brethren were present. The chair was occupied by Bro. W. M. Neilson, Dep. Prov. G.M., who was supported by Bros. J. Cruikshank, P.D. Prov. G.M.; Barrow, S. Prov. G.M.; M'Taggart, M.A.. Convener of Prov. G. Committee; Smith, Prov. G. Sec.; Robb, Prov. G. Marshal; Leith, Prov. G. Dir. of Cers.; Bruce, Campbell, Phillips, &c. Bro. Ramsay, R.W.M. No. 3², acted as croupier, supported by Bros. Livingstone, Wilson, Sellars, and Thomson. A number of loyal and Masonic toasts were pledged in a hearty manner, and the evening was spent very pleasantly.

PUBLIC AMUSEMENTS.

ROYAL ARTILLERY THEATRICAL CLUB, WOOLWICH.

On Wednesday, the 26th ult., a performance was given in the R.A. Recreation Rooms by the officers of the above club, by permission of Gen. E. C. Warde, C.B., Commandant. The performance commenced with *Used Up*, Bro. F. C. Hughes Hallet sustaining the principal part of "Sir Charles Coldstream" in so able and finished a manner that showed the perfect artist in the delineation of so difficult a character. Bro. J. J. Pope played the Blacksmith, "John Ironbrace," with great success, his muscular form, in addition to his conception of the part, drew forth rounds of applause. Miss C. Addison played and looked charming. The other characters incidental to the piece were played exceedingly well by the officers of the R.A., embracing the names of Messrs. W. C. Rothe, S. De Lacy, E. Wickham, and H. B. Kingscote.

Bro. J. J. Pope sang a comic song that was vociferously encored, and was again called a third time and sang another song that kept the audience in a roar; his talents are of no mean order and perfectly original.

The farce by E. Yates, Esq., entitled *My Friend from Leatherhead*, in which Bros. Pope and Hallet were assisted by the members of the company, brought the evening's entertainment to a close at a late hour. At the end of every act the members were called before the curtain and received a perfect ovation. The band of the Royal Artillery played during the evening some very excellent music.

TRUE joy is a serene and sober emotion, and they are miserably out that take laughing for rejoicing. The seat of it is within, and there is no cheerfulness like the resolutions of a brave mind.

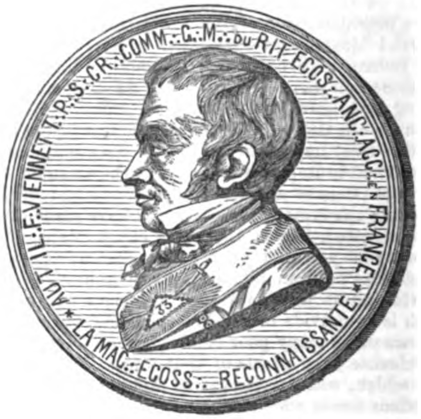
RICHES are like the leaves of a tree, beautiful for a season only, but when the winter's storm arises they fall off and are blown away.

Obituary.

THE LATE ILLUSTRIOUS BRO. VIENNET.

In our issue of the 18th July, we gave a slight obituary notice of this illustrious brother, and we then promised to give a more complete history of his career, which we now take the opportunity of doing, and are mainly indebted to *Le Monde Maconnique* for the following.

We have also the pleasure of giving an engraving of the obverse and reverse of a medal struck in his honour, in 1862, and we may here take the opportunity of observing that it is a very good precedent, which might be worthily followed in the case of the late much-respected head of the English Supreme Council, Bro. Dr. Leeson, whose labours in the cause of Masonry have extended over so many years, and who has but recently retired from the onerous position of M.P.S.G.C.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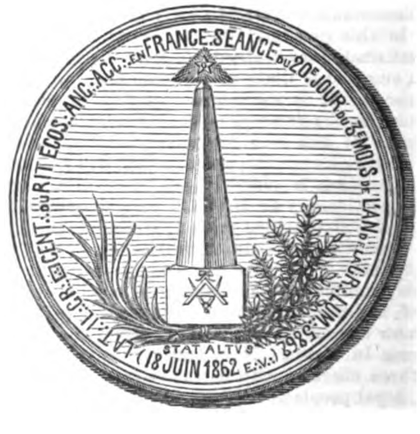
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Bro. F. Viennot was born at Beziers, on the 18th November, 1777. He entered the S.C. in the month of January, 1826, and during many years he fulfilled the duties of Grand Chancellor of the Order.

Bro. F. Decazes, who was proclaimed G.M. in June, 1838, had chosen him for Lieutenant G.C. At the death of Bro. F. Decazes, in the month of October, 1860, Bro. F. Viennet became according to the constitution of the rite G.M.

His obsequies took place on Tuesday, the 14th July, attended by a vast concourse of Masons of all grades, and of citizens of every profession, principally men of letters and politicians. After a discourse at the cemetery by Bro. Patin, who spoke in the name of his colleagues of the French Academy, F. Genevay spoke as follows:—

"After the words you have just heard, a most imperious duty must urge me on to trouble your feelings and to speak over this tomb; but it is my duty, in the name of Scotch Masonry, to render a last tribute to its beloved chief.

"For many, many years he has been of our Order; he has taken a generous share in all our labours; he has loved and defended that which we love and defend; and, to his last hour, he remained faithful to us. For those who know our principles, and who have known the illustrious deceased, in such perseverance there is nothing to be astonished at. Old age respected his intelligence and kind-heartedness.

"You have heard his talents praised; we come to render homage to the right-mindedness of this conscience which remained pure, and obeyed only its own dictates —a rare virtue in all ages, still more so in ours. Neither his word nor his pen have known weakness; he never wrote or said other than he thought. He never looked for fortune, and when honours sought him he retained, even under their influence, his full and free independence of character. He shone in all his words, and our lodge will never forget the juvenile ardour with which he defended it some years ago. Besides, our institution with its grand principle of universal brotherhood, charmed his reason, and it was by it, much more than by virtue of his powers, that he ruled us and deserved the filial homage which we take a pleasure in rendering him. More than once the proofs of our veneration have gently moved his heart, and we experience the same sentiments even at this cold tomb. May it also receive our promises! We shall never forget the honest teachings of his life, his respect for truth, the ardent love he professed for his country, his liberal doctrines which he considered an honour to have always defended. This is the inheritance he has left to his Masonic family; it accepts it, it will preserve it faithfully and his name will never be forgotten by us.

"Adieu, most illustrious Master, calmly repose. Sleep in peace; your sons will mourn for you, and remember you, and will fight for justice and truth as though you were still their chief.

"Adieu, very illustrious Bro. F. Viennet. Peace and honour to your ashes! Masonry loses in you the best of its apostles, the most honoured one amongst its chiefs.

"Adieu, good and excellent man! Soon, elsewhere, we shall render you the funeral honours that we owe you, and if our voice has been raised in this sad place, it is because we have been anxious that the world might know our mourning, and that it might be witness to our inconsolable grief."

Bro. Viennet was originally destined to succeed one of his uncles, curate of Saint Méry, which was at this period one of the most important parishes of Paris. The dignities and ecclesiastical benefices were at that time transmitted from uncle to nephew, cousin to cousin, sometimes from father to son, as the family patrimony. The revolution deprived Bro. Viennet of this portion of his inheritance, and the future curé of Paris entered the Marine Artillery in 1796 as lieutenant. Twice prisoner, in 1797 and in 1813, he was only captain at the time of the Restoration, to which he gave his ardent support. "During the Hundred Days," says one of his biographers, "M. Viennet refused to vote for the additional act of the Empire, and, unless a powerful intervention had been made, he would have paid for his opposition by transportation to Cayenne."*

At the very commencement of his career, Bro. Viennet had voted against the consulate for life, and against the Empire, which explains the fact of the lieutenant of 1796 being only captain at the second Restoration. In 1815 Captain Viennet was admitted as *chef d'escadron* in the royal body guard. But, in 1827, after the publication of *L'Epitre aux cheffonier sur les crimes de la presse* (The epistle to the rag collectors on the crimes of the press) he was struck off the staff, and the same year nominated deputy for the town of Béziers. He took his seat on the Opposition benches, and did not cease to oppose the government of Charles X. until the Revolution of 1830.

He entered the Academy in the month of November, 1830, in the room of M. de Ségur. His colleague was Benjamin Constant. Bro. Viennet committed the error of not giving up the place, and the honourable body made a still greater mistake in voting for him. His name was stamped with unpopularity and it never left him. In turn Minister, Peer of France, Academician, he became the mark for the criticism of the press for the Opposition; and if it were possible to reproach him with a simplicity of life and manners, which in our eyes forms one of his principal virtues, the accusations for the greater part of which he was the object were justified by the violence of his attacks against the revolutionary party and against romantic literature.

Let us say, however, to the praise of Bro. Viennet that his hatred against romances—a persistent hatred which we can still testify to in one of the last numbers of *Le Monde Maçonnique*—did not prevent him pronouncing in favour of the admission of Bro. Victor Hugo to the French Academy, nor from voting for him; it seems, at least from the following letter of Béranger (letter unedited) and we owe the communication to the kindness of our F. and friend, Eugène Despois:—

"Here you have, my dear X——, a little reply to our young compatriot. I write also to M——, wishing him a good Minister of Finance. The choice they will make troubles you not a little, Monsieur Philosopher. What do you say to a refusal of the endowment? We must never despair for anyone, not even for a bad Chamber. Who knows? The Academy may one day wish to admit Hugo. Viennet has at least had the good sense to express himself in favour of such admission. I should be still more obliged to him if he had no ill will against Doctor Fleurant. "BERANGER."

"26th February (1840)."

Bro. Viennet has described himself in the preface to his *Fables* after the following manner:—

"My character is a strange blending of kindness and causticity; as a rule I distrust everything and everybody, and I put faith in the first comer. Constraint, twists and turns, ambiguities and grimaces fatigue and irritate me. I walk straight, and lame people do not suit me. Nature has caused to pass from the veins of my father to I know not what portion of my body a conscious intuition which believes in a discriminative power as to what is true or false, just or unjust, and which will not permit my tongue to tamper with the truth, to disguise it, or to refuse it to any one in search of it. It is the most terrible gift that heaven can make to man who is obliged to live with men. It is the surest guarantee that the possessor will be duped all his life; in this respect my destiny has been accomplished, as Orestes says, but he adds that he is content, but I say not so."

This last phrase is characteristic. It indicates sufficiently well the turn and range of mind of Bro. Viennet; honest spirit, but of a limited power and unlimited vanity; frank character, a blending of giddiness and spontaneity and of a very dark deep susceptibility. Bro. Viennet believed he possessed an exact notion of the false and the real, the just and the unjust; on this head, as on many others, he deceived himself; his errors are numerous in literature as in politics; and the pretension of judging everything thus by a natural gift, without method or reflection, to distinguish at first sight the true and the false, explains precisely the weakness of his literary baggage and the contradictions of his public life. He himself recounts in the following terms, his vote against the Empire, one of the important acts of his long career:—

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* M. Vattier.—"Correspondence Littéraire," number for 25th February, 1865.

"I could have answered 'Yes,'" said he, "as the wise ones did; or, 'What matters it to me?' as the indifferent ones. My reason was for the latter course. My devil of a character made me say 'No,' and my advancement was ruined."

Thus Captain Viennet had not voted from conviction, but out of a spirit of contradiction which he regretted—that is to say he regretted his advancement thus ruined.

In another place the subject is the Republic of 1848, of the "Constituante," as Bro. Viennet terms it, "*la petite Constituante*"—in a word, the Revolution. These are the counsels given by the Academician to his literary colleagues:—"Men of letters who have mixed themselves up with political changes are beginning to see what they have gained. A long time ago I told them that their sole property consisted in the superfluity of the rich; and, as they hold to their wish, I advise them to stop, if it were possible, this poor human race which they have put in motion. If Republicanism should be established, I cannot tell who will buy books or who will pay for his seat at the play."

That which precedes is printed or reprinted in the preface of the complete fables of Bro. Vienett, published by Hachette in 1865. To these counsels we will add no commentary; it is sufficient to cite them. For some years, and in consequence of the energy with which Bro. F. Viennet, seconded by the rest of the Scotch lodges and the majority of the Gr. A., had defended the independence and duty of the S.C. against Marshal Magnan, he gained some sort of popularity. It was a surprise to find so much vigour in an old man. But the conflict over, the heroic resistance of the Grand Master was soon forgotten.

His death in an instant brought Bro. F. Viennet into renewed favour and, singular coincidence, it was again through his connection with Freemasonry.

The Catholic clergy, which excommunicates Freemasons, which also refused them admittance to their churches, were anxious to seize the last breath and the body of our deceased Grand Master. Around the deathbed a combat took place which reminds us of those pictures of Epinail, representing, in the form of an old man, a poor soul held on one side by a good angel, with white wings and sky-blue body; on the other side a great green devil, with horns. The Eternal Father is present at the battle, but to all appearance indifferent as to the result. It is not shown to whom victory is accorded, whether to the good or to the evil genius. The salvation of our former Grand Master is equally uncertain.

M. the Curé Lancien, supported by *le Monde*, *l'Union*, *l'Universe*, affirms that Bro. Viennet renounced all his errors; that he wished to die in the bosom of the Apostolic Roman Catholic religion. *Le Siècle* contradicts this, and F. Genevay, who should be better informed than the Curé Lancien, reports a conversation between Bro. Viennet and himself, which supports the *Siècle*. There remains a circumstance which has not been sufficiently insisted on, and which proves M. the Curé Lancien has spoken on insufficient grounds. Every one who knew Bro. Viennet for the last ten years, is aware that he was subject to deafness, which increased every day, and in the end was almost complete. The writer of these lines was commissioned four or five years back to speak before the Grand Master of the O.C., Ec., and and to thank him, in the name of the lodges of the rite, for the energy he had displayed in repulsing the pretensions of Marshal Magnan. Although the speaker was, on this occasion, placed very near to the Grand Master, he is thoroughly convinced that he (the Grand Master) did not hear a single word of his little improvised speech.

M. the Curé Lancien whilst affirming "the Christian end" of Bro. Viennet, expresses himself thus, "When I asked him if he maintained his profession to die in the Catholic Faith, Apostolic and Roman, he answered 'Yes.'" We should not be surprised if Bro. Viennet, who had just published a work adverse to the pretensions of the Roman court, did really understand that they asked him if he maintained all that he had written in his book, and that he immediately answered "Yes."

However, what signification, what importance can be attached to the retraction of an old man of ninety-one years, a few hours before his death, when both will and intelligence had already left his weakened body, taking into consideration the acts of his whole life? Would Bro. Viennet during a long lifetime have been less the enemy of the government of priests, seeing that he did not spare either criticisms or satires; in fact, the author of the famous *Epitre au Capuchin* (Letter to the Monk) and the Grand Master of the rite E.A.A., that is to say, a chief of the excommunicated? The Curé Lancien assures us that Bro. Viennet made "a Christian end." We admit this, Monsieur Abbé; take the body—we retain the spirit (mind) which animated the form now insensible. This mind is embodied in the works of the deceased; it is living in the memories of a long and honourable life, almost entirely consecrated, as it has been shown elsewhere, with an evidently ironical intention, but we accept its conclusion; to vulgarise that eternally true thought, borrowed from the *Dictionnaire Philosophique*, of Voltaire, that "in all ages, the sacerdotal power has had a terrible influence over the world."

THE LATE BRO. THOMAS POWRIE.

The death of Bro. Thomas Powrie, the eminent actor, is announced. This sad event took place at Edinburgh, on the 26th ult. Bro. Powrie had been suffering for some time from congestion of the lungs; but his illness was aggravated by an attack of British cholera. He made his first appearance last year at Drury Lane Theatre as "Rob Roy," and was unfortunate enough to injure his foot on the first night of his appearance, and which entirely precluded his again appearing during the season. Bro. Powrie was much esteemed in private for his amiability and sterling good qualities.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING SEPTEMBER 12th, 1868.

MONDAY, September 7th.—Lodges: St. Lukes, 144, Pier Hotel, Cheyne Walk, Chelsea; Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, September 8th.—Lodge: Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, September 9th. — Com. Royal Masonic Ben. Institution at 3. Lodges: Union Waterloo, 13, Masonic Hall, William-street, Woolwich; Vitruvian, 87, White Hart, College-street, Lambeth; Doric, 933, Mason's Hall, Basinghall-street; Montefiore, 1017, Freemasons' Hall.

THURSDAY, September 10th.—Lodges: Lily Lodge of Richmond, 820, Greyhound, Richmond; Capper, 1076, Marine Hotel, Victoria Docks, West Ham; Royal Jubilee Chapter, 72, Anderton's Hotel, Fleet-street.

SATURDAY, September 12th.—Lodge: Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

WE are again compelled to postpone the publication of several important letters and lodge reports.

BRO. R. Y. begs us to give his compliments to Bro. Hughan and to express his regret that he has no Masonic works to exchange, as the few he possesses are solely for reference.

LONDON, SATURDAY, SEPTEMBER 12, 1863.

FREEMASONRY IN FRANCE.

The "Grand Masonic Temple" of Lyons was inaugurated on the 2nd ult. A facetious account of this ceremony is given in a recent number of *Le Refuse,* and although we cannot render but imperfectly the prating, chit-chat style indulged in by the writer, Mons. Denis Brack—who may be a Mason for ought we know, though he does not profess to be one—we do not hesitate to reproduce his report *in extenso,* showing, as it does, in what light the modern French liberal school looks upon the relative merits of, and the antagonism between Freemasonry and Ultramontanism. We need hardly premise that as regards the details of the ceremony the account is to be taken *cum grano salis,* as our readers are well aware that the Masons of France, though essentially at war with Romish obscurantism, are not, in their majority, opposed to the maintenanceof the spirit of revealed religion in the rites of the institution.

It is barely three months, says the writer, since I had an opportunity of noticing the forthcoming inauguration of a Masonic temple at Lyons, and, as an *advanced* guard of the Roman and Apostolic camp, giving vent to my feeling of distress by exclaiming: "Now then, Monseigneur, take up your sacred thunderbolt to smash this monster to atoms." At that time they might have been put down; the danger might yet have been averted. How is it that my scream was not echoed by his eminence before it grew too late? For now it has become an accomplished, stubborn fact, formidable, indestructible.

The famous inauguration came off with the most damaging *eclat* on Sunday last during the very hours of High Mass. Being devoured by the holy zeal of the house of God, and anxious to ascertain the exact state of the forces of the enemy, and by this means lend a helping hand to the last attempt at their extermination, I ventured to sneak into their haunt, as Ulysses did into the camp of the Trojans.

I succeeded but too well! Is it a divine chastisement for my having committed such culpable temerity that ever since I am labouring under an irrepressible nightmare? Incessantly I see before my eyes a grave wide open and about to close, but not to harbour Freemasons! Incessantly I hear tingling in my ears a knell foreboding evil, but it is not the knell of Freemasonry! Is my fainting faith destined ever to revive?

First of all, the strange aspect of the haunt confounded me. It was not a horrible den, such as had been described to me, that I went into. Surely the look of this place gives rise to thoughts and feelings quite different from those produced by our cathedrals, with their sombre masses and their steeples ascending to the skies. Under its influence the soul is by no means seized with a mysterious terror, nor does it feel any sensation like being detached from the earth, and, rising up higher and higher, into an endless space; on the contrary, being captivated by some indescribable terrestrial pleasure, it falls back upon itself, as it were, to admire that harmonious, elegant, and noble architecture that seems to plant itself firmly into the ground, and take deep roots therein. "This must be the temple of a divinity altogether human" you will say, and really it is the "temple of labour."

Having dexterously evaded the guards placed at the doors I penetrated into it—and here I am now in an immense workshop. Everywhere the symbols and tools of labour—*fervet opus*— and what labour? Marvellous, fruitful labour! What surprised me most was to find here upwards of two thousand workers that had gathered from all comers of France. Most of them saw each other for the first time, yet they accosted one another in full confidence, a smile on their lips, shook hands affectionately, and greeted each other with the beautiful name of brother. Your pastoral letters do not speak of all *that,* Monseigneur.

All of a sudden everyone grew silent and a mighty voice filled this vast place. The sacred orators of our churches had accustomed me to a kind of discourse, insipid, rigid, lifeless, like the hollow resoundings of the grave, and I had actually looked upon the monotonous, somnolent delivery of a certain kind of pious jargon as the *beau ideal* of eloquence. Now you may imagine how great was my surprise when I felt drowned in a speech redolent with fiery and passionate words, full of images and warmth; sparkling like a flash of lightning, roaring like a hurricane, kindling like a conflagration, and saw the whole multitude trembling, panting, heated to rapture. And what was it these powerful tribunes proclaimed? Did they expatiate on the primitive degradation of man, his inability for good, his predestination to suffer endless tortures or attain endless glory?

Did they speak of death and the day of the last judgment?

No, their speeches were less super-human. They taught the eternal laws of humanity, reminded their brethren of their rights and duties, spoke of the mission of their immortal institution, of its incessant struggle against ignorance and destitution; they asked their audience to build up the social fabric, which being founded on fraternity and liberty, must have fraternity for its apex. Really I have read nothing of all this in your pastoral letter, Monseigneur.

"These sayings and doings are mere show and hypocrisy," said I to myself, lulling myself in this hope; and man, manifesting himself in his true character when under the influence of liquor, I waited to see my Freemasons at the table spread underneath the splendid cupola of the Alcazar. I had heard so much of the orgies of this *eating and drinking society*. One more sad disappointment was in store for me. I found myself in presence of a scanty meal, altogether unworthy of a clerical table. Indeed, sundry extravagant toasts were proposed, but I heard the same ringing voices; only, to electrify all those present, but one word was sufficient—Justice! sovereign reason, Liberty! A more powerful wind never excited a more sympathetic audience. You might have imagined a sea lashed by a mighty storm. The banquet closed at an early hour. In vain I looked under the table before leaving for some *disjecta membra* of the "hideous family" foaming and snoring.

Now, setting aside all party considerations, it must be admitted that Lyons has witnessed a most successful Masonic festival. And is this the result that might have been expected from your pastoral letters and syllabuses? Should our aged archbishop by stamping on the ground and shaking his crosses have succeeded only in raising legions of infidels? *Dies iræ, dies illa!* Your eminence might have foreseen the triumph of Freemasonry at Lyons, and Lyons passing under the sway of the accursed sect!

Forty years since, the Masonry of Lyons had become notorious; its twelve lodges counted among their members, speakers and writers of distinction, they founded journals and reviews, initiated a course of lectures, earnestly sought to solve the highest philosophical and social questions. The twelve lodges centralised their forces, devoted their vast resources to counteract destitution and catastrophes, erected schools, established refuges and benevolent societies, altogether displayed the banner of Freemasonry, holding it high with a firm and powerful hand.

Monsieur de Bonald appeared. The banner seemed to hide itself; the lodges frightened, as it seemed, wrapt themselves in silence, and were thrown into the background. The presses became extinct through which the civilising motto had glittered. You might have said that the Masonry of Lyons sleeping hollow as it were, had left off altogether devoting its attention to the way in which the things of the world went on. And now it is awake again—you know how it came to pass. Adepts have met one another, vigorous, energetic, devoted adherents. They have united their isolated efforts into a bundle, they have created that concord on which life and strength depend. And the morrow is theirs! Shortly we shall see gatherings, powerful in number, powerful in strength, a queer Masonic press resurging in our midst, and the *brother orators*, from their platforms and their cathedrals, laying hold of and dealing with authority and succes with those great social questions in the solution of which mankind is interested.

As in Lyons, so everywhere. the Masonic army will put itself in motion. We shall see the various rites amalgamated and welded together, and then there will be unity of power as of principles, teachings and aims; and then Freemasonry which has already done so much for the future regeneration of mankind will do still more. And then, Messeigneurs, unless you can find something more efficient and powerful than your anathemas and excommunications, your banishments, your hangmen, your swords and your piles; you will have to dig your own graves with the ends of your golden crosses.

We are the quick, and you are the dead.

WHEN the British Archæological Association were inspecting the gallery of paintings at Charlton House, attention being called to the picture of St. Joseph working as a carpenter, assisted by the child Jesus, Mr. Black said he wished that St. Joseph had been represented in his proper sphere as a mason, the original term used signifying architect, builder, or mason, and not carpenter. The term carpenter, he urged, was undoubtedly an error, as in the climes where St. Joseph dwelt no wood was used in the erection of the structures of their houses, but stone only.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 182).

BOOK FOURTH—CHAPTER FIRST.

Introductory remarks.—Philip le Bel.—Quarrels with Pope Boniface, in which he is supported by the people and clergy of France.—Is excommunicated.—Sends the Colonnas and Nogaret to Italy, who capture the Pope at Agnani.—Death of the Pope.—The Templars espouse the cause of the Pope.—Hatred of the King to the Order.—Benedict XI., grants the King a tenth of the French ecclesiastical benefices.—The King includes those of the Templars.—Their rage.—The King orders the "sounding" of the coin.—The people rebel.—Two disgraced Templars head the riot.—The King besieged in the Temple.—The riot quelled, and the ringleaders imprisoned.—Serious charges made against the Templars by a condemned prisoner.—The King, delighted with the tidings, sends messengers through France to collect information.—Tampers with the apostate Templars who, agree to accuse the Order.—Their accusation.—A.D. 1303.

It is our intention in this book to consider the causes which led to the suppression of the Order, the persecution ot its members, and the destruction of the noblest company of Knights emblazoned upon the rolls of fame. We have not, thus, to chronicle the valiancy of battle-fields, the fierce encounters of armed men, the victories of the valiant soldiers of the Cross. We have undertaken a task at which the hand trembles and the heart grows faint; for it is to tell how this devoted Order—the bulwark of Christianity in the east, whose members were praised by Pope and prince, as the chosen champions of Christ, thousands of whom fell victims to infidel hate, rather than accept life and wealth and honours on renouncing the Cross, and worshipping Mahomet—was strangled by the sacriligious and impious hands of an unscrupulous king and a cowardly pontiff. Not more rapid was the Order's rise than was its fall. As some magnificent vessel of war breasts the main, and towers above the little crafts like a giant among pigmies, while the eyes of the world look on in wonder, so did the brethren of the Temple eclipse all other warriors, even the gallant Knights of the Hospital, and cast into the shade the most chivalric of monarchs and the most renowned of leaders. But in a moment, in the silence of night, without warning, the work of destruction began, and on the morrow the shattered fragments of the wreck strewed the main, and terrified the universe with the magnitude of the disaster.

It is a law in nature that all things must perish: God alone is eternal and unchangeable. Monarchies, republics, peoples, great fortunes, have their ebb as well as their flow. But these changes do not generally happen at once; they are preceded by shadows of the events which are about to follow. Disaster follows disaster; war succeeds war; loss comes after loss, till the ruin is complete. Such was not the fall of the Order of the Temple. Never were its affairs in a more flourishing condition; and although the Knights had abandoned the Holy Land, they were still looked upon by Christian Europe as the mirrors of chivalry and piety. Its fall was prompt and sudden; on the same day, at the same hour, the whole Order ceased to exist—a fatal proof of the terrible consequences which dog those who incur the wrath of crafty, revengeful, and absolute kings. We have then to treat of the destruction of the Order, to tell how the virtues of the Knights were, under the cunning councils of their persecutors, transformed into vices, and the destroyers and destroyed of the infidel, accused of being in league with and believers in the vile doctrines, and participators in the viler practices of the followers of the false prophet. With regard to the crimes advanced against the Order, we may premise, that we can find no trace of them in the chronicles of the monkish writers of the Crusades, even in the pages of William of Tyre and Matthew Paris, their bitterest enemies; nor can we believe that an Order which, a few years before the date of its suppression, had seen three hundred of its bravest Knights perish on the bloody ruins of Safet, and another enormous band buried beneath the walls of Acre, rather than embrace Mahometanism, could have been guilty of a secret alliance with the infidel, could have outraged humanity and Christianity by the perpetration of such horrible crimes, or could have been a party to the surrender of the Holy Land, every mile of which was stained by the best blood of its children.

Philip IV., surnamed Le Bel, on account of his exceeding personal beauty, ascended the throne of France in 1285, at the early age of seventeen. He had been educated by Giles de Colonna, afterwards Archbishop of Bourges, a man distinguished for his learning, and for the boldness and liberality of his opinions. He early instilled into the mind of the King his favourite maxim, that Jesus Christ had not given any temporal dominion to His Church, and that, consequently, the King of

France derived his authority from God alone, and not from the Pope. These doctrines were congenial to a mind like Philip's, and he readily and early became a very undutiful son of the Church. He was a man of a proud and haughty spirit, well instructed in business, but cold and cruel in the prosecution of his schemes. He was naturally of a fierce, avaricious, despotic, and revengeful character, and his education fostered the seeds of those qualities which sometimes make a great king, and always a bad man. By his marriage with Jeanne d'Evreux, he added to his own estates those of Navarre, Champagne, and Brie, and other rich lands in France, of which she was heiress. By these possessions, and from his own determined character, he became the most powerful King that for a long time had swayed the destinies of France.

His first object on ascending the throne was to settle all differences with his neighbours; but, although he was much indebted to Edward I. of England in this settlement, he soon after, with a conduct alike ungrateful and impolitic, engaged in war with that powerful monarch. He likewise attempted to seize Flanders, in revenge for the Flemings having assisted England in the war. In this, however, he was unsuccessful. He was defeated and driven back to France with terrible bloodshed, and with the loss of much treasure. The loss of money he deplored more than the loss of the lives of all his soldiers, as his subsequent and more famous quarrel with Pope Boniface VIII. amply proves. Boniface, neither a Gregory nor an Innocent, nor characterised by remarkable genius or virtue, stretched the power of the papacy to its utmost limits, and, finally, by grasping at too much, lost all. He had no eye to the change of ideas which had taken place in Europe, the result of the Crusades, and appears to have been unaware of the spread of liberty of thought, and blind to the unwillingness of kings to submit longer to the exactions of Rome. He deemed them to be still as subservient to Rome as they were in the days of Gregory, who kept Henry IV.,* Emperor of Germany, standing barefoot at his palace doors three days in the snow, and of another Pope who, in a dignified manner, kicked off a monarch's crown who knelt before him, to show that he could make and unmake kings at pleasure. Boniface awoke the jealousy of the King, and the quarrel which ensued ended in open warfare. The Pope issued a Bull prohibiting any of the clergy to give subsidies to lay powers without the consent of Rome. This, attacking Philip in a peculiar manner—for his late wars had impoverished his exchequer—the king resolved that the clergy of France should contribute with his other subjects to the exigencies of the state. He thereupon answered this Bull by issuing an order prohibiting the exportation of gold, silver, or merchandise from France, thereby cutting off a great source of the papal revenue. It is but justice to say that the Pope explained in another Bull that he only objected to forced subsidies, and even praised those of the clergy who had voluntarily aided Philip, and admitted the right of the king to demand subsidies from the clergy, without consulting the Holy See, where, in his conscience, he believed that there was a case of necessity for doing so. Matters in no ways improved. Boniface sent as his legate to the court of France, Bernard Saisette, who had rebelled against the king, and who, on this, as well as on account of his disposition, was peculiarly obnoxious to Philip. Armed with the power of the Pope, he threatened him with an interdict; but Philip contented himself with ordering the legate to leave the kingdom. Thereupon the Pope issued another Bull, declaring that the Vicar of Christ was vested with full authority over the kings and kingdoms of the earth; that all kings and persons whomsoever, and the King of France as well as others, by Divine command, owed perfect obedience to the Roman Pontiff, and this not merely in religious matters, but likewise in secular and human affairs; and he concluded by ordering the French clergy at once to repair to Rome. The king replied:—"Philip, by the Grace of God, King of the French, to Boniface, acting as Supreme Pontiff, little or no health. Let your extreme silliness know that, in temporals, we are not subject to any one." He furthermore ordered the Bull to be publicly burned, and this deed to be proclaimed by sound of trumpet; at the same time forbidding the French clergy, under severe penalties, to leave the kingdom. The Pope again summoned the clergy to repair to Rome, to deliberate upon the means of preserving the liberties of the Church. Several abbots and prelates complied with the summons, whereupon the king seized their possessions. In this critical state of things, Philip resorted to a most important measure. He convoked a national assembly at Paris, in which, for the first time, their appeared deputies of the Third Estate, who willingly expressed their resolution to stand by their monarch in defence of his rights; and the clergy present readily denied the temporal jurisdiction of the Pope The king was thus recognised by his people and his clergy as an independent sovereign in his own kingdom, and as having complete and absolute power in all temporal matters in France. This was of the utmost importance to him in his subsequent proceedings against the Templars.

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* This took place at the Castle of Canossa. Gregory VIII. made him stand in the court-yard, clad in sackcloth, without food or drink, and it was only after this penance and after shedding many tears, that the Pope granted him absolution. Baron Annal, tom. xi., A.D. 1077, n. xviii., p. 524. Sigbert, Gemblac, and Alberic relate that Gregory on his death-bed repented of using such harsh treatment. The *Saturday Review*, in noticing this portion of the history, fell foul of me for calling Henry IV. Emperor of Germany. I find that I am right, and the reviewer wrong. The reviewer again challenges me for calling Albert Emperor of Austria, which he was. The reviewer had to find fault, but it is a pity his fault-finding should have been all in the wrong.

The Pope menaced with deprivation all those of the clery who had not attended his summons, and in his famous Bull *Unam Sanctum*, he asserted that Jesus Christ had granted a twofold power or sword to his church, a spiritual and a temporal; that the whole human race was subject to the Pontiff, and that all who dissented from this doctrine were heretics, and could not expect to be saved. A subsequent Bull declared that every person, whatever his rank might be, was bound to appear personally at Rome, when summoned. Philip forbade the publication of these Bulls, and again assembled the Estates General, when through his Chancellor, William de Nogaret, he publicly accused the Pontiff of heresy, simony, magic, and other enormities, and urged the calling of a General Council for deposing the guilty Pope. Upon this the Estates General appealed to a General Council against the decrees of Boniface. This was the commencement of the undermining and weakening of the Papal power, for the proud Philip for the first time taught the Europeans, what Emperors had in vain attempted, that the Roman Bishops could be vanquished and laid under restraint. Commissioners were sent through France to procure the adhesion of the clergy to this act. Most of them readily agreed, while those who at first were refractory, were either bribed or compelled to give their assent. The king, on his part, solemnly pledged himself to stand by those who sided with him in resisting the demands of the Pope, and this pledge was also given by his wife and eldest son. The Pope at last fulminated the sentence of excommunication against the king, but Philip intercepted the Bull, and so prevented its publication. Boniface, as a last measure offered the crown of France to Albert, Emperor of Austria. The firm adherent and adviser of the king through the whole of his conflict with Boniface, was the Chancellor, William de Nogaret. This man was a fit tool for the unscrupulous Philip; bold, unprincipled, and heartless, he had no will but that of the king, no desire but to rise though his means to the greatest power. He left no stone unturned to gain this object, stooping to perform the most villanous of services, and embuing his hands in oceans of innocent blood.

Matters having gone so far, the king resorted to an act, which for temerity is almost unparalled in the annals of Christendom. He had afforded an asylum at his court to some members of the Colonna family, who were the personal enemies of the Pope. He despatched William de Nogaret and some of the Italian exiles, attended by a force of three hundred horse to Italy. They took up their abode at a castle between Sienna and Florence under pretext of its being a convenient situation for carrying on negociations with Rome. The Pope was at this time residing at his native town of Agnani. Nogaret by means of bribes and liberal promises, soon acquired a considerable number of partisans from among the disaffected and impoverished inhabitants of that region, and early on the morning of the 7th September, 1303, he appeared at the head of a large force before the gate of Agnani, which was thrown open to him by a traitor. The conspirators thereupon spread through the streets, shouting as they went, "Long live Philip: death to Boniface." They entered the palace of the Pope without opposition and while the French went off in search of plunder, the Colonnas thought only of vengeance. The Pope, on hearing the shouts of the conspirators, knew that his death hour had arrived Never, in the course of his long life, for Boniface was now eighty-six years of age, did he display greater courage or devotion. Clothing himself in his pontifical robes, he knelt before an altar in prayer, waiting there for the arrival of his murderers. With fierce shouts and bloody imprecations, Sciarra Colonna and his myrmidons burst into the chapel; but at the sight of the venerable Pontiff, they were seized with involuntary awe, and those who had sought him with armed hands to slay him, sheathed their weapons and dared not lay a finger upon him, whom even in their rebellion, they viewed as God's viceroy upon earth. They, however, kept him captive for three days; but on the fourth, the people rose, drove the conspirators from the town, and released the Pope. Boniface thereupon returned to Rome, but his mind had given way before the insults offered him. He was seized with paroxysms, during one of which he dashed his head so furiously against the wall of his chamber that he died shortly after in consequence of the injury.*

Among the most zealous of the Pope's partisans, were the Templars. They hated Philip for many reasons, and being under the immediate patronage of the Pope, who was their only superior, they displayed an energy on his behalf which was extremely imprudent and even uncalled for. Not only did they appear as his champions, but they lent him, through the treasurer of their savings, a considerable sum of money. This sum was advanced undoubtedly in secret, but the vigilant Philip, by means of his spies, soon became aware of the loan. At the same time they importuned Philip for the repayment of certain monies lent to him by the Order. Irritated to the last degree against the Order, he sought for an opportuity of revenging himself upon it, and that opportunity, unfortunately for the Knights, soon arrived.

Benedict XI. succeeded Boniface. He was a mild and good man, too gentle for the times he lived in, and his desire was to spread peace among his Christian flock. For this purpose he reestablished friendly terms with the Court of France, absolved Philip from the excommunication of Pope Boniface, and gave the king a tenth part of the ecclesiastical riches of his kingdom. The king now had a rod wherewith to scourge the Templars. He included in the ecclesiastical roll, their benefices, which, according to their privileges, were exempt from payment of any tithe. The Templars loudly complained of this imposition; their complaints were unavailing, and their farmers were compelled to contribute a tenth. The whole Order was troubled and scandalised at this proceeding, which in their eyes appeared to be a perpetuation of the King's persecution of Pope Boniface. The King, however, proceeded to other measures, which speedily roused the whole of France against him, but which told fearfully in the long run against the Templars, who were in the matter altogether innocent of any criminal action.

By his wars with England and Flanders, Philip had exhausted his exchequer, and cast about for a means of replenishing it. He had recourse to a measure which is frequently fatal to states, for while it yields a present benefit to the king, it is followed by disadvantages to the people, very difficult to repair. The measure adopted was the "sounding of the specie." This operation consists chiefly in giving back to the subject a coin of lesser weight than that which had been called in to the profit of the monarch on the new specie. The people, upon whom the loss fell, complained loudly of this injustice, and refused to bring their gold and silver to the mint. The rapacity of the King alienated all classes, and so notorious was this that the Pope, in one of his letters, mentions it as an admitted fact.* Foremost among the dissatisfied appeared the Templars, who were the more indignant and irritated at this unprincipled measure, as their greatest wealth consisted in enormous sums of money, being in that particular the richest men in France. Already had Philip, in contravention of the sacred privileges conferred upon them by Popes and monarchs, seized upon a tenth of their revenue, and while they offered no active resistance to that spoliation, they resolved not to submit to this new exaction. They accordingly sent messengers to the King, who expostulated with him on his injustice, and at length, when they could not persuade him by argument to withdraw his obnoxious measure, carried away by passion, they gave utterance to threats. This was most injudicious, alike considering the haughty and vindictive character of the King, and the influence of such an example upon the people. The King was fearfully enraged against the Order. Everywhere they had appeared in opposition to him, and the war with Boniface was still fresh in his mind. He resolved to crush their power, for he dreaded, since they had aban- the Holy Land, that they would found some military empire, which would destroy him and his realm. The Templars, at the same time, renewed their demand for the immediate repayment of the money advanced by them, upon the marriage of Philip's daughter, Isabella, with the son of the King of England. The bold conduct and daring language of the Templars, soon became known among the people. Its effect upon them was most powerful. They assembled together, and emboldened by the example of the Knights, took up arms to defend themselves against the edict.

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* Milman, in his Latin Christianity, gives a magnificent account of these circumstances. See also Mezerai. Abrègé Chron., Dupui Grutler.

* Dupui, p. 16.

The Knights do not appear to have had any actual communication with the people; but two men who had formerly belonged to the Order, thinking thereby to ingratiate themselves with the Templars, and hoping to be again received into the body, by furious speeches inflamed the passions of the populace. Dressed in the habit of the Order, they were believed to be accredited agents of the Knights, which they were not. These men were named Squin de Flexian and Noffo Dei. Squin de Flexian was a native of Beziers, and had been the preceptor of Montfaucon in Querci; but convicted of heresy and of leading a most infamous life, he had been degraded, and by the order of the Grand Master condemned to perpetual imprisonment. Noffo Dei, a man full of all iniquity, was a native of Florence. He does appear to have held any office in the Order, but ranked as a simple Knight. Noffo had been guilty of certain crimes, and to escape punishment fled to Paris, where he was seized by the provost, and condemned to suffer imprisonment for life. The chapter-general of the Templars thereupon degraded and expelled him from the Order. The two had succeeded in escaping from prison and took refuge in the provinces, where they wandered about in company, subsisting on alms. When the tidings arrived of the sedition in Paris they hurried thither, hoping to inflame the people to resist the edict, and trusting by that measure once more to be received into the Order, or failing that, in the riots which would succeed the enforcing of the edict, to enrich themselves by means of plunder. They were gladly received by the Parisians, who placed them at their head. A riot ensued.* The mob surrounded the house of Etienne Barbet, the treasurer, which they pillaged and then demolished. The King had gone on a visit to the palace of the Templars, and thither the crowd repaired. They surrounded it and gave utterance to the most violent threats against the King. The Templars, however, manned the walls and, with the retinue of the King, defended the gates against the attacks of the mob. They were, however, ill-provided with stores, and the dishes for the king's table had to be brought from the Louvre. The seditionists, as the provisions were being carried to the temple, attacked the bearers, and, seizing the trenchers, threw them into the mud. The King was in a furious rage at finding himself thus besieged, without either victuals or soldiers, while he was suspicious of the good faith of the Templars, whom he had injured so grossly and so often. His suspicions, however, were uncalled for, as the Templars would have scorned to harm any one under their protection and enjoying their hospitality. The siege lasted three days. The attacks of the populace were incessant, but the Templars succeeded in defending the gates, and at length the King's troops arrived, when the people struck with terror, retired, and the sedition was quelled.

Philip's wrath did not soon dissipate. He, the proudest king in Europe, had been insulted by a beggarly mob—he, the most powerful monarch of his time, had been besieged by a cowardly race of citizens. He ordered the leaders of the seditionists to be arrested and cast into prison. He resolved to make an example of them, so as to crush for ever the audacity of the people. Report pointed out Squin de Flexian and Noffo Dei as the leaders and chief instigators of the sedition. They were arrested and thrown into prison, and the tidings brought to Philip that the two culprits were Templars, and in all probability had been deputed by the Order to stir up the people. The remonstrances of the Knights upon the occasion of passing the edict for sounding the money was now remembered to their disadvantage; but the Templars, hearing of the arrest of their degraded brethren, laid the particulars of their cases before the King. These explanations, while they exonerated the Knights from any share in the seditions, exasperated the King the more against them. He had intended to proceed against the Templars as fomentors of the riots, and when thus certain of having his prey within his claws, he found it slip away beyond his reach. He ascribed to the conduct of the Templars in resisting the edict the subsequent riot, and, although he could not proceed against them criminally, he did everything in his power to humiliate and mortify them. But, when he least expected it, a pretext for destroying them was put into his hands, in a most extraordinary manner, and under circumstances which render the whole charges made against the Order suspicious and improbable.

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* Mezerai, Dupui, Grutler, Mariana.

The news of this sedition, the active share taken in it by the two degraded Templars, and the hatred which the King bore towards the Order, soon spread through France. Nothing was talked of but the King's desire to ruin the Order; and there is little doubt that emissaries of Philip were actively employed through France in collecting matter prejudicial to the Knights. The governor of a castle in Languedoc was the first to fire the train of destruction. On hearing of the King's anger and wish for vengeance, he sent a letter to Philip, stating that there was a prisoner confined in a dungeon of his castle, lying under sentence of death for a capital crime, who was in possession of a secret of such importance, that it could only be confided to the king. The secret, he added, was of so much importance, that he felt sure the King would rather lose his crown than be ignorant of it. Upon receipt of this letter, Philip was moved with a lively curiosity; he commanded the citizen to be brought before him at Paris, and in the meantime suspended the sentence for his execution. The citizen accordingly, well bound and under the charge of a strong military escort, was sent to Paris, and upon his arrival was at once conducted into the royal presence. He cast himself at the feet of the King, and begged for his life in return for the secret he had to divulge. This the King promised him, providing that his tidings should be of that value which he ascribed to them. The citizen then stated that, having been condemned to death along with an apostate Templar, he was placed in the same dungeon with him. They were denied the privilege of confession, as it was not the custom to permit a priest to administer the sacrament of penance to criminals accused of such crime as they were condemned to death for committing. Consequently, they did, as had been often done before by criminals in their condition—they confessed to one another. The Templar, in his confession, spoke in general terms of the immorality which reigned in the Order, and hinted at certain abominations committed by the members at the reception of the Knights, so terrible and execrable, that he, the repository of this confession, thought it was for the interest of the kingdom and Christianity that Philip should be informed of such things existing among a body of men reputed to be so godly. He then charged the Knights with a disbelief in God, of denying Jesus Christ, and of practising crimes which cannot be named.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

FREEMASONRY. PROGRESS, EPOCHS.

Freemasonry, like all other human institutions, is subject to the law of progress, and has its epochs. These epochs are seven, and at each of them Freemasonry underwent considerable changes. The first epoch may be called pre-historic. The second epoch is the middle of the seventeenth century. The third epoch is the last part of that century. The fourth epoch is the early part of the eighteenth century. The sixth epoch is the last part of that century; and the seventh epoch is the early part of the present century.—From a bundle of old Masonic notes in Bro. Purton Cooper's possession.

SUPREME COUNCILS.

The Supreme Council of England I have always understood to be the chief and mother Supreme Council of the world. What Supreme Councils are derived from it, and by what Councils is it recognised? I am not able to ascertain this in the usual course.—R✠.

THE TRUE FREEMASONRY.

"The intolerance which would be incompatible with true Freemasonry," *Freemasons' Magazine*, vol. 15, page 433. It is there stated, "Should Christian, Mahommedan, Jewish, or Parsee Freemasonry bar the entrance of an individual into the lodge, on the ground that he acknowledged no other religion except natural religion, that would, in my judgment, be incompatible with *true* Freemasonry"—meaning *the* true Freemasonry.

"Toleration of true Freemasonry," *ibid* vol. 16, page 350. There it is stated that "the Freemasonry which does not tolerate the Theism of natural religion is not *true* Freemasonry"—meaning *the* true Freemasonry.

"Christian, Jewish, Parsee, and Mahommedan Freemasonry," *ibid* page 426. It is there said that "by the adoption of the wise toleration existing in English Freemasonry, the toleration of all other religions in which there is a recognition of the Great Architect of the Universe and a belief in the soul's immortality, the particular Freemasonry becomes universal (the term universal being taken according to its correct signification), and therefore *true* Freemasonry"—that is to say *the* true Freemasonry.—C. P. Cooper.

SQUARE AND COMPASSES.

Are these emblems, affixed to a tavern or beershop, any safe indication that the keeper is a Mason? Do they not rather give a suspicious character to the house? Will it not be safer for a tavern-keeper, who is a Mason, not to mix himself up with the general herd of Masons and non-Masons by appearing to tout, but to abstain from putting up suspicious emblems?—Ignotus.

ROSA CRUCIS.

The following are the replies of Rosa Crucis to his several correspondents:—

MASONS BY RIGHT.

I never questioned the right of Jews and Mahommedans to be Freemason because they are not Christians, but I denied then, and do still, that Jews, Deists, and Mahommedans are Masons *by right*; and I challenge Bro. Circle to prove it by the Book of Constitutions. If any such claim did exist it would, however, be that of our Hebrew brethren to whom we owe the Book of the Divine Law, and those glorious Hebrew poems which Tate and Brady did all they could to spoil; and it was from a pure virgin of that ancient race that the Saviour of Mankind was born; and, as to antiquity of descent, our oldest nobility are mere mushrooms when compared with the grand old princes of the House of Judah.

CORINTHIAN ORDER.

If Bro. Pictus will look into Josephus, he will find that Solomon built his house supported by "quadrangular pillars," but "the roof was according to the Corinthian Order."

OFFICE OF MASTER MASON.

The name of Master Mason appears frequently in the old rolls; but it seems to me to mean a contractor rather than what we commonly understand by that appellation.

IMMORTALITY OF THE SOUL.

The Jews were divided upon this subject, but the Sadducees said there was no resurrection, and neither angel or spirit; but the Pharisees confessed both, and Job says. "And though after my skin worms destroy this body, yet in my flesh shall I see God."

ROYAL ARCH DEGREE.

I have long been of opinion with the Masonic Student that the H.R.A. is only the latter portion of the M.M. Degree, separated by Grand Lodge for the purpose of creating additional Grand Officers, extra fees, and putting money into the pockets of Masonic jewellers.

LAW OF MIRACLES.

A miracle "is an effect above human nature, a power performed in attestation of some truth" (Bentley) "effected by power more than natural" (Herbert); when our Saviour turned water into wine, teetotalism was not the fashion among the ancient Jews and when he raised Lazarus and the widow's son to life, he performed a miracle. When Bro. Cooper or N. C. F. can do the same, they may be able to lay down the law of Miracles, but not till then.—From a bundle of Masonic Memoranda.—ROSA CRUCIS.

JEWISH CHARITY, CHRISTIAN CHARITY, IN FREEMASONRY.

A statement has been forwarded to Chateau . . . . In this statement a comparison is drawn between Jewish charity and Christian charity in Freemasonry which my experience entirely contradicts. In my province of Kent—1853-1860—the charitable donations of the Jewish brothers were, in proportion to their numbers, fully as large as those of the Christian brothers.—From Bro. PURTON COOPER'S Masonic Memorandum Book, April, 1867.

A HINT FOR GRAND LODGE.

The *Bulletin of the Grand Orient of France*, in recording the labours of the Council of the Order, or, as we should call it, Board of General Purposes, has a heading which shows that all plans of new lodge buildings are submitted to the Council and by them to a Select Committee. Thus we find the report on the new buildings or rooms for a lodge at Compiègne and one at Carpentras. They are reported as strictly Masonic, and as presenting improvements on the previous accommodation afforded. They are consequently recommended to be authorized. Would it not be a good thing if plans of lodge rooms were submitted for approbation in England? Would it be a good thing if they were submitted to the same authorities as those who in the Grand Lodge buildings have supplied us with rooms that are not Masonic?—N.

BRO. VIENNET AND THE GRAND ORIENT OF FRANCE.

The *Bulletin of the Grand Orient* records that the death of M. Ill. Bro. Viennet, M.P.S.G.C. of the Ancient and Accepted Rite, was announced to the Council of the Grand Orient by their President at their sitting. Bro. S. Jean, D.G.M., presiding, observed: "Brethren,—You all know the mournful loss which Freemasonry has sustained. The M. Ill. Bro. Viennet, M.P.S.G.C., of the Supreme Council of France, is just dead, and his funeral takes place tomorrow, Tuesday, at the Church of the Madeleine. I propose that the Council be represented by a deputation, and invite all the members who can to be present. We owe this example to our brethren of all rites, we owe this hommage to the qualities and virtues of the deceased." A deputation was unanimously named and it attended; and, as a compliment to the deceased, a distinguished literary man was placed in the deputation.—N.

ORIGIN OF THE MASTER'S DEGREE.

My answer to the inquiry of a correspondent is that amongst my papers is a very recent memorandum to the effect that, according to Bro. Findel, the origin of the Master's Degree *may* have been some years before 1680.—C. P. COOPER.

ENGLISH FREEMASONRY AND CHRISTIANITY.

Brother * * *, there may be Freemasonry without Christianity. But such Freemasonry would not be English Freemasonry. . . . "Christianity is the essence of English Freemasonry." This line, you say, occurs in my last letter. Now, if you take away the essence of a thing the thing droops and expires. . . . . I adhere to the words used in my communication, "Christianity and English Freemasonry," *Freemasons' Magazine*, vol. 14, page 391. "English Freemasonry, from its nature, cannot exist if separated from Christianity. Divide English Freemasonry and Christianity, and the former necessarily and immediately perishes. Its principle of vitality is gone."*—From Bro. PURTON COOPER'S Masonic Letter-Book, June, 1866.

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* This fragment of a letter is all that remains in my possession of a long correspondance, of which the opinion expressed in the lines cited from my communication was the subject. A memorandum that I had prepared of the grounds upon which my opinion rested, was some months ago sent to a learned brother, who has just announced his intention of submitting them to a critical examination.

"CHARTER OF SCOTCH KINGS" (page 188).

The remarks of Bro. W. Harris may be a little satirical, yet there is something in them.

Scotch Kings, "in the year 1100," were not "busy giving charters to Scotch Lodges of Freemasons." The king at that time was Edgar (1097 to 1107), who was succeeded by his brother, Alexander I. (1107 to 1124), who was succeeded by his younger brother, David I. (1124 to 1153). It was in this (David's) reign that the great revolution took place in Scotland, in the supplanting of the Culdees by the Roman Catholics, when so many new monasteries, &c., were founded, and old ones, which had fallen into decay, restored. Scotland, in the beginning of the twelfth century, was just beginning to recover from "an age of anarchy," and when David I. (our Scottish Charlemagne, or Alfred) got the reins of government in his hands, he had to begin the work of setting things in order; and, although he did so, he does not seem to have granted charters even to burgh towns, much less to "lodges of Freemasons." [*] Neither did his grandson, Malcolm IV., who succeeded him (1153 to 1165) do so; this was reserved for Malcolm's brother, William the Lion (1165 to 1214), who was the first to grant charters to burghs, as well as the first to grant anything like a Royal charter to anything like a lodge of Freemasons, which Masonic charter of his was granted at second-hand (if I may so express it), being a confirmation of what his friend Bishop Joceline had done, the Fraternity being mentioned in it along with other matters, and this, granted in 1190, is the oldest genuine document bearing any resemblance or connection to a Masonic charter we really know of in Scotland.

As to the word Fraternitas in it, meaning a company of operative Masons, Professor Innes (in a letter to me dated 20th May, 1868) observes, "if you find other such fraternities about that time over Europe, and I think there were some;"[†] which observation of Professor Innes I consider to be an encouragement to look for them.

Our talented Masonic historian, Bro. Findel, at page 54 of his History of Freemasonry, alludes to the Company appointed by Bishop Lucy to build his cathedral in 1202. Was it chartered?

There is a difference between Scotland and England in regard to the building fraternities. They may have grown up in England or been introduced there with the Normans in 1066; they would then exist in England as a matter of course, which may prove a difficulty in the way of finding many English Royal charters. There may, however, be bishop's charters. But these are merely suggestions of my own.

In Scotland again, previous to the latter half of the twelfth century, the churches built would probably be principally of wood. Scotchmen then were good carpenters. If the churches founded in David's time had been of stone, where have they all gone to? Speaking of the Cathedral of Glasgow, founded in 1123 and dedicated in 1136, Professor Innes observes in "Registrum Episcopatus Glasguensis," page 24. "The original Church of Bishop John, built perhaps chiefly of wood, had been recently destroyed by fire."

While David introduced a new religion, it stands to reason that the new religionists would have to feel their way a little before they were able to put up the magnificent stone structures that were afterwards erected. But as the Scottish carpenters would hardly be able to build stone churches to the satisfaction of their employers. Masons had to be imported into Scotland to do so, who would naturally be looked upon by the Scottish Craftsmen with a jealous eye as intruders, which necessitated the granting of charters of protection to the Masons, many interests being disturbed in the introduction of stone *versus* wood; opposition being, however, useless, the new-comers would gradually incorporate with themselves the native Craftsmen, and perhaps the fact that, "until the end of the 16th century, the Wrights and most of the other Crafts [*] of the city (of Glasgow) were incorporated with the Masons," is a relic of these amalgamations or customs.

The great age of Church building in Scotland was after the treaty (A.D. 1189) between William the Lion and Richard of England.

In Scotland, therefore, we need not look for any charters being granted to building fraternities before the time of William the Lion; and, as if to rivet this, Professor Innes says, if you can get a photograph of the entry of the William the Lion charter, "no more ancient or honourable title could be put into your handsome charter chest."[†] While, however, we have no Masonic Scotch charters before the end of the twelfth century, there may have been such in England long before that time, and may be got if looked for.

The "Masonic Archæological Institute" has undoubtedly plenty of work before it, and deserves the cordial support of all brethren who desire a true and thorough knowledge of Freemasonry. I wish every success to the search for ancient English charters.—W. P. BUCHAN.

SUPREME COUNCIL.

As an old Mason, initiated in England 50 years ago, having resided in the South American States for nearly 30 years, and a member of a foreign Supreme Council (a 33°), I hope I may be excused for inquiring—first, where your English Council exists or holds out? secondly, of whom is it composed, and where can I see their names and addresses, and know something about their social status, &c.? thirdly, by what other Supreme Council is your English Council recognized? fourthly, how long has it been established, and by whom was it founded or generated? fifthly, are there any meetings of chapters or other bodies held under the English Council, and if so, where? sixthly, is there any Masonic directory in which any information—beyond that very imperfectly conveyed by the English Craft Calendar, or Masonic Pocket Book—can be obtained, particularly relating to the high grades as I see they are called here. As I leave Europe shortly, I shall be glad of replies in your next.—A 33° (and of the few now living of 25 years standing.)

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[*] It is only childish credulity, a taste for imposition, or sheer inexcusable ignorance of the history of their own country that would now make Scotchmen uphold, or believe in, charters such as the Malcolm and David I. affairs.

[†] I am sorry to say I have not as yet been able to look after this.

[*] Connected with building must be meant.

[†] This alludes to an old box of carved oak made in 1684.

WHENCE THE TERM "FREEMASON" IS DERIVED.

Dear Bro. "E. G. H.," the ensuing is the passage of Mr. Wyatt Papworth's paper showing whence the term "Freemason" is derived. The paper is entitled "On the Superintendents of English Buildings in the Middle Ages.—Collections for an Historical Account of Masons, their Customs, Institutions, &c." It was read at the Royal Institute of British Architects, 2nd Dec., 1861. "From these details three facts are obtained; the first, that the earliest use of the English term Freemason was in 1396, without any previous Latin word. The second is, that the word freestone, or its equivalent Latin term, had been employed from the beginning of the previous century, *i.e.*, 1212; and the third fact, if the word be permitted me, is that the term Freemason itself is clearly derived from a Mason who worked freestone, in contradistinction to the Mason who was employed in rough work. This may appear to many a trivial point, but those who know the many fanciful origins of the term Freemason, so often quoted, will perhaps accept this solution; one which has been suggested before, without any proof brought forward in support of it."— —From Bro. Purton Cooper's Letter and Memorandum Books, July, 1865. [See the *Freemasons' Magazine*, vol. 7, page 186.]

DEISTIC MASONRY.

A Deistic Masonry, the expression "Deistic" being understood in its philophical sense, is unknown.—C. P. Cooper.

NO CAUSE FOR ANGER.

My answer to a correspondent at . . . . is that there is not even the "quantulacunque occasio" of which Juvenal speaks, for there is no cause whatever for anger. A brother has done well in writing, and the editor has done well in publishing.—C. Purton Cooper.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

CAUTION TO MASONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I write this letter as a caution to brethren in the Craft in various parts, and to prevent their being imposed upon. A Mrs. Butler, who represents herself as the widow of a deceased Mason, has been to various places to sell tickets for an entertainment she intends to give. She was in this town some weeks since, and must have received large sums of money, but has not since been heard of, leaving the unpleasant remembrance on the minds of the members of the Craft that, in consequence of their charitable feelings towards one in distress, they have had their pockets considerably lightened, and nothing like a *quid pro quo* except a piece of coloured pasteboard admitting to Mrs. Butler's entertainment when it may take place (if ever). Mrs. B. is accompanied by her daughter, and produces signatures of many Masons high in the Craft in this and the neighbouring provinces.

Yours fraternally,

✠K. T.

HIGH DEGREES AND SHAM DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Nothing shows so much there is a screw loose in our constitution and administration as these late proceedings of W. Bro. William Harris and others. It is all very well holding aloof from other than Craft degrees, but they must be provided for. In Ireland and Scotland the Most Worshipful Grand Master has for many years past been at the head of all degrees and the centre of all jurisdiction, and, were this the case here, the pranks of Bro. Harris and his rivals and imitators would soon be put a stop to because they could not go on. It is most undesirable to persecute quacks and mountebanks, and I disclaim all personal reflections on Bro. Harris, who appears to be a well-meaning but ignorant simpleton, but quiet contempt largely administered will go a great way in stopping this foolery, which is otherwise calculated to bring Masonry into disrepute among the weaker brethren, who ought to be protected.

Yours fraternally,

A. & A.

GRAND LODGE LIBRARY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A remark in Notes and Queries forcibly struck me, and that was a reference to the library and librarian of the Grand Orient of France. It has grieved many that our Grand Lodge should be without a library. It was a cherished hope of our lamented G. Sec. Bro. Gray Clarke, that he should succeed in getting our records and few books into such order as to found a library; and he was hoping the completion of the building would give him this chance. Bro. Gray Clarke had made it his business to acquire from books and records as much information as he could with regard to our constitutional history to assist him in the difficult questions arising in his correspondence.

We now have an active and energetic Secretary, Bro. Hervey, and I heartily commend to him this necessary work of the library. A literary society without a library makes but a poor figure.

There are difficulties in the way of finding a librarian, but the name of a Bro. occurs to me to whom the beginning of such a work might be usefully confided, if he would take charge of it. I mean our Bro. Jeremiah How, a Masonic author, an active Mason, and a man of zeal and intelligence. I hope this hint may be of use.

Yours fraternally,

P. M.

MASONIC APPEAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir,—Will you bear with me while I inform you of an effort set on foot through reading the Masonic Mirror of last month. The thought struck me (and I put it at once into practice) on reading the speech of Bro. Bentley Shaw, chairman at the annual fête of the Boys' School, that the wives of Masons might make themselves very useful just now in helping to reduce the debt of £10,000 on the Boys' School. I copied such parts of the speech as were needed to explain the object, and with the MASONIC MIRROR made up my mind to call upon all the wives of the lodge member's, widows and single member's, asking them to give 10s., if they could, to help in this work; of course there are many who cannot give as much, but if they who can, will do so it will make up for those who give less. I have met with very good success as far as I have called, but I have not yet gone the round of the members, as I leave my books with them for a few hours that they may read for themselves. I send you this brief account, hoping you may aid the cause by inserting the plan in your next *Magazine*, putting it in the best form you can to induce other lodges to take it up. At a small personal sacrifice this heavy debt might be easily paid, when we think that there are upwards of 40,000 members of lodges in England alone. Next month I hope to send you the finished account of the work in this lodge.

H. H. W.

[We feel very much pleasure in giving insertion to the above letter, and heartily commend the idea of our lady correspondent to the notice of the Craft generally, that they may be also induced to "go and do likewise."—ED. F.M.]

THE STATE OF MASONRY IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read with much interest the correspondence which has lately appeared in your columns on the state of Masonry in the provinces; and I feel strongly tempted to trouble you with some observations, prompted by my own experience, on several of the points already discussed. Among these I may mention the mischievous effect produced upon a province by having at its head a Prov. G.M. who persistently neglects the duties of his office, whilst retaining the whole power in his hands, and the great difficulty of getting rid of such an one; * the relative positions of the Prov. G. Masters and their deputies, and the anomalous *status* of the latter as regards the Craft in general. I must, however, for the present refrain, and, trusting that so important a subject will not much longer remain in its present unsatisfactory state, I remain,

Yours fraternally,
D.P.G.M.

MASONIC RELIEF IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I venture to trespass upon your space with some remarks upon a point not yet touched upon, but which, although indirectly bearing upon the main subject, is one of no little importance, and well worth ventilating in your pages, with a view, if possible, to obtain a remedy, or, at least, a mitigation of a crying evil from which country lodges have long suffered. I say "country lodges," because I presume, from the nature of things, the members of London lodges are very little exposed to it.

I refer to the increasingly numerous applications for relief made to the Masters, Almoners, and individual members of lodges in the provinces by persons styling themselves "Brethren in distress," but who, as a class, may more truly be designated "Tramping Masons," and, not unfrequently, "Masonic Impostors."

After an interval of more than a quarter of a century, during which I have been an active member of my present and other lodges, I am again serving the Mastership of my mother lodge, and during the past few months the W.M. of the sister lodge in this town and myself have been inundated with applications for relief to an extent far beyond anything I have ever known in my long experience of lodge business. "Distressed Masons" have appeared here—not monthly, or weekly only, but almost daily, and, in some instances, by two or three in a day—indeed, between the Tuesday in last week and the preceding Thursday, no less than nine such applicants presented themselves.

Nearly all these comers, until their rapidly increasing numbers compelled us to say, "Hold, enough!" have—perhaps injudiciously—been relieved, to a greater or less extent, out of the lodge funds—not because they were thought worthy of it, but in the hope of sparing the brethren generally the annoyance of being personally solicited for relief by these men, which is contrary to our by-laws.

Now, past experience has long convinced me that it is very rare indeed for any really deserving case of distress to be presented to the Fraternity in this manner by itinerant begging; and that, at least nineteen out of twenty of the men so asking relief are either arrant impostors or unworthy brethren who are debased enough to make a trade of Masonry, and to lead a wandering life of idleness by imposing with a lying tale of distress upon the charity of the country brethren, rather than earn an honest living by the work of their hands.

I have been glad to find, for the credit of the Craft in this country, that comparatively few of these men claim to be English Masons. As a body they may be divided into two classes—foreigners and Scotch Masons. Of the former class not a few—if their own account is to be credited—are "persons of distinction," whilst, as a rule, the latter may be described as occupying a position little above that of artizans. I fear that among the former class (for whom as wanderers in a strange land our sympathies would be naturally excited) are to be found not a few arrant knaves and impostors.

In the early part of the year you gave insertion to a communication from the town from whence I write, respecting a Hungarian who had been detected as a Masonic impostor after he had succeeded in fleecing many of the brethren, and, as it was subsequently found, he had also done on a former visit, but whose career was soon afterwards cut short by his being taken into custody at Bristol for felony. I regret to say that my colleague and I were soon afterwards victimized by another foreigner, who, however, unlike his predecessor, there was no reason to doubt was a Mason. About six months ago an application was made to us officially for a temporary loan of money by a young German, having a certificate of his having been initiated in a Scotch lodge. He gave his name as Siegmund Sax, and his address as 17, Kolhofen-street, Hamburg. He appeared to be about 27 years of age, was rather below the middle height, was possessed of pleasing, gentlemanly manners, and had intensely black, short curly hair. He represented that he had been travelling through Scotland and the north of England for orders in the silk trade on behalf of the firm of Messrs. Michelson & Co., of Hamburg. That he had been for several years in the United States, but that he now visited this country for the first time, and that the allowance of 15s. a day made to him for his travelling expenses, although sufficient on the continent, was inadequate here, and that, consequently, he had fallen short of funds to take him back home. He showed his purse containing about £3 in gold, and asked for a loan of £4 to enable him to reach Hamburg, promising to remit it within a week. He produced a large roll of his bills at hotels at various places in Scotland and England, which, he said, he was keeping to show his employers what his expenses really had been. Although there was much about his story that led us rather to doubt its accuracy, his plausibility and apparent simplicity of manner induced us to give him the benefit of a doubt, and, the result was, that we advanced him the £4, taking his receipt for it and an undertaking to repay it within seven days. As may be imagined, *we have neither seen him nor the money again*, and, although more than one attempt has been made to hear something respecting him at Hamburg, it has been without success. Unfortunately neither my colleague nor I made a note of the name and locality of his lodge, but his certificate had one peculiarity—a marginal note, to the effect that it had been issued as a duplicate—the original certificate having been lost during the war in America.

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* In this province a former Prov. G.M. neglected to hold a Prov. G. Lodge for 17 years; and yet, in spite of petitions and deputations to head-quarters, he retained office for 40 years, up to the day of his death, having met the brethren on four occasions only during that period.

This, and his description, will be sufficient to put your readers on their guard should he pay any of them a visit.

Lately, one foreigner has succeeded another rather rapidly. Last week a Frenchman, advanced in years, presented himself, stating that he had been in Mexico as a soldier with Maximilian; that he had just succeeded in escaping from prison and reaching Liverpool, and asked for aid to get to the Duc D'Aumale, at Twickenham, when he should at once be free from difficulties. Of course "all his papers had been taken from him when prisoner." Two days later he was followed by another foreigner, styling himself "an ex-Hungarian general." He also had just escaped out of prison somewhere, and he likewise had been deprived of his Masonic certificate. A day later succeeded one calling himself a physician, who had just escaped from Siberia. Now I cannot say whether those statements were true or false, but I give them as examples of the applications made to us for relief by foreign Masons in one week; and I may add that the ex-Hungarian general smelt very strongly of beer; and it is no unusual thing for a "Mason in distress" to present himself in a state of intoxication. The greatest tax upon us, however, is made by the Scotch Masons; these may be said to come, "not in single files, but in battalions," and I greatly fear that the facilities existing in that country—through which far too many persons, not "in respectable circumstances," are admitted into the Order for a very small fee—offers a premium to many in the lower ranks of life to become Masons for mercenary and unworthy motives.*

I will now, sir, whilst apologizing for the length of this letter, which, however, still leaves much untold on the subject, ask you and your numerous readers whether some practical plan cannot be developed for, at least, checking the successful career of the knaves by whom, under the false names of "distressed Masons," the provinces are infested, whilst substantial relief may be afforded to really deserving cases. From the rather strong epithets which I have applied to individuals calling themselves "Brother Masons," some may perhaps think that I and the province which I represent are wanting in charity.† I will, in order to remove any such impression, only state that, when two years ago I served as a Steward at the Festival of the Royal Masonic Institution for Boys, I was so liberally supported that I had the honour of sending in the largest list of any individual Steward—upwards of £200—so that our charity cannot be said "to begin at home and end there."

Yours fraternally,

D.P.G.M.

A LEESON TESTIMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I noticed, buried in an article where I, in common with many others, should not have looked for it, a very excellent suggestion for doing honour to so illustrious a brother as the learned Doctor Leeson, until recently, your English M.P. Sov., G. Com. A. and A.R., by following a precedent so excellent as that you illustrated with two engravings in your last number. As a foreigner, and a member of the same Order under a foreign jurisdiction, it might be thought to be bad taste on my part to add more remarks, and my English, too, is not equal to the task of addressing your readers properly on this subject, and doing it justice.

Paris, Yours fraternally,
Sept. 9th, 1868. Ill. Bro. 33°, of France.

GIVE HONOUR TO WHOM HONOUR IS DUE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have never seen any report in the Freemasons' Magazine of the meeting of the Grand Chapter Rose Croix, which was held in London nine months ago, and which was, I have been told, a really splendid meeting of all the principal English Masonic luminaries, and, as my informant told me, they were as handsome and highly intelligent set of gentlemen as ever he met with in any society in Europe or America—and he has travelled greatly. He told me, too, at that time that a resolution was unanimously carried, that a suitable testimonial was to be presented by the body to the retiring M.P.S.G.C., Dr. Leeson, and that a committee was named and agreed to.

Yours fraternally,

H. K.

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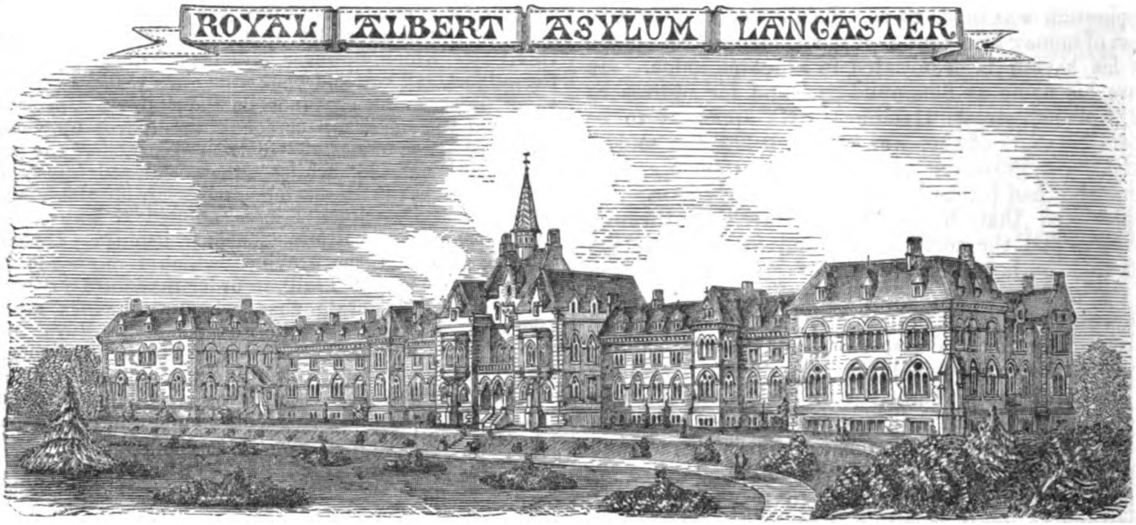
* We hope for better things now that Earl Dalhousie, the D. Prov. G.M. of England, is G. M. M. of Scotland, and this subject is one demanding his Lordship's most serious attention, and affecting the deservedly high reputation of Scotch claims and Freemasonry in Scotland.

† We advise our correspondent to apply to Bro. Hine, Freemasons' Hall, Manchester, as the Lancashire brethren have adopted a very successful arrangement for distributing relief; and we are assured that the really deserving who may apply to the almoners are never sent away empty-handed and are properly cared for.—[Ed. F.M.]



We present our readers this week with an engraving of the above institution, the foundation stone of which was laid by the M.W.G.M., the Right Hon. the Earl of Zetland, K.T., on the 17th of June last. More than usual interest was attached to the proceedings, from the fact that it was the first time Grand Lodge had been held at such a distance for the purpose of laying the foundation stone of a building not Masonic.

The institution was established in 1864. The idea was originated by a member of the Society of Friends, who offered to give the sum of £2,000 towards erecting an asylum for idiots in Lancashire. The idea was subsequently enlarged upon, and it was finally agreed that the whole of the north of England should be permitted to partake of the benefits of the institution.

It has met with a great deal of substantial support, which has resulted in the building being commenced.

The site chosen for the new asylum is one of the prettiest around Lancaster—a gently sloping hill on the opposite side of the line and very near to the stately Ripley Hospital. The building has been designed in our national style of architecture, adapted to modern requirements. Standing on a commanding site (about 150ft. above the sea level), half a mile to the south of the town, adjoining the Lancaster and Preston Railway, and surrounded by its 67 acres of ground, it will be a conspicuous object as the traveller approaches the town from the south. The whole of the exterior is built of durable light-coloured freestone, quarried within a quarter of a mile of the building. To render the interior perfectly dry and warm, the outside walls are lined with brickwork, having a small cavity between the brick and stone, thus giving the building as it were an inner lining, and cutting off all communication with the ever-changing temperature of the exterior. The general arrangement of the plan is very simple and something in the form of the capital letter E, the main front facing westward being represented by the thick upright stroke with two wings at the north and south extremities projecting 60ft. from the front of the main building and running back 185ft., and a central projection of 40ft. extending in an easterly direction to a distance of 250ft. The greatest length from north to south is 472ft., and from east to west 340 ft., the total area covered being 5,160 square yards. The principal entrance is in the centre of the main front, and opens into the large entrance-hall and staircase leading to the boardroom and secretary's office. To the right is the residence of the superintendent, to the left the matron's room, waiting-room, &c. Facing the entrance is the large dining-hall, 70ft. by 35ft., capable of accommodating 300 inmates. Immediately behind the dining-hall is the kitchen wing, containing a large kitchen 43ft. by 35ft., scullery, pantries, servants' hall, &c.; beneath are the bakeries, storerooms, &c., communicating with the kitchen by a hoist. To the east of the kitchen wing, at a distance of 40ft., and connected by a corridor, is the workshop block, 140ft. by 66ft., containing workshops for the carpenters, painter, shoemakers, &c., engine-house and smithy, over which are the washhouses, laundry, &c. Immediately adjoining the entrance-hall, and branching off to the right and left, are the principal corridors, 9ft. wide and 130ft. long, communicating with the various apartments and with the corridors of the wings. The rooms on the west side of the corridor, both on the right and left, are reserved as day rooms for first-class patients, those on the east side are occupied by the schoolmaster, schoolmistress, and attendants. In the north and south wings are the schoolrooms, dayrooms, baths, and lavatories, and at the east end of the south wing is the residence of the house steward. The basement floor is entirely above ground owing to the natural slope of the ground, and is chiefly appropriated for general storage of provisions, ironmongery, coals, drapery and linen, larders and dairies, tailors' and upholsterers' shops, &c. The principal entrance to the basement storey is at the east end of the central block, where goods and stores are delivered and deposited for use. In the south wing are workrooms and large play rooms for the use of the female inmates in wet weather, and the kitchen and offices of the house steward. The first floor is generally appropriated as dormitories, with the boardroom and offices over the principal entrance. The second floor is similarly appropriated, and will be used as dormitories when required. The building will accommodate 500 inmates, exclusive of the staff of officers, and the total cost will not be less than £50,000. The architect for the building is Mr. G. Paley, of Lancaster; the contractor for the masonry is Mr. Baynes, and for the woodwork Mr. Blades, both of Lancaster; for the plumber's work Mr. James Walmsley, of Preston; and for the plasterer's work Messrs. Johnston Bros., Carlisle.

A good deal still remains to be accomplished before it can be said that the exertions of the committee have been crowned with complete success; but it is gratifying to learn that there is every prospect of the building being opened for the reception of inmates free from debt. The total cost of the building is estimated at £60,000, and the contributions from all sources amount to about £40,000.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A Prov. Grand Lodge of the Western Division of Lancashire will be held at the Public Hall, King-street, Wigan, on the 6th day of October, under the presidency of Bro. Lieut.-Col. Sir T. G. F. Hesketh, *Bart.*, *M.P.*, Prov. G. M.

Girls' School.—The votes of the brethren are solicited on behalf of Clara Mercedes Wicks, a candidate for admission to the Girls' School at the next election.

Boys' School.—A sixth application for admission to the School is made by James Addison, and which we trust on this occasion will be successful.

Boys' School.—The case of Henry Hickmott is earnestly represented as being a very deserving one.

Girls' School.—Theresa Mary Claisen is also a candidate for admission. For list of brethren who will receive proxies in the above cases we refer our readers to our advertising columns.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been re-published in a convenient form for Lodge use, price 2s. 6d.

METROPOLITAN.

Perfect Ashlar Lodge (No. 1,178).—A meeting of this prosperous and flourishing lodge was held on Thursday, the 3rd inst., at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey. In the unavoidable absence of the W.M., Bro. J. Donkin—caused by his being out of town—Bro. F. Walters, P.M. and Sec., opened the lodge punctually at six o'clock, p.m. The minutes of a regular lodge and an emergency meeting were read and unanimously confirmed. Bro. J. W. Avery, P.M. Beadon Lodge (No. 619), and J.W. of this lodge, then took the chair of K.S., and presided over the lodge for the remainder of the evening. He raised Bro. Philip Fry and passed Bro. Leon Ashton. Both of these ceremonies being rendered in an able and effectual manner, reflecting the greatest credit upon the W.M. The by-laws were read by the Secretary. The ballots for W.M. and Treasurer were unanimous in favour of Bro. F. H. Ebsworth, S.W., as W.M.; and Bro. Dr. Dixon, P.M., as Treasurer (re-elected). Bro. W. J. Laing, P.M., was unanimously re-elected Tyler. The audit meeting was appointed to be held on Monday, the 26th inst., at seven o'clock, p.m. The lodge was closed, and refreshment followed after labour. There were present during the evening, besides those named, Bros. F. H. Ebsworth, S.W.; J. Green, S.D.; H. Bartlett, J.D.; D. Rose, I.G.; J. W. Dudley, W.S.; Dr. Dixon, P.M., Treas.; J. H. Harmsworth, J. H. Fudge, J. Ruse, G, Free, G Drapper, T. W. Cox, J. A. Axtell, T. Blakeley, P.M.; G. Ransom, C.E., and several others. Amongst a large number of visitors we noticed Bros. H. Endsor, G. Hill, and H. Keeble, 73; E. Rabley, W.S. 158; C. W. Noehmer, 186; H. Massey, W.M. 619; J. Hawker, W.M. 871; J. Griffin, S.W. 933, &c.

PROVINCIAL.

DEVONSHIRE.

Totnes.—*Pleiades Lodge* (No. 710).—The monthly meeting was held on Thursday, August 27th, at the Masonic Rooms. The chairs were filled as follows: Bros. John Heath, W.M.; Marks, I.P.M.; George Heath, acting as S.W.; W. Oldrey, J.W.; Pridham, S.D.; W. Cuming, acting as J.D.; Taylor, Org.; Niner, I.G. Soon after six o'clock the lodge was opened by the W.M. The minutes of the preceding meeting were read and confirmed. Bro. Chudleigh, a candidate for the second degree, was examined as to his proficiency, and entrusted, after which he retired. The lodge was opened in the second degree. By the wish of the W.M., he and the I.P.M. exchanged chairs, for the latter to work the ceremony. The candidate was re-admitted properly prepared and passed to the degree of Fellow Craft. By request Bro. Dr. Hopkins gave the appropriate charge, and also the lecture explanatory of the second Tracing Board. Bro. Marks, acting W.M., then closed the lodge in the second degree, after which Bro. J. Heath resumed his chair and several matters of business were settled, the principal of which had reference to the recent decorations of the lodge room, the re-arrangement of the lighting, &c. The lodge was finally closed at half-past 7.

DURHAM.

Durham.—*Marquis of Granby Lodge* (No. 124).—A regular meeting of this lodge was held on the 1st inst. in the Freemasons' Hall, Old Elvet, Durham. The lodge was opened shortly after seven o'clock, under the presidency of Bro. W. A. Malcolm, W.M., who was supported by the following officers, viz., Bros. W. C. Blackett, as S.W.; T. Sarsfield, J.W.; Rev. F. Thompson, *M.A.*, P. Prov. G. Chap., Chap.; W. Carr, Sec.; W. Brignall, jun., 30°, S.D.; W. Sarsfield, J.D.; R. Cooke, I.G. Among the brethren present were, Bros. W. Stoker, P.M. and P. Prov. S.G.W.; W. Brignall, P.M., P. Prov. G. Reg.; W. R. Fitz-Gerald, P.M., 18°, P. Prov. S.G.D.; Rev. J. W. Hick, *M.A.*, *J.P.*; R. Sheraton-Johnson, Rev. A. Rawson-Ashwell, *M.A.*, &c. The following visitors were present, viz., Bros. the Rev. J. Gaskill, *M.A.*, 312; H. Lawrance, 481; Shead, 743; and W. Canney, 1,121. The minutes of the last regular lodge having been read and confirmed, the ballot was taken, with a satisfactory result for Mr. George Elliot, of Houghton Hall (of the firm of Messrs. Glass, Mlliot, and Co., the celebrated telegraph cable manufacturers). The candidate being in attendance, was properly prepared and regularly initiated into the mysteries restricted to the first degree. After certain brethren had been appointed trustees for the new Masonic Hall, the lodge was closed in form and with prayer, and the brethren adjourned to refreshment. The W.M. gave the usual Masonic toasts, which were duly honoured, and proposed "The Health of the newly-initiated brother (Bro. George Elliot)" in an able manner. Bro. Elliot responded in a most effective style. He dwelt at some length on the impressive ceremony he had gone through, and the excellent selection of words which he adopted in expressing his feelings, called forth most enthusiastic applause from the brethren. He concluded by begging the members of the lodge to accept a donation of £50 towards the new Masonic Hall, and stating that he would have pleasure in endeavouring to prevail, so far as the constitutions of the Order would allow him, on his son to be initiated in the Marquis of Granby Lodge. Several other toasts followed, and the brethren then adjourned.

KENT.

Westerham.—*Amherst Lodge* (No. 1,223).—The first meeting of this lodge since its consecration was held on the 16th ult., presided over by Bro. R. B. Newson, W.M. Bro. A. Christy, S.W., was unavoidably absent, but there present Bros. W. A. Thompson, J.W.; Col. Warde, Treas.; J. Bowen, Sec.; Rev. G. Hingstone, Chap., and several other brethren from the Cornwallis Lodge (No. 1,107), who fearing that the new lodge, for want of members, might require some aid, very kindly and opportunely drove from Erith, a distance of more than twenty miles, to fill any office that might be vacant, or otherwise assist in carrying through the work of Masonry. Bro. T. W. Knight was therefore appointed S.W., *pro tem.*; Bros. Sherwin, S.D.; F. Webber, J.D.; and R. Lambert, I.G., which offices they filled much to the satisfaction of the W.M. and brethren of the lodge. Five gentlemen, inhabitants of Westerham, were initiated into the mysteries and privileges of ancient Freemasonry, and five brethren from other lodges received as joining members. The ceremony of initiation was performed in a very correct and impressive manner by the W.M., and concluded by the delivery of the ancient charge, which will not be easily forgotten by those to whom it was addressed. We could wish that those Masters of lodges who think lightly of this part of their duty, had been present to have heard it, and witnessed the effect produced. After the newly-initiated brethren had been instructed by the W.M. in some of the interesting and advantageous principles of Freemasonry, upon which they would have to undergo an examination prior to their having a higher degree conferred upon them, the lodge was closed in due form. The brethren then sat down to a banquet provided by Bro. Clark, with his accustomed liberality and taste. The usual loyal and Masonic toasts were proposed and responded to. Bro. W. Fox returned thanks on behalf of the newly-made brethren, in a speech which would have done credit to an experienced and much older brother, and which, if he spoke the sentiments of those whom he represented, leaves no doubt that they will reflect honour upon the lodge of which they were that day admitted members. The W.M. then proposed "The Health of the Visiting Brethren of the Cornwallis and other lodges." and thanks to them for he honour they had done, and the valuable service they had rendered the Amherst Lodge, which was replied to in a very neat speech by Bro. T. W. Knight. Bro. M. Sherwin, of the Cornwallis Lodge, presided at the piano, and added much to the enjoyment of the meeting by the use of his vocal powers. After spending a very pleasant evening the brethren separated at an early hour, to find their way through a drenching rain to their respective, and to some, very *distant* homes.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Wednesday last, 2nd inst., business was resumed after the usual three months summer holidays, and a goodly number of brethren attended in pursuance of their summons. Bro. Oliver, W.M., was in the chair, supported by Bros. Evans, Pickford, and Thomas, P.M.'s, and we noticed several P.G. Officers present. The lodge having been opened in due form, the minutes of the last lodge held in June were read and confirmed. Bro. Samuel Purfict having been called up to the chair, most satisfactorily answered the requisite questions as an E.A., and the lodge being opened in the second degree he was duly passed to the degree of F.C. Bros. Wilkins, Bailey, and Davies, having also passed the test of examination, the lodge was opened in the third degree, and these three brothers raised to the sublime degree of M.M.'s. The lodge was then closed down to the second and first degrees, when the Secretary introduced a petition to the Board of Benevolence from Mrs. Louisa Zoneh of 19, East-road, City-road, London, widow of the late Bro. Clement Zoneh, of Newport, Draper, who was initiated in this lodge in November, 1845, and subscribed thereto up to the time of his leaving the town. Mrs. Zoneh is, we hear, in very deplorable circumstances, and the brethren present unanimously agreed to sign the usual recommendation, which was accordingly done. One brother was proposed as a subscribing member, and one as an honorary member, and the lodge was closed in harmony at 9.40 p.m.

INDIA.

BENGAL.

District Grand Lodge.

(*Continued from page* 196.)

W. Bro. Judge, Dep. Dist. G.M., said, R.W Sir,—I wish to say a few words concerning the remarks in your address, referring to the case of Bro. Berrill. As you have said, the conclusions at which we arrived were based solely upon the statements made by the brethren at Port Blair. It must be a source of gratification to us all to learn that our Bro. Berrill is innocent of what was imputed to him; but on the other hand, I fully share the regret which you have expressed, that being misled as we were by the papers before us, any statements should have been recorded in this District Grand Lodge which might be likely to give pain to our Bro. Berrill. I can only say, that if any words of mine which were used on the occasion have wounded the feelings of that Brother, I am most heartily and sincerely sorry that they were uttered.

W. Bro. J. P. Kennedy, D.G. Reg., said he had been very much gratified at what he had just heard concerning Bro. Berrill. He (Bro. Kennedy) had known Bro. Berrill in Burmah, and had been much surprised when he heard the statements which the Port Blair Brethren had made respecting him, as his (Bro. Kennedy's) own experience had led him to form such an entirely different opinion of Bro. Berrill. He was therefore very glad to hear these statements contradicted, as they had been this evening, in open Grand Lodge by the District Grand Master.

The D.G. Master felt much pleasure in hearing the District Grand Registrar speak so favorably of Bro. Berrill, and would be glad if he would communicate to that Bro. the fact that his case had been noticed in the District Grand Lodge, and that the District Grand Master, and the Brethren of the District Grand Lodge generally, were anxious that every means should be taken to make it known to the Craft at large, that the temporary slur which had been cast upon his character had been a matter of great regret to them, and that this early opportunity had been taken of removing the imputation of misconduct.

W. Bro. Kennedy regretted that he was unable to convey any such communication to Bro. Berrill, as he had lost sight of him since he had left Burmah.

The following report of the Finance Committee was read:—

Report of the Finance Committee of the District Grand Lodge of Bengal for the quarter ending 31st May, 1868. Since their last report, the committee have had three meetings, viz :—27th May, 1868, present, W. Bros. Judge, Powell, Matthews, Mackintosh, Farr, and Locke; apology for non-attendance from W. Bro. Folkard. 5th June, 1868, present, W. Bros. Judge, Powell, Matthews, Mackintosh, Farr, and Locke, apology for non-attendance from W. Bro. Folkard. 22nd June, 1868, present W. Bros. Judge, Matthews, Mackintosh, Folkard, and Locke; apologies for non-attendance from W. Bros. Powell and Farr.

An application has been received from W. Bro. Sagriell (to whom a portion of the Freemasons' Hall is sub-let), asking for a reduction in the amount which he is charged for rent. The committee have given a very careful consideration to the request, but find themselves unable to recommend the District Grand Lodge to accede to it. W. Bro. Sagriell has been informed by the D.G. Sec. accordingly.

A circular letter from the D.G.M. of Trinidad, West Indies, has been received by the D.G.M. of Bengal, announcing the total destruction by fire of their Masonic Hall on the evening of Monday, the 24th February, 1868, and soliciting assistance to enable the Brethren at that station to re-build their Hall.

The letter has been referred by the D.G.M. of Bengal to the Finance committee. The committee, while sincerely sympathizing with the Brethren at Trinidad on the untoward calamity which has befallen them, regret that the state of our own funds, and the fact of our not having a Masonic Hall of our own, do not permit them to recommend any vote from the funds of the District Grand Lodge.

The committee have had under their consideration the mode in which the several accounts of the District Grand Lodge are kept, with a view to the adoption of a better system than the one now in force, which has prevailed for many years, and dates from a time when the accounts of the District Grand Lodge were both simpler in form and much smaller in amount than at present. The subject is one which has occupied the attention of the Finance committees both of the present and preceding years During the quarter under report, the present committee appointed a sub-committee of two of their number (W. Bros. Matthews and Farr) for the special consideration of this subject.

The committee have been greatly assisted by a very careful memorandum which the sub-committee prepared for them, and have directed certain improvements, which, with the aid of the D.G. Treas., they hope to be able to carry out.

The committee wish to make known to the District Grand Lodge the benefit which the Fund of Benevolence continues to derive from the sale of "Bro. Sandeman's Almanack." In the account for the present quarter, there is a credit under this head amounting to rs. 151-4.

The committee are glad to be able to report that the Lodges generally have been punctual with their returns and dues.

The D·G. Treas.'s accounts for the quarter under report have been audited and found correct. The following is an abstract:—

District Grand Lodge.

	Rs.	A.	P.
Balance from last audit	2,102	9	11
Received during this quarter	3,567	15	8
Total to credit	5,670	9	7
Deduct disbursed during this quarter	2,682	2	7
Balance, of which rs. 601-3-4 is locked up in the Agra Bank	2,988	7	0

Fund of Benevolence.

Balance from last audit	5,600	0	0
Received during this quarter	1,274	4	0
Total to credit	6,874	4	0
Deduct disbursed during this quarter	1,271	9	6
Balance, of which rs. 5,600 are invested in Government Securities, viz.:— rs. 5,000 of 5 per cent. Loan, and rs. 600 of 5½ per cent. Loan	5,602	10	6

The committee have had under consideration a proposal made by one of their members, having for its object an alteration in the mode of calculation of the dues from the Calcutta Lodges to the District Grand Lodge under the head of "10 per cent. on collections." Under the present system, the D.G. Sec. is obliged to accept as correct whatever may be put down in the return from any Lodge. He is wholly unable to check the item as he does any other entry in a return. The committee have no reason to believe that there is any less liability to error in the calculation of this item than in any of the others which go to make up the ordinary Lodge return; and, looking to the frequency with which mistakes occur under heads which the D. G. Sec. is able to check, they think it very desirable that some mode of calculation should be adopted, which should enable that officer to examine the correctness of this portion of a Lodge return in the same way as he is able to do with the other heads.

There has been some difference of opinion amongst the members of this committee as to the way in which this object should be attained, and the committee at this date do not find themselves prepared with any definite recommendation to lay before District Grand Lodge on the subject. This, however, is of less importance from the fact that the District Grand Secretary has announced his intention of moving (at the ensuing Quarterly Communication of District Grand Lodge) for the appointment of a Committee to report as to whether any revisions in the District Grand Lodge Bye-laws are necessary. The finance committee will therefore make known their views regarding this portion of the code to the bye-law committee, should it be appointed; and they have no doubt as to the careful consideration which the subject will receive at their hands.

It has been brought to the notice of the committee that many complaints are made concerning the state of the piano in the banqueting-room. The committee believe that, during the ensuing quarter, they will be able to make arrangements by which a better instrument may be secured.

H. H. Locke.
District Grand Secretary.

23rd June, 1868.

It was proposed by Bro. L. A. Goodeve, and seconded by Wor. Bro. J. P. Kennedy:—"That the foregoing report of the finance committee be adopted." Carried unanimously.

The following report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read for the information of the District Grand Lodge, and was ordered to be recorded:—

"The subjoined Report of the working of the Fund during Quarter ending 31st May, has been received from the Executive Committee:—

During the past quarter there have been no new grants made from the Fund.

One grant of Rs. 30 a month has been proposed, but the arrangements for ensuring the observance of the conditions under which the grant was made are not yet completed.

The following pensions were sanctioned:—

For March	... 1	at Rs.	80, 6	at Rs.	20, 4	at Rs.	16.
„ April	... 1	„	80, 6	„	20, 4	„	16.
„ May	... 1	„	80, 5	„	20, 2	„	16.

An application to renew the pension of Rs. 20 lapsing in April has already been received. A similar application for the renewal of one of the pensions of Rs. 16 may be expected. With regard to the other lapsed pension, the recipient asked for, and obtained, a grant of Rs. 25 to enable her to join her son up-country, where she will be maintained without further assistance from this fund.

The pensions of Rs. 80 is granted to a lady (widow of a Mason, late of Calcutta) now residing in England. Of the six pensions of Rs. 20 each, five are to widows in Calcutta, and one to a widow in Dacca. Of the four pensions of Rs. 16, two are to widows in Calcutta, one to a Mason's daughter* in Calcutta, and one to a Mason's daughter in Patna.

One brother in the Azimgurh District applied for assistance but to afford him the relief he required was far beyond the power of our limited fund, and it appeared to the Executive Committee that to start a man in business on a large scale was foreign to the purpose and intention of the fund. They were therefore obliged to refuse this application.

The balance which the fund has to its credit is Rs. 5,602-10-6 of which Rs. 5,600 are invested in Government paper, viz., Rs. 5,000 in 5 per cent., and Rs. 600 in the 5½ per cent. loan.

The District Grand Secretary announced that the next business to be brought before the District Grand Lodge was the consideration of the following motions by the Right Worshipful District Grand Master, of which due notice had been given, as required by Arts. 20 and 21 of the District Grand Lodge by-laws:—

"1st.—That inasmuch as the present year completes a quarter of a century during which the Right Hon. the Earl of Zetland has presided over the United Grand Lodge of Antient and Accepted Masons of England, as Most Worshipful Grand Master, a congratulatory address be submitted from this District Grand Lodge as a token of the esteem and regard which are entertained for his lordship by the Freemasons working under his rule in Bengal."

"2nd."—(In event of the above being carried),

"That the following brethren be solicited to form themselves into a committee to draw a suitable address and submit the same for approval at the next Quarterly Communication of this District Grand Lodge:—

The Deputy District Grand Master.
W. Bro. J. B. Roberts,
The District Grand Wardens,
W. Bro. S. Fenn,
The District Grand Registrar,
The District Grand Secretary,

with power to add to their number."

The District Grand Master, in moving the first of these resolutions, said:—

"The resolution which I have the pleasure to propose may stand on its own merits. It needs no advocacy from the proposer, nor does it involve any probability of a discussion. Our Most Worshipful Grand Master has entered upon the 25th year of his Masonic reign, and it would be impossible to dispute the fact that he has presided over the Craft with very great success, and that he fully possesses the esteem and regard, and the most complete confidence of the thousands of Masons who range under his banner in all parts of the world. You will have noticed in the printed proceedings of the Grand Lodge of England, that a project has been set on foot to pay a general tribute of regard to his lordship. The proposition which I am now making need in no way interfere with our joining with others in whatever scheme may be adopted to this end by our brethren in England; but seeing that Bengal is a very large and important district under his lordship's rule, and that loyalty to constituted authority is among Freemasons a leading characteristic in which we should be unwilling to yield the palm to any, our Grand Master will in all likelihood feel gratified at receiving direct from his Masonic brethren in this Province an assurance of their respect and fraternal regard. I cannot perhaps better summarize the benefits which have accrued to the Craft during his lordship's reign, than by reading an extract from the printed proceedings of the last Quarterly Communication of the Grand Lodge of England, in which are given the expressions made use of by the brother who proposed his re-election as Grand Master for the ensuing year.

"For 24 years," he said, "that noblemen had faithfully discharged the duties of his high office, and in a few words he would call the attention of the brethren to the unexampled prosperity of the Craft throughout that period. He would not weary Grand Lodge with mere statistics, but would give the results, that brethren might judge for themselves. It was a generally received opinion that good government is best shewn by increase of numbers and increase in material resources. It was gratifying to find that such was the result and this result afforded a double satisfaction to the governed and those who governed. The antiquity of the Order is very great—it is not a child of yesterday—and had for many years gone on increasing; but, since the Earl of Zetland had been at the head of the Craft, it had increased threefold in numbers, and not only had the annual income greatly increased, but it had been invested in securities which the Craft in future times could not but be proud of. To the noble hall in which the were then assembled, they had added other buildings devoted to Masonry, besides those appropriate buildings, the Girls' School and the Boys' School. Like the income of Grand Lodge the incomes of the Masonic charities, he believed, had multiplied more than threefold. He felt sure be was only reiterating the sentiments of the Grand Master, and of all present, in expressing an ardent hope that brethren would continue their exertions as they had done in times past, and they might rely that the Craft would continue to go on and prosper to the end of time."

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* Died since date of this report,

I would add that at the above Communication, the brother who proposed as Grand Treasurer a Mason who has now filled the post with marked success for 15 years, observed that, in the year 1850 the whole income of Grand Lodge was under £2,000 a year. Now the contributions of Lodges alone amounted annually to £10,000.

The District Grand Master's first motion was seconded by the Deputy Grand Master, and carried unanimously.

The second resolution, moved by the District Grand Master, was seconded by W. Bro. Folkard, and carried unanimously.

The District Grand Master suggested that the Address-Committee should meet at an early date, in order that, after drawing up a suitable address, they might circulate printed copies to the several lodges in the province for the signatures of such brethren as may desire to subscribe to it; such copies to be submitted at the next Quarterly Communication of the District Grand Lodge together with the original address, which could then be signed by the brethren assembled, and finally closed for transmission to England.

The District Grand Secretary then moved the following resolutions, of which due notice had been given:—

"1st.—That as it will shortly be necessary to reprint the by-laws of this District Grand Lodge, a Committee be appointed to consider and report as to whether it be necessary or desirable to make any amendments, alterations, or additions to said by-laws; such report to be submitted to the District Grand Lodge at the next quarterly communication."

This was seconded by W. Bro. Wilson, and carried.

"2nd.—That the following seven brethren be asked to form the Committee referred to in the foregoing resolution:—

The Deputy District Grand Master,
The Past Deputy District Grand Master (Bro. Roberts),
The District Grand Registrar.
W. Bro. Fenn,
W. Bro. J. H. Matthews,
W. Bro. Folkard,
And the Mover,

with power to add to their number. Three to form a quorum."

W. Bro. Mackintosh suggested that W. Bro. Dr. Powell should be added to the by-law committee, but he did not wish to move it as a formal amendment to the District Grand Secretary's motion.

This District Grand Secretary said he should be most happy to adopt the suggestion of W. Bro. Mackintosh and add Bro. Powell's name to the seven contained in the resolution. Wor. Bro. Mackintosh then seconded the resolution, and it was carried.

The District Grand Secretary read the following letter from W. Bro. Folkard, Chairman of the District Grand Stewards of 1867:—

Calcutta, 10th June, 1868.

H. Hover Locke, Esq.,
District Grand Secretary.

Dear Sir and V.W. Brother,

The District Grand Stewards of 1867 finding a small balance in hand at the end of their year of office, have devoted it to the purchase of a plated Agdan, which I herewith send you for presentation at the next meeting.

At the last banquet we observed there was not a single Agdan on the table, and to meet this want, we send three others of bronze.

I am, dear Sir, and V.W. Bro.,
Yours fraternally,
D. M. Folkard,
Chairman, District Grand Stewards of 1867.

The District Grand Master proposed that a vote of thanks be tendered to the Grand Stewards for their handsome present, and directed the attention of the custodians of the hall to the importance of carefully guarding the plate of the Grand Lodge, which was valuable, against injury.

Carried unanimously.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7-50 p.m.

The cash receipts of the District Grand Lodge of Bengal for the second financial quarter, 1868, show a sum of Rs. 5,670 9a. 7p., and the disbursements of Rs. 2,682 2a. 7p., leaving a balance of Rs. 2,988 7a.

The cash receipts, including balance from last audit, of the Masonic Fund of Benevolence for the second financial quarter 1868, including balance from last audit, were Rs. 6,874 4a., and the disbursements Rs. 1,271 9a 6p., shewing a balance (of which invested in Government Securities Rs. 5,600, viz., Rs. 5,000 of 5 per cent. Loan, and Rs. 600 of 5½ per cent. Loan) of Rs. 5,602 10a. 6p.

On the Suspense Account of the District Grand Lodge of Bengal for second financial quarter, 1868, the Deposit Receipts were Rs. 5,005 11a. 6p., and the Disbursements Rs. 3,502 1a. 2p., showing a balance of Rs. 1,502 10a. 4p.

ROYAL ARCH.

METROPOLITAN.

Rose of Denmark Chapter (No. 975).—A quarterly convocation of this prosperous chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 5th inst. The chapter was duly opened by the principals and after the confirmation of the minutes, Bro. Edwin P. Roper, Curzon of the Isaac Newton University Lodge, No. 859, Cambridge, and a member of the Inner Temple; also Bro. Frederick Kent Solicitor, of the Domatic Lodge, No. 177, London, were regularly exalted into the Royal Arch Order, the ceremony being admirably performed by Comps. J. Terry, Z.; A. A. Pendlebury, H., Z. No. 1,056; and J. Brett, P.Z., as J. Comp. R. Tanner, the newly elected P. Soj., also received great commendation for the highly efficient manner in which he performed the arduous duties of his office. Among other members present during the evening we noticed Comps. W. F. Smith, J; R. W. Little, P.Z. and S.E.; H. G. Buss, P.Z., Treas.; G. Powell, S.N.; F. Price, 1st Assist. Soj.; Gurney, D.C.; Walford, Wine Steward; Quilty, Lloyd, Marsh, Allman, Mayo, Longhurst, Banks, and Still. The visitors were Comps. C. B. Payne, Z., 177; Nicholls, H., 25; Major Dunbar, of a Scotch chapter; Applebee, 657, &c. A most pleasant evening was enjoyed by all, and we must not omit to mention that the chapter voted the sum of two guineas to the Zetland Commemoration Fund, being, it is believed, the first chapter to appear as a donor, but we trust to be followed in due time by every chapter under the English constitution.

WARWICKSHIRE.

Fletcher Chapter (No. 1,031).—The annual meeting of this chapter was held at the Masonic Rooms, New Hall-street, Birmingham, on Wednesday, the 2nd inst. There was a good attendance of Companions and the following visitors:—Comps. Machen, P.G., H.; Edwin Yates, P.G., J.; John Pursall, P.G., N.; V. W. Blake, P.G., 1st Assist. Soj.; J. Archer, M.E.Z, 43; G. Jones, P.Z., 587; J. B. Hebbert, M.E.Z., 587; T. J. Bold, P.Z.: Dr. J. Johnstone, 587; C. C. Lewis, 539; J. J. Turner, P.Z., 482; C. Yarwood, M.E.Z., 482. The chapter having been opened in form, the minutes read and confirmed, and a joining member balloted for, the installation of the principals was then proceeded with, the ceremony being performed by Comp. W. H. Sproston, P.G., E., and M.E.Z. The companions installed were J. G. Bland as Z.; Dr. T. Partridge, H; and J. F. West, J. At the conclusion of the ceremony the M.E.Z. invested the officers elected at the previous meeting—W. H. Sproston, P.Z.; B. Parnell, E.; E. Kent, 1st Assist. Soj.; H. Darwin, R.; W. H. Sproston, D.C.; G. J. Pratt, Janitor. Bro. W. H. Hayward was then admitted, properly prepared, and exalted to this supreme degree by the newly appointed officers, after which Comp. Dr. Partridge, H., presented the P.Z. with an album, containing a cabinet photograph of each member of the chapter. Companion Sproston thanked the companions for the very handsome and acceptable mark of their favour and congratulated the members on the flourishing condition of this young chapter. The M.E.Z. rose the usual number of times, and nothing further offering the chapter was closed in ancient form. The companions then adjourned to refreshment, and after the usual toasts had been proposed and responded to the companions separated at an early hour having spent a very pleasant evening.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge.—This lodge met at the George Hotel, Aldermanbury, on Monday, the 7th inst. Bro. R. W. Little, W.M., advanced in his usual superior manner, Bros. Curzon, Ransom, and Smith. Bro. F. Binckes, G.S., installed Bro. H. C. Lavender, W.M. The officers he was pleased to appoint, were Bros. T. Wescombe, S.W. and Treas.; J. G. Marsh, J.W.; W. B. Church, M.O. and Chap.; T. Cubitt, S.O.; J. Mc'Kiernan, J.O.; H. Parker, Org.; F. Walters, P.M., Reg. of Marks; R. W. Little, P.M., Sec.; Curzon, S.D.; Smith, J.D.; and W. J. Laing, Tyler. The lodge was closed, and a first-class banquet followed. Visitors, Bros. C. Swan, H. Massey, E. Worthington, &c. All the work was well and ably done.

DEVONSHIRE.

Totnes.—*Pleiades Lodge* (No. 26).—An emergency meeting of this Mark lodge was held on Thursday, September 3rd, to do the work due for the regular quarterly meeting on the 10th, when, even though summoned as usual, the members are hardly likely to attend, as so many engagements with country friends exist at the time of Totnes races. The lodge was opened soon after 6 p.m. by Bro. Dr. Hopkins, G.J.W., in his chair as W.M., assisted by the following: Bros. Rev. R. Bowden, S.W.; J. Heath, J.W.; Marks, M.O.; Niner, Sec.; Adams, S.D.; G. Heath, I.G The minutes of the preceding meeting were read and confirmed. A ballot was taken for Bro. G. Glanfield as a joining member, and for Bros. Stafford and Greenfield as candidates for advancement, which was in each case unanimously in favour. The W.M. read a note from the Chaplain explaining the cause of his absence. The following brethren were then admitted properly prepared, and duly advanced to the degree of Mark Master by the W.M., who divided the brethren for the earlier part of the ceremony, giving the obligation to them in three separate parties; for the latter part the brethren were all brought up together: Bros. Stafford, Greenfield, Stooke, Poulton, Drake. The W.M. subsequently gave the lecture explanatory of the Degree. The following appointments to office were made: Bros. G. Heath, I.G.; Stafford, J.D.; Poulton, Regis. By resolution proposed by the I.G., seconded by the S.W., the W.M. was requested to make arrangements for the appointment of a brother as Organist similar to those existing in the Pleiades Craft Lodge. No other business offering, the lodge was closed about 8 o'clock.

DURHAM.

West Hartlepool.—*Eclectic Lodge* (No. 39).—A lodge of emergency was held at the Masonic Hall, on Wednesday, the 26th ult., for the purpose of advancing Bro. W. Brignall, Jun., 30°, of Durham. There were present Bros. W. Brunton, W.M., Prov. G. Reg.; G. Moore, *M.D.*, I.P.M., G.M.O.; G. Kirk, *M.D.*, S.W.; B. R. Harpley, J.W.; S. Gourley, *M.D.*, M.O.; Emra Holmes, 30°, Member Royal Order of Scotland, J.O., Acting S.O.; E. Hudson, Sec., Acting J.O.; G. Carter, Acting S.D.; J. Miller, I.G.; &c. The lodge was opened with accustomed prayer, and the ballot being taken and proving favourable the candidate was prepared, admitted, and advanced to the honourable degree of Mark Master. At the close of the interesting ceremony the lodge was closed with solemn prayer, and the brethren retired for refreshment. The W.M. having proposed the Grand Master, Bro. W. M. Beach, *M.P.*, the R.W. the Deputy Grand Master, the Rev. G. R. Portal, *M.A.*, and the rest of the general Masonic toasts,. called upon the brethren to drink to the health of the newly advanced Bro. Brignall, which he proposed in felicitous terms, and which was responded to in an equally happy manner. Bro. Brignall in acknowledging the toast spoke in the highest terms of the degree, and of the way in which the ceremony had been worked, and ended by expressing a hope that he might be able to introduce several candidates at no distinct date to be initiated into this ancient order. The evening was spent in love and harmony, and the brethren separated at a reasonable hour.

RED CROSS KNIGHTS OF CONSTANTINE.

CHANNEL ISLANDS.

Guernsey.—*Doyle Conclave* (No. 7).—A regular assembly of this conclave was held at the Masonic Hall, Court-place, Guernsey, on Thursday evening, the 27th ult. Present, E. Sir Knt. James Gallienne, M.P.S.; Ill. Sir Knt. E. W. Hutchinson, P. Sov., Treas.; Sir Knts. J. Millington, V.E.; Dr. B. Collenettte, S.G.; J. H. Guilbert, J.G.; F. Clarke, H.P., and acting R.; J. B. Gardner, Pref.; W. H. Martin, Herald; J. Rowe, Org.; H. W. Stickland and W. Willcock, Stewards; W. H. Muntz and J. H. Parker, members of the Permanent Council; and J. B. Lucas. The officers having been invested, the duties of the Grand Christian Conclave were resumed, the first business being to vote the following resolution, which was proposed by the M.P.S., seconded by the Treasurer, and carried with acclamation—"That the thanks of the members of the Doyle Conclave (No. 7), of the Order of Constantine, be and are hereby tendered to the most Eminent Sir Knt. Frederick Williams *M.P.*, Grand Eusebius of the Order, for the prompt and courteous manner in which he facilitated the inauguration of the conclave, during the absence of Lord Kenlis, M. Ill. G. Soverign." The M.P.S. then called upon the acting Recorder to read the account of the origin and history of the Doyle Conclave, which had been prepared. The same having been read and approved by the members, was ordered to be inserted as the introduction to the minute book for permanent record. The next business was to draw up a code of by-laws. This being found too tedious a task for a regular assembly of the conclave, it was deputed to a special committee composed of the M.P.S., V.E., S.G., J.G., and H.P., who were to frame the laws and submit them to the next assembly. By permission of the M.P.S., the acting Recorder reported to the members that the M. Ill. G. Sov., Lord Kenlis, had been pleased to appoint E. Sir Knt. Gallienne as Inspector General of the province, which met with unanimous and hearty approval. It was proposed by the H.P., seconded by V.E., and most cordially carried that Ill. Sir Knt. E. W. Hutchinson, P. Sov., be elected to the eminent position of Knt. G. Cross. A few minor items brought the business to a close, after which the conclave adjourned in due form, and the Sir Knights retired for the banquet.

Obituary.

DEATH OF THE LATE BRO. DR. ROGAN.

The sudden death of one of our most esteemed and best beloved citizens has brought sorrow to the hearts of all, and has plunged his many friends into profound grief. At the County Lunatic Asylum, on Sunday, the 30th ult., died Bro. Doctor Rogan, the resident physician of that institution. Son of one of our most respected local medical men, and nephew of another, whose professional eminence was National—he was trained for the same calling. To a rare amount of natural talent, was added an education, as perfect as industry and perseverance in the best schools and under the best masters, could make it. At college he distinguished himself as a first-class prize-man in more than one branch of natural science. and his love of learning was such as to make him an earnest student to the end of his life. His knowledge and attainments, as a physician, were held in high estimation by his brethren, who often asked for his assistance in cases requiring more than ordinary acumen. We have further heard it said by competent critics, that, his judgment and skill as a surgeon were such as would have placed him in the front ranks of metropolitan practice.

His tastes, however, were different, and his ambition soared no higher than the office he held. He gave up a growing practice, and confident hopes of eminent and lucrative position, to hold the unobtrusive appointment of resident physician of the County Derry Asylum. Here his energies were chiefly devoted to the study of mental disease and to the treatment of his unfortunate patients, duties for which he was in all respects eminently qualified.

But it was not merely his talents or his attainments that won the love of all that knew him. The remarkable geniality of his disposition, his imperturbable sweet temper, his kind and unselfish life, have endeared him to persons of every class and denomination, and rendered his death a public loss.

His unexpected removal was caused by disease of the heart.—*Londonderry Standard.*

DEATH OF MADAME VICTOR HUGO.

Our illustrious Bro. Hugo has been deprived of the partner of his joys and sorrows. Among Freemasons there will be only one sentiment, and that of deep sympathy as they learn this fact. The whole world of literature will feel for the poet stricken with grief; and every Masonic heart will share in the sorrow of our gifted brother. In the name of the members of our ancient Order throughout the British Empire, we beg to assure Bro. Hugo that he is near the hearts of his brother Craftsmen during this dark dispensation.

The following account of Madame Hugo, written by the Paris correspondent of one of our contemporaries, will be interesting to our readers:—

"In 1823, a young man, who had published a volume of verse, mentioned in his preface that he was scarcely rich enough to wed a young girl whom he loved. This edition of his work—1,500 copies—was bought up in four months. Each copy was sold at 3½fr.; the printer and bookseller took 3fr., and the poet was therefore enriched by 750fr. In addition to this, he received a pension from Louis XVIII. of 1,000fr. a-year, and on this he married; and the union has just been broken, after 45 years' companionship. Paul Meurice has a statue by Clessinger which represents Madame Victor Hugo in all the radiancy of youth and beauty, her dark hair clustering round a forehead severe in classic mould, and a look beaming with love and energy. This marble shows her as she lived, and, as if embodied, keeps up the ardour which those felt whom she may have inspired by her genius, led on to heroism, or consoled in adversity. Madame Victor Hugo, wife and mother, wept for by those who knew her, will ever remain in their hearts green and fresh, and will be to-morrow, as she was yesterday, the companion of the poet and his witness—the title she gave herself—the *temoin de sa vie.* Confident in her attachment and his destiny, she marched on smiling by his side, trusting in the future. Both poor, but rich in hope, they were thrown (while little more than children) into the gulf of life. Hugo then only dreamed of glory for her; a glory timid, unobtrusive, and without jealousy. Madame Victor Hugo had for her husband that complete admiration and affection which doubles itself and relives in the being beloved. She never spoke of the poet, she always spoke of the man. 'Others know his genius. I know his heart.' She died at Brussels. Some 17 years ago she arrived there with her exiled husband and her sons, who cast their lots with the parents. 'Let us stay here a few days,' she said; 'it will be a shelter in passing.' Days dropped past—long days, sad and dark—then months, and then years. Then they decided to make Brussels their summer home, and go to Guernsey in winter. They were still near France. When the news of her death arrived in Paris, it was repeated everywhere, and in a few hours had spread throughout the changed old town which the author of *Notre Dame de Paris* loved so well. And everywhere, whatever the quarter, the house, or those who lived in it—all felt and understood how much the poor great poet had lost. It is good, therefore, that the press—that voice which speaks to all—should carry to him in his bereaved home the assurance of deep sympathy."

PUBLIC AMUSEMENTS.

HALL BY THE SEA.

On Monday last the Hall was crowded until a late hour, it being the occasion of the regatta ball. Messrs. Spiers and Pond, with their usual liberality, gave the use of the Hall for the purpose of distributing the prizes to the successful competitors, in addition to presenting ten guineas to the Regatta Fund. The Mayor, E. Rapson, Esq., presented the prizes, after which Miss R. Isaacs created quite a *furore* by her charming singing, and was encored in every song. Mr. Frank Crellin has a very pleasing voice. Mr. J. Levy, the celebrated cornet-player made two appearances, and was enthusiastically received. The dancing was under the direction of Mr Walton.

At the termination of the regatta, a grand display of fireworks took place on the green facing the sea. Bro. John Thomas Moss, of Zetland Lodge, kindly volunteered to raise subscriptions for that purpose, in addition to presenting the sum of £10 10s.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING SEPTEMBER 19th, 1868.

Monday, September 14th.—Lodge: Peckham, 879, Edinboro' Castle, Peckham-rye.

Tuesday, September 15th.—Board of Gen. Purposes at 3. Lodges: Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern. Leadenhall-street. Salisbury, 435. 71, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market, St. Mark's, 857, Horns' Tavern, Kennington. Chapter: Mount Sinai, 19, Anderton's Hotel, Fleet-street.

Wednesday, September 16th.—Lodges: Nelson, 700, Masonic Hall, William-street, Woolwich. Chapter: Westminster and Keystone, 10, Freemasons' Hall.

Thursday, September 17th.—House Com. Female School, at 4. Lodge: Cosmopolitan, 917, Great Western Hotel, Paddington.

Friday, September 18th.—Lodge: New Concord, 813, Rosemary Branch Tavern, Hoxton. Chapter: Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

Alpha.—Your letter is unfortunately crowded out.

D. H.—The report of Prov. G.L. of South Wales (Eastern Division) will appear in our next.

Bro. R. M. (St. Johns).—Thanks for the report. You will observe we have used it. Always glad to hear from you.

Audi (Alexandria).—Letter received and intimation given to Bro. H. C. Shall be glad to receive reports as apportunities afford.

To Subscribers and Intending Subscribers.—In future, to prevent misunderstanding on the part of Subscribers and intending Subscribers (more especially those in the provinces and abroad) and also to prevent unnecessary trouble and inconvenience to ourselves, we beg to remind our friends that yearly half-yearly, or quarterly subscriptions are payable *in advance*, the amounts being respectively 26s., 13s., and 6s. 6d., postage free, within Great Britain, the foreign postage rates being extra must be added.

LONDON, SATURDAY, SEPTEMBER 19, 1868.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(*Continued from page* 208).

BOOK FOURTH—CHAPTER I.—(*contd*).

This revelation startled the king. Here were grounds of accusation against the Order which, in his most sanguine moments, he had neither dreamed of or hoped for. The news was cheaply purchased by the pardon of the informer. Philip handsomely rewarded him, but bade him observe silence on the subject of his communication. The king was too shrewd to believe these charges, and it may be doubted whether the citizens would have said anything more than ascribing a general laxity of morals to the Order, had he not perceived the eagerness of the king to gain any information, even though false, which he could turn against the Templars. Philip was too sagacious a prince to be led rashly into a contest with so powerful a body as the Templars, without carefully preserving an appearance of law and justice. He sent, accordingly, trusty messengers through France, not to inquire as to the popular opinion regarding the Templars, for in that case they would have heard nothing to the disadvantage of the knights, who were beloved of all men, but to find out certain unprincipled priests and laymen who would remember, on its being called to their recollection by the messengers, things which they had heard bearing upon the accusations. The king appears never to have confronted the informer with the Templar who is said to have made the confession.

This is a most suspicious circumstance. Either there was no such person as this Templar, or, on investigation, he denied having made any such confession prejudicial to the Order, and in consequence had been hurried to the scaffold, so that the testimony of the informer should not be disproved by him. Philip was not the man to allow a life to stand between him and his vengeance.

Meanwhile, an action against the prisoners accused of sedition had begun. Several of them were found guilty of having taken up arms against the king, and of having besieged him in the Temple. They were condemned to death, and thirty were hanged on one day. The action was continued against the others, among whom were the two degraded Templars. The rack was freely applied to the prisoners to force them to confess. This torture frightened the Templars, and they sought means to escape with their lives. Meanwhile, the king recollected them, and knowing them to be unscrupulous and abandoned villains, he resolved to have their testimony against the knights. He sent a trusty messenger to them, while they were casting about for a means of escape. The messenger related the confession of the Templar, and told them how anxious the king was to bring the knights to justice, and what rewards he would bestow upon any one who could lend him assistance in the great work. The charges startled even those villains, knowing, as they well did, the virtuous and rigorous morals which reigned among the knights, and for a breach of which they themselves had been expelled from the Order. They, therefore, required time for reflection. This was granted. They could not at first agree to substantiate the charges; but being threatened with instant death, smarting under degradation from the Order, and disappointed in their hopes of ever again being received into it they agreed to denounce their former brethren. They accordingly sent to the king, offering, if he would pardon their share in the riots, to inform him of certain criminal actions of the Templars, which, if they died on the scaffold would die with them. The king was overjoyed at having at last got witnesses of so much importance to the success of his scheme, as they were men who had belonged to the Order, and one of whom had held a high position among the knights. The affair had now assumed a proper hue for submission to the ordinary routine of law, and the depositions of Squin de Flexian and Noffo Dei, though taken secretly, were yet taken judicially. The accusations against the Order resolved itself into ten heads. These were:—

"1. Each Templar, upon his admission, was sworn never to quit the Order, and to further its interests by right or by wrong.

"2. That the chief officers of the Order were in secret alliance with the Saracens, and that their doctrines partook more of Mahometan infidelity than Christian faith; in proof of which, they made each knight upon his reception blaspheme the Christian faith in every manner. They made him declare that there was only one God, who was not dead, and could never die; that Jesus Christ was not God—that he was a mere man, one guilty of many crimes, and who had deservedly perished for these on the cross. They furthermore made him deny Christ three times, and forced him to spit upon the cross, and trample it under his feet.

"3. The chief officers of the Order were heretical, cruel, and sacrilegious men. Whenever any knight, on discovering the iniquity of the Order, desired to quit it, they put him to death, and buried him privately by night. They taught the women who were pregnant by them how to procure abortion, and secretly to murder the new-born infants.

"4. The Templars were infected with the errors of Fraticelli. They despised the Pope and the authority of the Church; they contemned the sacraments, especially those of penance and confession, and feigned compliance with the rites of the Church merely to escape detection.

"5. The superiors were addicted to the most infamous excessess of debauchery, to which, if any one expressed his repugnance, he was punished by perpetual imprisonment.

"6. The Temple House were receptacles of every crime and abomination that could be conceived or committed. That the vow of chastity was only meant as regarded women; and that upon the reception of an aspirant the most disgusting crimes were practised.

"7. The Order laboured to put the Holy Land into the hands of the Saracens, whom they favoured more than they did the Christians.

"8. The installation of the Grand Master took place in secret, and few of the younger brethren were permitted to be present; whence there was a strong suspicion that he denied the Christian faith, or promised or did something contrary to what was right.

"9. Many of the statutes of the Order were unlawful, profane, and contrary to the Christian religion; the members were, therefore, forbidden, under pain of perpetual confinement, to reveal them to any one.

"10. No vice or crime committed for the honour or benefit of the Order was held to be a sin."*

Such were the accusations sworn to by the two Templars against their noble Order, and their depositions were worth the liberty which they demanded. They received, besides, several marks of the king's favour, and they remained in Paris, awaiting his further orders. Secrecy was strictly commanded them, and to those persons who had taken the depositions. The king, on consideration, found that his position was scarcely improved by this information, for it would be a most difficult, not to say dangerous, task to bring the crimes home. The parties who had given evidence were not to be relied on as creditable witnesses, and he was aware that the public would scout the idea of faith being placed in those who had confessed merely to save their lives. The Templars had been degraded on account of their crimes by an Order which they accused of every villany, they themselves having been actors in the very crimes which they now denounced. How, then, could they be believed? As for the citizens' hearsay revelations, they do not merit a moment's consideration, and it probably would not have been difficult to have procured others of a similar character from every condemned criminal in the kingdom. Against these witnesses there was the fame of the sanctity and holiness of the lives of the knights, their valour, heroism, and often martyrdom in the cause of the cross. Surely the contradiction between their support of the Pope on all occasions, and the charge of despising him, was sufficient to prove the falsity of the accusation. The king dreaded failure, and he resolved to wait the tide of events, hoping to prevail upon the Pope to side with him in supressing the Order.

CHAPTER II.

Benedict XI. poisoned by Philip.—Disputes on the election of a successor.—The Archbishop of Bordeaux, the enemy of the King, proposed.—The King solicits an interview with the Archbishop.—Promises the tiara upon granting him six favours.—Acceded to by the Prelate.—The Archbishop elected Pope, under the title of Clement V.—A.D. 1304—1305.

Benedict XI. had now succeeded in establishing himself firmly in the Papal chair, and although he did not approve of the violent measures of his predecessors, he still entertained respect for his memory, and showed his resentment against those who had taken part in the outrage at Agnani, in such a manner as to alarm the king. The king, prompted alike by fear of the Pope and a desire of destroying the Templars,* which he could only do by his sanction, resolved to remove Benedict. For this purpose he had him poisoned at Perugia on the 7th July, 1304. His next anxiety was to have a Pope appointed who should be a creature of his own, and for this purpose he was lavish both of bribes and promises. The Cardinals assembled in solemn conclave at Perugia, on the 17th of July, 1304, to elect a successor to Benedict.* The conclave was divided. The larger and more influential party, who were indignant at the treatment which Boniface had receivod at Philip's hands, whom they accused of having caused his death, were inimical to the king. They desired, therefore, to raise to the tiara one who, while a subject of France, should be an enemy ot the king, and who would defend the memory of Boniface, their general benefactor. The lesser faction was that of Colonnas, staunch friends of the king, and bitter enemies of the deceased Boniface. They desired a Pope who should favour Philip, and be at the same time a creature of their own. They thus made common cause with the king.

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* Fleuri.

* Dupuis Grutler.

The interests of these parties being so conflicting, the conclave became the scene of stormy argument and bitter recrimination, and no means could be devised to bring about a reconciliation, or at least the nomination of some party equally trusted by both. The obstinacy on both sides was unconquerable, and they were actually ten months engaged in the debate, without advancing a step. At length, impressed by the great scandal as well as by the danger which would arise to the universal church from being so long without a pastor, the Colonna party shewed a disposition to end the matter in a friendly spirit. Thereupon the opposite faction proposed the Archbishop of Bordeaux; the Colonnas made no objection, but asked time to consider and determine upon the advisability of his election.

Bertrand de Gotte, Archbishop of Bourdeaux, belonged to one of the best families of Guienne, a province then in possession of England. He was the son of Beraud, Lord of Gotte, and had been one of the most zealous partisans of Pope Boniface, who, in 1300, gave him the prebendcy of Bourdeaux, and, in 1301, the bishopric of Comminges, finally elevating him to the archbishopric of Bourdeaux in the following year. His attachment to the Pope rendered him odious to the King of France, and to punish him for it, the Count de Valois, the brother of the King, laid waste the lands of his diocese, and seriously injured both his rights and revenues. He bitterly complained of these ravages, and showed great resentment towards the king. From his being a declared enemy of the king, and the many causes of hatred which would prevent a reconciliation between them, the faction of Boniface considered themselves safe in proposing him for the papacy.

The Colonnas, on their part, seeing that it would be impossible to overcome the firmness of the Boniface party, were disposed to agree to the election of the Archbishop of Bourdeaux, trusting that the hatred which he entertained towards the king of France would soon be appeased, and that Philip would easily find means to effect a reconciliation. The Cardinal d'Ostia, one of the Colonna party, had kept the king advised of all the proceedings of the conclave, and upon their resolving to elect the Archbishop of Bourdeaux to the papal throne, he despatched a courier to Philip, warning him that the election could no longer be delayed, and counselling him to be reconciled to the Archbishop. In the meanwhile, he engaged to put off the election till he should receive an answer. The courier travelled with the utmost despatch, and reached Paris about the middle of May, 1305. The news which he brought delighted the king. He knew that while the Archbishop was one of the greatest minds of that age, and a prelate of infinite spirit and sagacity, he was at the same time both avaricious and ambitious. The king readily conceived that, by means of these two latter qualities, he could easily mould the Archbishop to his will. He despatched a sure and swift messenger to the Archbishop, bearing a letter full of the most gracious and friendly expressions. He begged the Archbishop to grant him an interview, and to meet him without delay at an abbey situated in the midst of a wood, near St. Jean d'Angeli, where Philip proposed waiting for him, having an affair of the greatest importance to communicate, and which particularly related to himself. This letter astonished the Archbishop; the terms upon which Philip and he stood precluded any thoughts of a friendly relationship; still he was agreeably surprised at its receipt, and resolved to meet the king. His wily character, and his ambition, led him to augur that this interview, solicited by Philip, would be productive of considerable benefit to himself, for he was well aware, that a King like Philip, would not put himself about to be reconciled to an enemy, without good grounds. Six days after the receipt of the letter he set out for the abbey, where he was received by the king, who had already arrived, with every symptom of respect and friendliness. The Archbishop complained bitterly of the conduct of the Count de Valois; but the king apologised for his brother, and promised to make every redress in his power. He then informed the Archbishop of the doings of the conclave at Perugia, that they were ready to elect a Pope, that he was master of the election, and should they agree upon certain terms to be arranged between them, he could place the tiara upon the Archbishop's brow. He shewed him the proofs. At the brilliant prospect of seeing himself clothed with the highest dignity of the Christian world, the ambitious Gascon was thunderstruck. It was a reality which transcended his wildest dreams. The prelate, filled with the liveliest joy, his ambition dazzled by the magnificence of the offer, flung himself abjectly at the feet of the king—what a position for a vicegerent of God! and implored him to raise him to this great dignity, assuring him, that if placed in the chair of St. Peter, he would be his stedfast friend, would ever be filled with the greatest devotion and gratitude, and ready to do for his majesty and for France all that could be done by the wielder of the Keys. This scene may well be added to our compassionate contempt for the frailty of human nature.

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* Fleuri.

The King was delighted with this acquiescent disposition of the Archbishop, which proved how little he had mistaken his character. He replied that he would have him elected Pope, provided that he would promise him six favours These were:—1. A complete reconciliation with the Church. 2. Admission to the Holy Communion for himself and his friends, and absolution for Nogaret who had arrested Pope Boniface. 3. The tithes of the clergy of France for five years, to defray the expenses of his war in Flanders. 4. The condemnation of the memory of Pope Boniface. 5. The conferring of the dignity of cardinal upon James and Peter Colonna. The sixth favour was a great and secret one, which he would not confide to the Archbishop at the time, but he reserved the right to demand it at a suitable time and place. There was nothing to which the Archbishop, led on by his ambition, would not have subscribed, so that he might be elevated to the papal throne. He agreed to everything, and by the most solemn oath of the church upon the sacred Host, swore to perform his part of the treaty. This terrible oath he appears to have taken without scruple, although one of the favours he was sworn to grant was unknown to him. He gave his brother and two of his nephew as hostages to the king, for the fulfilment of the treaty.* The condition which the king kept secret was the persecution of the Templars, a project which never left his mind an instant. It must not be supposed that he believed in the guilt of the Order. Other reasons than religion and justice prompted his hatred. He was poor, and they were rich; he had to destroy the hive and slaughter the bees before he could gather the honey; but he was careful to give them no warning of his design, for, had they become aware of it, their stings would have been sharp set, and turned against his person. On the contrary, he was friendly with them, seemed to have forgot all the disputes about the sounding of the money, and on several occasions took up his residence in the Temple. But it was the purring of the tiger, secure of his prey.

After this convention between the king and the Archbishop, a convention of which there are few parallels in history, Philip sent back the courier to the Cardinal d'Ostia. He wrote to him that he was reconciled to the Archbishop of Bourdeaux, and to proceed at once with his election. The Archbishop had, meanwhile, returned to Bourdeaux, there to await the summons which should call upon him to mount the chair of St. Peter. Upon the receipt of the king's letter, the Colonnas agreed to the wishes of the party of Boniface; and the conclave being unanimous, the Archbishop was elected Sovereign Pontiff on the 5th of June. The sacred college sent one of their most celebrated members to Bourdeaux, to announce to the Archbishop his elevation. He took the name of Clement V. Clement, instead of proceeding to Rome, there to be annointed and crowned, summoned the cardinals to repair to Lyons. To this he was urged by many weighty reasons. The continual seditions of the people of Rome, and the constant hostilities carried on between the petty princes, made Italy disagreeable if not dangerous to the Pope; the tyrannical manner in which the cardinals had ruled the preceding Popes, made him chary of trusting himself in their power; but his most weighty motive for remaining was the ambition of shining in the eyes of his countrymen in his new and elevated station. Clement therefore resolved to fix his residence at Avignon, which, although not forming part of the estates of the Church, belonged to Charles II., King of Naples, who was a feudatory of the Holy See. With great reluctance the cardinals repaired to Lyons. The Pope arrived in a handsome equipage, and with a suite befitting the dignity of a Sovereign Pontiff. All the great lords of France attended the king, and the ceremony of the coronation was one of the most magnificent ever seen. It took place on the 14th of November. An accident happened during it, which, to those who believed in omens, augured badly for the pontificate. A part of a wall fell while the court was passing, and John II., Duke of Bretagne, who accompanied the king, was knocked down, and so severely injured that he died three days after. Several persons were killed, and the king and the Count de Valois slightly injured.*

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* Fleuri, Mezerai.

Immediately after his coronation, the Pope created twelve cardinals, all creatures of the King. Nine of them were Frenchmen, and the other three were James and Peter Colonna, and a German. His promises were faithfully kept, and he proved himself his majesty's abject slave on all occasions. He persuaded Philip, however, to spare the memory of Boniface, which the Cardinal d'Ostia agreed with him in considering it impolitic to treat with indignity. Clement, as a compensation for this, permitted Philip to seize, upon all the Jews in his kingdom, to banish them, and to confiscate their property in the name of religion. The Romish ecclesiastical historians have painted the character of Clement in the blackest colours, and good reason they had to do so, for his crimes led to the diminution of the power of the papacy, if it did not materially aid the rise of the Reformation.

(*To be continued.*)

Blame not before thou hast examined the truth; understand first, and then rebuke.

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* Fleuri, Dupuis.

FREEMASONRY IN TASMANIA.

We have before us a little compilation entitled "The Freemason's Remembrancer and Masonic Calendar, for the year 1868," published by Bro. William Fletcher, Hobart Town, which, as a mirror of the present state of Freemasonry in one of our colonies, is worthy of notice in our pages.

This work appears to be a first venture, and it is intimated that should the attempt be successful, it will be published annually. From it we learn that there are six lodges working under the Grand Lodge of England, viz:—The Tasmanian Union, No. 536 (late 781); Pacific, No. 801 (late 1,103); Hope, No. 618 (late 901); Derwent, No. 800 (late 1,102; Faith, No. 691 (late 992); and Peace, No. 719 (late 1,102.

The "Tasmanian" was established in 1844, meeting at the Freemasons' Hall, Hobart Town, on the second Wednesday in each month, and on the 24th of June and 27th of December, these two latter days being the festival of St. John.

This lodge contributes 4s. per annum for each of its contributing members, and 5s. each initiation to the Tasmanian Masonic Benevolent Fund. An extensive library of Masonic works is open to the members of the lodges, and books are received and issued each lodge night from 6 to 7 p.m. Bro. Charles Toby is the present W.M.; the following are his officers:—Bros. Leo Susman, I.P.M.; J. T. Robertson, P.M., S.W.; A. F. Buck, J.W.; W. McFarquhar, Treas.; G. F. Evans, Sec. and Librarian; John Doughty, S.D.; John George Davies, I.G.; W. Chisholm, J.D., Steward; Joseph Wood, O.G.

The "Pacific was established at Hobart Town in 1859. Its meetings are held at the Bird in Hand Hotel, Argyle-street, on the first Tuesday in each month, and on the 24th June and 27th December. The lodge contributes to the same fund as the "Tasmanian." This lodge also possesses a valuable collection of Masonic works. Bro. William Simmons Hammond is the present W.M.; his officers are:—Bros. Rev. R. D. Harris, I.P.M.; R. A. Dixon, S.W.; Edward Allen, J.W; Rev. R. D. Harris, Chap.; H. Nelson, Treas.; T. Magrath, Sec.; A. C. Douglas, S.D.; H. Church, I.G.; Henry Boyes, J.D.; R. J. Harris, O.G.

The Lodge of Hope meets in the Masonic Hall, Launceston, on the Tuesday of, or immediately before the full moon. Bro. J. F. Hobkirk is the

W.M.; his officers are:—Bros. J. Murphy, P.M.; G. T. Collins, S.W.; J. Cathcart, J.W.; J. Robertson, Treas.; H. Guy, Sec.; F. Frankell, S.D.; C. Calwell, I.G.; F. R. Irvin, J.D.; J. Brickhill, O G.

The Derwent Lodge was established at New Norfolk, Southern District of Tasmania, in 1859, but from unavoidable circumstances it has not yet commenced working; it is, however, in contemplation to have it duly constituted very shortly. There are quite sufficient brethren in the vicinity of New Norfolk to work the lodge efficiently.

The Lodge of Faith was constituted in 1856, and held its meetings at the Cornwall Hotel, Launceston, on the Monday nearest full moon. Its working is suspended at present.

The Lodge of Peace was constituted in 1857. Bro. H. T. A. Murray, is the W.M.; the following are the officers of the lodge:—Bros. H. Duniam, I.P.M.; G. Anderson, S.W.; J. B. Ferguson, J.W., Sec. R. Dallas, O.G.; but the operations of this lodge are temporarily suspended.

Two lodges work under the Irish Constitution, viz., the Tasmanian Operative and St. John. The first mentioned was established in Hobart Town in 1834; its warrant bears date 11th of May, 1835, and meets at Bro. L. Riley's, Victoria-street, Murray-street, Hobart Town, on the third Thursday in each month.

This lodge contributes 4s. per annum for each of its contributing members to the Tasmanian Masonic Benevolent Fund. Bro. John Eddington is the W.M.; his officers are:—Bros. C. H. Miller, I.P.M.; Samuel Smith, P.M., S.W.; Bryant Webb, J.W.; Lewis Riley, Treas.; T. S. Stewart, Sec.; R. J. Edwards, S.D.; Edwin Webb, I.G.; John Gillon, J.D.; R. J. Harris, O.G.

The St. John's Lodge meets at Meyer's, King's buildings, on the Thursday nearest full moon. Bro. Harry Conway is the W.M., and the officers are—Bros. P. Davies, S.W.; John Webb, J.W.; F. G. Spicer, Sec.; Rezin, S.D.; R. Powell, I.G.; S. Wallbridge, J.D.; S. Hopkins, O.G.

Royal Arch Chapter are attached to three of the lodges.

The Tasmanian Operative Chapter is not working at present.

Tasmanian Union Chapter was duly constituted in 1850. Its convocations are held at the private lodge room, Freemasons' Hall, Hobart Town, on the first Wednesdays in the months of February, May, August, and November. This chapter contributes 4s. per annum for each of its subscribing members, and 5s. for every installation, to the Tasmanian Masonic Benevolent Fund. The officers appointed for 1868 were E. Comps. F. H. Wise, Z.; Rev. R. D. Harris, H.; W. S. Hammond, J.; C. Toby, E.; R. A. Dixon, N.; J. M. Goldreich, Prin. Soj.; E. Sims, 1st Assist Soj.; F. Buck, 2nd Assist. Soj.; W. McFarquhar, Treas.; Joseph Wood, Janitor.

The Hope Chapter meets at the Masonic Hall, Launceston, on the second Wednesdays in February, May, August, and November. The following are the officers:—E. Comps. W. A. Brook, Z.; W. Burnes, H.; J. Robertson, J.; J. F. Hobkirk, E.; J. Weedon, N.; W. Davey, P.S.; W. W. White, S.S.; J. L. Miller, Treas.; S. Brickhill, J.S.; S. Hopkins, Janitor.

The Tasmanian Masonic Benevolent Fund—to which all the lodges in the colony contribute—was instituted in 1843, and reorganised in 1866, for assisting aged and distressed worthy Freemasons, and affording relief to their widows and orphans.

This fund is supported by annual subscriptions and voluntary contributions. A subscriber of 10s. annually, or a donor of three guineas or upwards is entitled to recommend objects for relief.

Lodges desirous of participating in the privileges of this fund must pay a subscription of not less than 1s. quarterly for each of their contributing members.

This institution is managed by a committee consisting of the W.M. and I.P.M. of each lodge subscribing to the fund, and two members, Master Masons, elected by each of such lodges.

Subscriptions fall due on the 1st January, and 1st of July annually.

Committee of Management for 1868:—Bros. C. Toby, 536, E.C., Chairman; L. Riley, 345, I.C., Treas.; W. Graham, 801, E.C., Sec.; John Eddington, C. H. Miller, L. Riley, and J. Gillon, No. 345; C. Toby, L. Susman, F. H. Wise, H. J. D'Emden, No. 536; W. S. Hammond, Rev. R. D. Harris, W. Graham, and R. A. Dixon, No. 801.

The Committee of Management meet for general purposes at eight o'clock precisely, on the evening of the last Wednesday in the months of January, April, July, and October.

From the balance sheet made up to the year ending 31st December, 1867, it appears after paying all incidental expenses and making grants to the necessitous, the balance in hand was £53 4s. 3d., which, with £100 invested in Government Debentures at 6 per cent., raised the total funds of the society to £153 4s. 3d.—a very fair amount for so young a society.

We find, too, that there is a Freemasons' Hall Company (Limited), the annual capital of which is £4,000 in shares of £1 each.

The present Board of Directors consist of Bros. W. S. Hammond, William Graham, Lewis Riley, J. T. Robertson, Robert Walker, Frederick H. Wise; Bro. C. Toby, Sec.

The Directors have purchased an eligible site for the proposed buildings adjoining the Hobart Town Savings' Bank in Murray-street, and they hope shortly to be in a position to lay the foundation stone of the hall.

The Annual Meetings are held on the first Monday in February. The office is at 4, Elizabeth-street.

Masonry in Tasmania, then, no doubt is progressing steadily; numerically the Craft is not strong, but zeal and unanimity characterise both lodges and chapters, and although two constitutions are at work, agreement of feelings, if not uniformity in working, characterise their meetings.

From this slight sketch it will be seen that the Craft is well represented in one portion of the antipodes, and we are quite sure that in the hands of the present energetic W.M's. of lodges. Masonry will flourish still further in Tasmania.

A MASONIC INSURANCE SOCIETY.

We direct the attention of our readers to the announcement of the establishment of a really Masonic Assurance Institution, and we hail the advent of this new undertaking with peculiar satisfaction, because we have long felt that while almost every particular class had its own special representative office, there was wanting for the Craft at large an assurance office embodying the principles of Masonry, and managed by brethren prepared to carry out those principles in their integrity. One or two efforts have on former occasions been made to supply this desideratum, and although they can hardly be said to have failed (for the offices have merged their title and existence in other institutions), they never carved out for themselves that status among the metropolitan institutions which the object they advocated so signally warranted.

The cause of this was very simple, and if they failed it was ascribable to their disinclination to rely exclusively on the brotherhood for patronage and support, or to identify their undertaking with those Masonic institutions which are the "jewels in the crown of Masonry," and in which every Craftsman has a special individual interest. We trust, therefore, that this appeal now made to the Craft will be readily responded to. The prospectus states that, "to identify this company intimately with the Masonic fraternity it is intended to set apart one per cent. of the new assurance premiums for distribution annually among the three Masonic Charities. The members will thus be contributing to these valuable institutions a sum that, to the individual, will scarcely be appreciable, while to the societies themselves the aggregate subscription may be considerable." Special attention must be here drawn to the fact that it is not one per cent. of the *profits* which is to be set aside for the Charities, but one per cent. of the *new premiums* and, consequently, those institutions will benefit in each and every year of the company's existence commencing from the very first. This promised boon to the Charities in question ought, at once, to enlist the co-operation and energies of all the members of the body (and they now number about 500,000 in the United Kingdom), and induce them, not only to assure their own lives in the office, but also to become active agents for the company, and obtain for it a plentiful supply of proposals from the general public.

We now pass on to notice the distinctive features of the company with regard to the several classes of business which it proposes to transact. And first with respect to the Fire Department. This branch of the company's business will be confined exclusively to the insurance of the dwelling-houses and furniture of "the brethren and the public." Hazardous risks will thus be avoided. We understand the general rate for ordinary house property will be 1s. 6d. per cent., and household furniture and personal effects will be insured in one sum at 2s. 6d. per cent.; or, if preferred, at premiums varying from 1s. 6d. per cent. on furniture, to 4s. 6d. per cent. on pictures.

Turning now to the Life Department, we find that it will embrace every description of assurance, contingent upon the duration of life, or for terms certain. The tables of premiums are equitable, and appear to be adjusted on what is known among the profession as the "Carlisle threes."

The other tables given in the prospectus comprise short term, joint life, survivorship, and endowment assurances, endowments for children, immediate annuities, &c., &c.—in short, all the leading branches of life assurance business. With regard to the question of "lapsed policies," and with a view of meeting the objection so often raised by parties unable to keep up their payments of premiums, the directors have retained power to convert the policy into a "paid-up" policy, assuring a diminished sum at death, provided at least three annual premiums have been paid. Or, the company will, after an assurance has been in force five years, purchase the policy by the payment of its cash value. Loans will also be granted on policies after they have been in force three years to the extent of the full cash value as computed by the actuary, and, which, as a general rule, will be found to amount to about one-third of the premiums paid. Liberal arrangements are also made with regard to foreign residence, and, to meet special cases, whole-world policies will be granted on terms commensurate with the particular risk.

These are, in brief, the leading characteristics of the office. It remains to be added that the direction of the company is a highly respectable one, and that its chairman, Bro. Dr. George Beaman, well-known as a member of the Britannic Lodge (No. 33), and of other lodges, is a gentleman who has had a long practical experience in assurance matters. The company has also secured the valuable services, as manager and actuary, of Bro. Frederick Bigg, whose return to the active duties of his profession will be hailed with lively satisfaction by his professional brethren generally, to whom he has long been known, and by whom he is much esteemed.

As in every such institution, its success will entirely, or, to a very great extent, depend upon the ability with which its affairs are managed by the chief officer; in this case it is most fortunate that the directors have been able to secure the able co-operation of so eminent a manager and actuary as Bro. Frederick Bigg, who—whilst having such an extended and accurate knowledge of actuarial and managerial duties, and an unchallenged professional reputation for success—is also known so extensively by and so highly esteemed amongst the members of our Ancient and Honourable Order. The fortunate combination of these important elements of success must, we believe, secure for this society—and that, too, speedily—a position second to none amongst the great insurance societies of this country.

MASONIC NOTES AND QUERIES.

"MASONRY DISSECTED."

See Bro. Hughan's "Sketches of Notable Masonic Works," page 164 of the present volume. My answer to a young correspondent is that the pamphlet there mentioned called "Masonry Dissected," is, I presume, Samuel Prichard's "Masonry Dissected; being an Universal and General Description of all its Branches from the Original to the Present Time," 12mo., 1730. See my communication "English Masonic Bibliography," *Freemasons' Magazine*, vol. 9, page 202. I have met with the book more than once in London, but I have no recollection of having ever looked into it. Prichard's name is not in my edition of the "Biographie Universelle."—C. P. COOPER.

MASONIC HISTORY.

In the *Freemasons' Magazine* (p. 219) it is stated that an account of the origin and history of the Doyle Conclave in Guernsey, formed four or five weeks ago, has been prepared, and that the same has been read and approved by the members. One is curious to know whether this history is as long as the voyage, "Au tour de mon Jardin," and in what sized book it can be obtained, also what it is a history about? If the history begins already and on this scale it will require many volumes.—500.

BRO. FINDEL'S LETTER OF JANUARY 1868.

My Masonic Memorandum Book, February, 1868, shows that, in consequence of this letter of Bro. Findel, *Freemasons' Magazine*, vol. 18, page 129, a young correspondent made two inquiries respecting Prichard's work. (See preceding communication, "Masonry Dissected.") First, did Prichard, in 1730, publish the Ritual of the third degree of the Grand Lodge of England? Next, does it appear from Prichard * that in 1730 the third degree was very short, and had no second part? My answer was, that the book was not in my possession; and that it might, doubtlessly, be found on the stalls of the "Bouquinistes," or in some public library of the metropolis. —C. P. COOPER.

CORINTHIAN ORDER.

To which Josephus does Rosa Crucis refer when he relies upon him as an authority for the adoption of the Corinthian Order in the Temple of King Solomon—to Josephus the historian or to Josephus Miller, each are equally good authority on such a point?—NOT FOR JOSEPH.

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* Bro. Findel's words are "We know from Prichard."

CHARTER OF SCOTCH KINGS (pp. 188, 210.

Bro. Buchan has laid down a very good canon on this question of the charters; at what period do we find guild charters recorded, including those to Masons? There are large collections of charters relating to England, France, &c., and a search among them will give us the data. In Scotland guild charters could have only two examples—Anglo-Saxon, of which we have evidence in the English records, and Norman, or French, of which there are plenty of instances. We shall find in the Scotch charters the same general provisions as in contemporary charters. The Scotch imitated and did not invent. Their ecclesiastical establishments were large and rich, but they were modelled on the foreign type. A secondary authority like Mr. Findel should never be quoted, but the original authority from which he got the statement.—R. Y.

DISSERTATION BY MISS MARY . . . . OF . . . . NORTH AMERICAN STATES.

A sister holding a high office in a lodge of Adoption at . . . . has sent me extracts from a Dissertation said to be written by Miss Mary . . . . of . . . . North American States. The ensuing is a copy of one of the extracts:—"According to Natural Law, the consent of the man and the woman is necessary, not only for the commencement but also for the continuance of their cohabitation, which, by reason of the intervention of some kind of ceremony, is commonly called Marriage." My fair correspondent should read the article "Spiritual Wives," in the *Westminster Review* for last month. Monsieur J. Rothschild, 14, Rue Buci, is the Paris agent for the sale of the *Westminster Review*.—From Bro. PURTON COOPER's Masonic Letter Book, May, 1868.

IMMORTALITY OF THE SOUL.

What does Rosa Crucis (page 209) mean? Does he mean that in the time of Job the two sects of Pharisees and Sadducees existed? Where is that revealed? If the sects of Sadducees and Pharisees existed in the remotest epochs of Judaism, it will constitute a fact, showing that they were even then divided on this doctrine. Such is the muddle which must result from introducing theological prejudice and theological ignorance into Masonry. However little is known to Rosa Crucis, he ought to have been warned by the existence at a later date of the two sects of Sadducees and Pharisees, that the Jewish mind could not always have received Pharisaism as orthodox and catholic. A man with no knowledge of Hebrew and Hebrews, by the help of an English Bible, takes upon him to settle the religious faith of others, and to fulminate their excommunication.—ALEPH.

WHENCE THE WORD "FREEMASON" IS DERIVED.

Our learned and zealous Bro. Cooper has dealt with Mr. Wyatt Papsworth very hardly by reproducing his unfortunate paper of 1861. Mr. Papsworth very sagaciously derives "Freemason" from the working of "Freestone," and finds out a date; but "Free Carpenters" did not work in Freestone, nor "Free Vintners" supply Freestone as wine or spirits. Bro. Papsworth unhappily forgot to consult French and Flemish documents.—CIRCLE.

MASONS BY RIGHT.

It is my misfortune not to be able to understand whether Rosa Crucis does or does not authorize Jews being Deists, and not being Christians, to enter the Temple of Solomon, erected by their forefathers, while still Deists and before Christianity was invented. Our right must be as worshipping the One God, and not for Tate and Brady's, or other psalms, or after causes, or for antiquity of descent of princes of the house of Judah, which there is no one now to prove. Let us honestly come to the point: was the worship in the Temple of Solomon, whether Corinthian or not, the worship of Deism or the worship of Christianity? Christianity may be infinitely better than Deism, but was Christianity more ancient? If Masonry be a lately-invented Christian institution, so be it; we shall no more attempt to enter it than to enter the House of Commons "on the true faith of a Christian." But, if we are told Masonry has anything to do with the Temple of Solomon or with the institutions of Solomon, we claim to work it out. We will not be Masons on sufferance or on false pretences.—A HEBREW.

SUPPOSITION OF AN ABEYANCE, 1736 TO 1743, OF MOTHER KILWINNING'S ANCIENT OFFICE OF HEAD, OR GRAND LODGE.

Thanks to a young correspondent for his little abstract of Bro. Murray Lyon's famous communications. But is my correspondent right in his supposition of what he designates an abeyance of Mother Kilwinning's ancient office of Head, or Grand Lodge, 1736 to 1743? In turning over some Masonic Memoranda a few minutes ago, one chanced to meet my eye, by which it appears that in 1738 Mother Kilwinning actually granted a charter for the erection of a new lodge.—C. P. COOPER.

GRAND LODGE LIBRARY.

The remarks of P.M. on page 211 anent a Grand Lodge Library are to the point; yet they do not come up to my idea, which is that every lodge ought to have a Masonic library. Masonic intellectual food ought to be more in request amongst us than it is; utter Masonic imbecility is not unknown amongst our Scottish R.W.M.'s, who ought to administer instruction so far as they are able to give it, which is no great compliment to their constituents if their capacity to receive be on a par, but it only needs a beginning. Let a store of food for the mind be laid up as well as food for the stomach, and let it be as often tasted.—EXCELSIOR.

SUPREME COUNCIL.

I have two MSS., the one entitled "Rit Ecossais ancien et accepté. Grandes Constitutions de 1762." and the other "Concordat passé entre le G. O. de France, d'une part; et la Grande Lodge Générale Ecossaise au rit ancien et accepté, d'autre part; le 5 Décembre, 1804 (ère vulgaire)." It would appear then that France takes precedence of England, which only began to work the Ancient and Accepted Rite between the years 1830 and 1840, as far as I can learn; but the books of the Supreme Council ought to fix the precise date. If I remember right, the Supreme Councils of Scotland and England in '38 or '39 would not acknowledge each other. See the "Freemasons' Quarterly" for notices of the squabble.—A. O. Haye.

BRO. HARRIS.

Although I may lay myself open to A. & A.'s charge of being, like Bro. Harris, "a well-meaning but ignorant simpleton" (! save the mark, hide thy diminished head, oh! satiric humour), I should be obliged if the misguided brother would help me in my present strait. Certain brethren—I much fear very ignorant simpletons—desire to be initiated into the mysteries of Misraim. I have placed rituals of the Ninety Degrees at their service, but they do not wished them read but worked. Now, Bro. Harris, since you have made so glorious an amalgam of the Chivalric Degrees, can you not come to my aid and unite the whole Ninety Degrees in one. The Rite of Misraim is a real Rite, embracing all the degrees of the A. and A., so that even A. & A. cannot have a stone to shy at you, ignorant simpleton as you are. What would you say to a new Order to be called the Ignorant Simpletons? If you will be G.M., I shall offer my services as G. Tyler. I know a host of imbeciles who would willingly take the other offices.—THEODORIC THOMPSON, T. Ill., T. Ecl. et T. P. Pr., G. President, 90°.

SUPREME COUNCIL.

A foreign brother, a member of the 33°, asks for information about the Supreme Grand Council of England. I beg to refer him to that admirable little compendium of Masonic intelligence, the "British, Irish, and Colonial Masonic Calendar," from which he will glean a good deal respecting the A. & A. Rite. The S. G. C. meets in London. When last I attended it was at Freemasons' Hall, but my impression is that the Council now meets at Golden-square. As to the status of its members: three are colonels in the army, one is a P.G.M. and P.G. Commander of Knights Templar, and another a D.P.G.M.; two or three are Fellows of the Royal Society, and the others are all more or less celebrated as both bright and learned Masons, The late Dr. Oliver, the most noted Masonic author of modern times, was a member of the 33°; and Dr. Beaumont Leeson, who was till recently the M.P. Sov. Grand Commander, is probably more deeply versed in the mysteries and history of the higher degrees than any other Freemason in this country. Of the S.P.R.S. 32°, one, at least, of my acquaintance is G.M. of his province, and I wish other P.G.M.'s whom I could name were only half as zealous in the discharge of their duties as he is, then they might hope to be as deservedly popular. In the list of members of the 31° and 30°, I find many notable names. The Earl of Carnarvon, Viscount Kilworth, Lord Leigh, Sir Patrick Colquhoun, and Sir Daniel Gooch are all members of the 30°, and, if I mistake not, Earl Percy has just joined its ranks. There are 24 Chapters of Rose Croix 18° under the S.G.C., including one at Melbourne, another at Gibraltar, and a third at Constantinople. I daresay some other brother abler than myself will answer the other queries of A 33°; and I am sure Capt. Phillips, the courteous Secretary General to the S.G.C., will be very happy to give our foreign distinguished brother any information he can on the subject.—✠ Æ 30°.

THE SEVEN EPOCHS OF FREEMASONRY.

Is the idea on page 208 of the seven epochs of Freemasonry taken from Mr. Sharpe's "Seven Periods of English Architecture?—W. P. B.

THE DELUSIONS OF ROSA CRUCIS.

Corinthian Order.—Rosa Crucis has found in Josephus that the Temple of Solomon had its roof "according to the Corinthian Order." Would Rosa Crucis give us the Book, Chapter, and Section, where he makes this notable discovery? It has generally been supposed that the Corinthian Order of Architecture was invented many centuries after the days of Solomon and under the following circumstances. A nurse had deposited in a basket on the grave of a departed child the toys which she had amused herself with when alive. The basket was placed accidentally on the root of an acanthus, and in spring, when the leaves grew, they curled gracefully round the basket, and under a flat stone which was laid on the top of it formed what may be called volutes. Callimachus, the sculptor, seeing it, caught the idea, and worked out at Corinth the beautiful capital since called after that city. It is a matter of considerable controversy whether Corinth was built in the days of Solomon, although legend places the date of its foundation three centuries previous to his reign. One thing, however, has never been disputed, and that is the invention of the Corinthian Order by Callimachus. I suspect Rosa Crucis has confounded Herod's Temple with Solomon's, as on a previous occasion he confounded it with Zerubbabel's. If he turns to Josephus's "Antiquities of the Jews," book xv., chap. 11, section 5, he will find the passages he refers to as relative to Herod's Temple. I fear he will wait awhile before he finds Josephus making the egregious error of introducing the Corinthian Order into the Temple of Solomon.

Masons by Right.—Can Rosa Crucis point to any Grand Lodge which by its Constitutions endorses his views on this subject? If the Grand Lodge of England did so, the Trinity and not the Unity would be invoked at all meetings. It is only brethren who seem to think the so-called Higher Degrees pure Masonry who adopt such a view. Common Masons, like myself, think the higher they get the more confused they become among the cloudy jargon of bombastic phrases and exploded fables. If Rosa Crucis has nothing better in his Bundle of Masonic Memoranda to bring forth in answer he had better burn it. —ANTHONY ONEAL HAYE.

MYSTIC NUMBERS.

Numbers 3, 5, 7, and 9 are great numbers in Masonry. Is Number One an important number?—AN. E.A.

TRINOSOPHES.

This is not an uncommon name for French lodges. Will our learned Bro. Cooper inform us what it means?—C.M.D.

THE "FIVE" ORDERS OF ARCHITECTURE (pp. 187, 209) *versus* THE "THREE" ORDERS OF ARCHITECTURE.

At page 168 I alluded to the absurdity of speaking about the *Five* Orders of Architecture as having been in existence in the time of Solomon (about 1,000 years B.C.) Solomon undoubtedly was acquainted with the style of architecture in use amongst the Greeks; but the Greeks only used *Three* Orders, viz.: Doric, Ionic, and Corinthian. It was not until long after the foundation of Rome (752 B.C.) that the Romans made the innovation of the Five Orders. Consequently, neither H.A. nor Solomon could know anything about what was not invented until several centuries after their death. I trust brethren will see the necessity of making a distinction between the Three Grecian Orders and the Five Roman Orders, when, the chronology of architecture being better understood, we will have no more allusions at least to the Tuscan and Composite in connexion with Solomon.

I had no intention of finding fault with, or disputing the propriety of, brethren speaking about the co-existence of Solomon and the *Three* Grecian Orders; yet, notwithstanding the quotation from Josephus on page 209, I do not know that even the Grecian Corinthian was in existence so early as Solomon. It is a question if Josephus could have shown any proof that Solomon really built his house "according to the Corinthian Order." Can "Rosa Crucis" point to any Grecian specimen of Corinthian erected 1000 years B.C.?

There is (I hope I will not be misunderstood) in a Masonic point of view too much stress laid upon the Temple of Solomon. As a building it was undoubtedly a fine one, yet we may believe there were other buildings erected about that time as good specimens of architecture as it was. It was not built *by* those whom it was built *for*.

It is the religious ideas fixed in our minds connected with Solomon's Temple that give it its great interest in our eyes.

I am not one of the believers in the popularly understood connexion believed to exist between Solomon's Temple and modern Freemasonry. I go in with the idea of the origin of Freemasonry being with the building fraternities of the middle ages. It is easy to conceive that many allusions would be made to, and illustrations drawn from, the building of Solomon's Temple, as well as other matters mentioned in the Bible to excite and stimulate the brethren. Such Scriptural allusions and quotations were customary with writers of the 11th and 12th centuries; thereafter, what was merely used in illustration came ultimately in process of time to be considered as fact. Yet, while I support the idea of the Freemasons being the direct descendants or representatives of the building fraternities of the middle ages, yet, in a sense, as Masons, these building fraternities were on their part the descendants of the architectural fathers of pre-Christian times.—PICTUS.

P.S.—Although Bro. "Rosa Crucis" alludes to me on page 209, I am not the correspondent to whom he "replies."—PICTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC CADGERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I know of two lodges in an adjoining province that have been victimized very heavily during the last three years by impostors. Neither of those lodges nor either of their officers read your *Magazine*, or they would have been put on their guard and been saved, in one lodge £8 and the other £6 10s. These sums would have paid for 12 copies of the *Freemasons' Magazine* for two years, and dissemminated Masonic knowledge and intelligence where it would, I know, be very useful; or, if each lodge had subscribed for the two years it would have covered that expense and left £8 16s. for distribution amongst worthy objects of charity, instead of the £14 10s. going into the pockets of plausible swindlers, through the wilful blindness and neglect of the proper precautions which the trustees of the charitable contributions of others should exercise.

Yours fraternally,

"ONE WHO WOULD HAVE BEEN A VICTIM TOO, BUT FOR YOUR MAGAZINE."

MASONIC IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am, as the Treasurer of a lodge in this northern province, and as one holding a municipal appointment, well known in my own neighbourhood, and, perhaps beyond it, and the consequence is that for many years past I have been deputed to distribute to the needy the monies of various charitable societies and persons.

Although I have been a Freemason for nearly a quarter of a century, I never saw or heard of your newspaper, THE FREEMASONS' MAGAZINE AND MASONIC MIRROR; it is, however, with a degree of shame that I confess my ignorance and shortcomings, for I would most willingly have subscribed for it for years past had I known of its existence. Well, Sir, better late than never.

As I called upon a member of my lodge fund committee on Monday to go over my accounts, and I had to produce my vouchers, when I came to some I.O.U.'s for monies advanced on loan to various travelling brethren, my brother committee-man broke forth in a hearty laugh, but, in explaining to me the cause, handed to me a copy of your valuable *Magazine* of Saturday last, and called my attention to a letter signed "D.P.G.M.," referring to the case of Seigmund Sax, who told me nearly the same story and produced similar documents to me, and he certainly succeeded in drawing me of a larger sum than I usually part with from the charity fund.

Sir, your correspondent, "D.P.G.M.," has done a good service to the Craft; and I feel sure that the charitable funds of our Order might to an enormous extent be conserved and a much larger amount of real good be done if all such cases, and cases of a suspicious character, were communicated to you promptly, that you might use your discretion as to publishing or withholding their contents from your pages. *You* would soon be able to judge which were impostors or traders on Masonry and which were simply unfortunate but deserving brethren.

Then, Sir, too, as I now find *there is* a weekly journal devoted exclusively to our Masonic Order, I consider it is indisputably the duty of every lodge to subscribe for and receive from your office the *Magazine* weekly, so that their funds may be, as far as possible, properly applied, and that those entrusted with the lodge funds may be properly forewarned. Had I known of the *Freemasons' Magazine*, during the last 12 years at least £60 of my lodge funds might have been saved and applied—as it turns out—to relieve more deserving objects. I say, therefore, every W.M. and the Treasurer of a lodge should have the *Free-*

masons' Magazine filed for reference; and I am certain if every lodge paid for it their charity fund would be a great gainer; I look upon it, in fact, as a very good investment. Yours fraternally,

A P.M.

DUTIES OF OFFICERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Through you I tender my thanks to the brethren who have replied to my question as to the status of a non-subscribing Mason.

Bro. R.Y. very boldly asserts in your issue of August 22nd that a P.M. is a P.M. (I do not comprehend his meaning, except in the sense "Once a priest always a priest,") and that he can perform any or all of the duties of an Installed Master, although he be not a subscribing member to any lodge. Will Bro. R.Y. prove his position from the Book of Constitutions, and at the same time explain the Article which says, "A member ceasing to subscribe shall not visit a lodge but once during his secession?" I venture to submit to him that a lodge permitting a non subscribing Mason to visit and work the ceremonies is violating the constitutions. He very properly says that the Tyler is one of the seven officers of the lodge, and is entitled to respect, &c. I have not said otherwise. Will Bro. R.Y. show your readers if any officers of the lodge other than the Secretary is exempt from payment of dues?

I will not refer to the extraneous matter introduced into the latter part of his contribution, except to say that it confirms my belief that to discuss constitutional principles personal matters must be kept out of sight.

The remarks of Bro. W.P.B. are altogether beside the question. His quoting Simon Magus savours a little of the practice of drawing a red herring across the scent. The remark of Bro. Hughan is much more to the point. I hope he will return to the subject, and sustain his position by reference to the Book 'of Constitutions, which, after all, is the only standard by which the subject must be settled.

Yours fraternally,

ALPHA.

D. P. G. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother, — A correspondent, D.P.G.M., writes about "the relative positions of the P.G. Masters and their Deputies, and the anomalous *status* of the latter as regards the Craft in general." The Craft in general fully appreciate the services of the D. P. G. Masters, and so does the M.W.G.M. Their status is well known and their labours frequently rewarded. It is not every D.P.G.M. who has the same claim, but after a D.P.G.M. has governed his province for some years, representing not only the R.W.P.G.M., but the M.W.G.M., and performing his functions, he is often rewarded by the M.W.G.M. with permanent rank, and there are instances of a D.P.G.M. being advanced to the high position of G.S.B., being thereby brought into immediate personal proximity to the M.W.G.M. and the nearest office he can hold. Some may look forward even to the honour of Grand Pursuivant or his past rank. This is hardly an "anomaly."

Yours fraternally,

ANOTHER D.P.G.M.

HIGH DEGREES AND SHAM DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Harris would not demean himself by answering such an epistle as that of A. & A.; but his many old friends and admirers cannot but feel shocked that one so much respected and looked up to in his own immediate circle should be so cruelly aspersed and suspected of having anything to do with sham degrees and be called a simpleton into the bargain. Is it Masonic to call a P.M. a simpleton? Cannot a complaint be laid before Grand Lodge or the Supreme Congregation of the Order of the Garter? How can a P M. be a simpleton; does it not require great learning and profound science to be a P.M.? Bro. Harris has always been respected in his circle for the manner in which he performs all the ceremonies when asked; for his after dinner speeches, for his songs, recitations, and sentiments, and it is universally agreed that no one knows so much of Masonry as Bro. Harris. It will take a great deal of "quiet contempt" to put down Bro. Harris. Bro. Harris has composed a number of things, and is now engaged in deriving Masonry from the Hindoo. The "weaker brethren" may well feel proud of Bro. Harris. A. & A. (double Ass) would greatly admire the amiability of Bro. Harris; he is always ready to oblige.

The Order of the Garter cannot be called a sham degree, because everybody knows there is an Order of the Garter, and he can see it anywhere. It is quite open to Bro. Harris to do what other respectable brethren do in other degrees, to improve the Order of the Garter, and to make it more ancient and honourable by adapting it to Masonry, and by adapting Masonry to the Order of the Garter, conferring an advantage on both, and admitting Masons to the Order of the Garter who otherwise would never be able to enter the Order. Bro. Harris's degrees are as good as other people's degrees and quite as cheap, and he is assured that many respectable men are quite willing to take them and to take high office.

Bro. Harris would rather have been called a quack and a mountebank than a simpleton, for ignorant brethren like A. & A. may not be able to understand and enjoy his recondite learning, and he does not pretend to be a worldly scholar, but the science of Masonry, once initiated, will save any man from being a simpleton in any kind of learning.

Yours fraternally, M. M.

MASONIC RELIEF IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I can corroborate the letter of D.P.G.M. which appeared in your last number. An application was made to me about three months ago, as Secretary of my lodge, the W.M. being from home, by Siegmund Sax, for a temporary loan of £5 to enable him to return to Hamburg. He gave me the same reasons for the request, and produced the same documents that are mentioned in the letter, and with a similar result, but he offered to deposit with me jewellery, which seemed sufficiently valuable to cover the amount. I am not of opinion that we ought to act as pawnbrokers with our brethren who are in need of aid, and I declined to avail myself of his offer, but I accepted the pledge of his Masonic honour and an I.O.U. which seem to be equally valuable. Like D.P.G.M., I have heard nothing of him since. I trust that our unworthy brother's career may be cut short very soon, and I am hopeful that the publicity you have given to the case may save our brethren from being plundered by him for the future. I trust that any brother to whom he may present himself will detain his certificate.

Yours fraternally,
P.G.S.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the last issue of your *Magazine* I observed a letter from D.P.G.M. regarding distressed brethren. He alludes to a German having obtained a loan of £5 from him about six months ago. On the 9th of January last the same individual, whose appearance and manners are described by D.P.G.M. to the very life, called upon me, told the same story, showed his hotel bills, &c., and asked a loan of £2 10s. to pay his expenses to Hamburg, whence he would remit the money in a few days. I was simple enough to give the money, and of course have heard nothing of Mr. Sax since. Fortunately I remember the name of the lodge in which he was initiated, and shall write to the Sec. for any information he can give on the subject. I shall be glad to communicate the result to D.P.G.M. if he will send me his address through you.

Yours fraternally,
C.W.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—On perusing your MASONIC MIRROR of the 12th inst., my attention was drawn to an article relative to "Masonic Relief in the Provinces," and, strange to say, on Wednesday afternoon last one of the applicants referred to therein—viz., Siegmund Sax, a young German—paid me a visit and elated precisely the same tale, that he had been ravelling through parts of England for a firm on the continent, and that the allowance made to him of 15s. per day was insufficient to meet his expenses, and that he had run short and wanted to borrow £4 or £5 to enable him to get home, and he would return the money in three or four days the latest, and would send a box of cigars or some wine as an acknowledgment. He was particularly anxious to leave the town by the four o'clock train that he might catch the continental mail that evening; it was then about a quarter past three. I declined to advance the amount, having been, I regret to say, duped before by persons styling themselves "Brethren in Distress."

I take the earliest opportunity of informing you of this fact, that you may, through the medium of your valuable *Magazine*, give publicity to this, in the hope that our worthy brother, D.P.G.M., make take steps to recover his £4 so lost.

Yours fraternally,
W.M., LODGE 299.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A PROV. GRAND LODGE of the Western Division of Lancashire will be held at the Public Hall, King-street, Wigan, on the 6th day of October, under the presidency of Bro. Lieut.-Col. Sir T. G. F. Hesketh, *Bart.*, *M.P.*, Prov. G. M.

GIRLS' SCHOOL.—The votes of the brethren are solicited on behalf of Clara Mercedes Wicks, a candidate for admission to the Girls' School at the next election. Theresa Mary Claisen is also a candidate for admission.

BOYS' SCHOOL.—A sixth application for admission to the School is made by James Addison, and which we trust on this occasion will be successful.

BOYS' SCHOOL.—The case of Henry Hickmott is earnestly represented as being a very deserving one.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

IT is rumoured that the Earl of Carnarvon has accepted the appointment of Prov. G. Master for Somersetshire, vice Bro. Alex. W. Adair, resigned.

IT is also rumoured that Sir Lucius Curtis, Admiral of the fleet, has, through failing health, resigned the office of Prov. G. Master of Hants, which he has so admirably filled for many years, and that it is most likely that Bro. W. W. B. Beach, *M.P.*, will be offered the appointment, if he has not already been appointed by the M.W.G. Master.

RED CROSS OF ROME AND CONSTANTINE.—A conclave will be held at the Greyhound Hotel, Richmond, on Saturday, the 26th inst.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The season of this lodge was commenced on Tuesday, the 15th inst., at the Bridge House Hotel, Wellington-street, Southwark. The lodge was opened by Bro. F. Walters, P.M., who initiated Messrs. Timms and W. Herbert into ancient Masonry. Bro. T. J. Sabine, W.M., took the chair, and raised Bro. Phillips to the third degree. All the work was well and ably done. One pound was voted to the widow of a brother who was once a member of No. 65, from the charity fund. The lodge was closed. Besides those named, there were present:—Bros. D. Rose, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; R. Ord, I.G.; R. Stevens, Dir. of Cers.; Dr. Dixon, E. N. Levy, and H. Moore, P.M.'s; R. H. Williams, G. W. Wheeler, Boyle, A. P. Stedman, R. G. Chipperfield, J. W. Dudley, G. Hill, H. Keeble, H. Endsor, J. W. Silversides, H. Protgatzky, J. J. Button, and many others. Amongst many visitors were Bros. Tustin, Tate, &c.

WELLINGTON LODGE (No. 548).—A meeting of this lodge took place on the 8th inst., at the White Swan Tavern, High-street, Deptford. In the absence of the W.M. the I.PM. filled the chair of K.S., and the duties of the evening were performed in a most efficient manner. The business consisted of one raising, two passings, and two initiations. The lodge being closed the brethren adjourned for refreshment, and a very pleasant and harmonious evening was spent. The brethren separated at eleven o'clock, many of them having to return to town.

MACDONALD LODGE (No. 1,216).—This lodge was founded in April last by members of the 1st Surrey Rifle Volunteer

Corps, and was consecrated by Bro. John Savage, P.G.D. and P.M. 19, on the 29th of that month, since which date it has held its meetings, on the first Wednesday in each ensuing month at the head quarters of the corps in Brunswick-road, Camberwell. The progress of the lodge has been most gratifying, and is principally due to the energy and efficient working of its officers, under the presidency of Bro. A. L. Irvine, the W.M., who is also the major of the corps with which the lodge is connected. In the brief space since its formation it has introduced into Freemasonry no less than fifteen gentlemen, and has admitted six others as joining members, all of whom are officers and members of the corps. The lodge has been honoured by the visits of many brethren of considerable eminence in the Craft, by whom it has been complimented for its perfect working and attention to ceremonial detail. A visit made by ourselves at its last meeting satisfied us that the Macdonald Lodge will prove to be one of the best in the south metropolitan district. On that occasion the initiation of Mr. Hoomuzd Rassam, the late English consul and prisoner in the hands of the late king of Abyssinia, gave great interest to the business of the evening, and his introduction into Masonry was warmly hailed by his fellow members of the corps, and appeared to afford him considerable satisfaction. The ceremony was performed in the most able manner by Bro. Irvine, the W.M., and left nothing to be desired to secure its effectiveness. At the collation which followed the closing of the lodge, Bro. Rassam briefly, but pertinently, alluded to that portion of his history which so much interests Englishmen generally, whether connected with volunteers, or Masons, or otherwise. We strongly recommend our brethren in the Craft to pay this lodge a visit. They will be certain of a most cordial and Masonic welcome, and can hardly leave its members without having received some practical hints as to the manner in which a Masonic lodge should be worked.

PROVINCIAL.

BERKS AND BUCKS.

READING.—*Greyfriars Lodge* (No. 1,101).—This lodge met on the 9th inst., after a short adjournment over the summer months. The lodge was opened in due form, and the minutes of the previous regular lodge, as well as those of a lodge of emergency, were read and confirmed. Bro. Charlton, who was a candidate to be passed to the second degree, was examined respecting his proficiency, which proving satisfactory, he was entrusted and retired. The lodge was then opened in the second degree, and Bro. Charlton was passed. Bro. Anns then passed a satisfactory examination as to his proficiency to be raised to the third degree, was entrusted, and retired. The lodge was opened in the third degree, and Bro. Anns was raised to the sublime degree of a M.M. Bro. A. Beales, Prov. G. Reg. Berks and Bucks, performed both ceremonies. The lodge was then closed to the first degree, when the Treasurer's accounts for the past year were submitted to the lodge, having been previously examined and passed by the finance committee. The W.M. congratulated Bro. Biggs, P.M., the Treasurer, upon the satisfactory statement he was enabled to produce. The W.M. presented the lodge with a set of new tracing boards; those in use being, as he considered, much too small. The only condition he annexed to the gift was, that the members of the Lodge of Union (No. 414), should be at liberty to avail themselves of the boards for lectures when required. The brethren were pleased to accept the gift upon those conditions, and desired that it be recorded on the minutes. After notice of motion for the next meeting was given by Bro. Greenfield, that it be referred to the permanent committee to make such arrangements as they may consider necessary for the introduction of Masonic music at the different ceremonies, the lodge was closed.

ESSEX,

COLCHESTER. — *United Lodge*, (No. 697). — The regular monthly meeting of this lodge was held in the George Hotel, on Wednesday, 9th inst., at seven o'clock. Bro. J. Newman presided, and was supported by Bros. Rix, as S. W.; J. Bigley, J. W.; C. Carnegie, P. M. P. Prov. G. Supt. of Works, Essex, Sec.; G. H. Ray, S. D.; J. Donnally, J. D.; J. Eustace, I. G.; Capt. Molyneux, Crick, King, Calthorpe, &c. Visitors: Bros. Becker, P. M. 51 (E. C.); Creagh, 950 (E. C.); and Rees, 459 (S. C.) The lodge was opened in due form in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. The secretary read a summons for the Grand Lodge Meeting on the 2nd inst., and the business to be transacted: the Grand Lodge communications for 17th June, and 1st July; a circular requesting the votes of the lodge for E. E. Holland, a candidate for the Female School, a letter from the G. Sec. forwarding a receipt, and two English and one Scotch G. Lodge certificate: and a voting paper for the Masonic Female School, which the W. M. was requested to fill in. A requisition to the W. M. by Bro. Captain Molyneux, 7th Dragoon Guards, proposer, and Bro. J. Bigley, seconder, asking that the names of Bros. W. Creagh, 950 (E. C.). and R. P. Rees, 459 (S. C.), officers, 7th Dragoon Guards might be inserted in the summons to be ballotted for as joining members, was read; also a report from the board of general purposes, stating that Bros. Sir J. R. Reid, Bart, 16th Regt., and W. Creagh and R. P. Rees, 7th Dragoon Guards. were eligible. The report of the board having been confirmed, a ballot was taken for the admission of these brethren, which proved unanimous in each case. Rro. Captain Molyneu signed his G. lodge certificate, and received it from the W. M. Bro. Carnegie requested permission to resign the offices of secretary and treasurer, as he was ordered to Edinburgh on being gazetted to a commission as superintending schoolmaster, and thanked the brethren of the United Lodge for the many honors conferred on him since he joined the lodge in Spetember, 1864: he had been J. W. and W. M., twice chosen as secretary, and four times elected as treasurer: he also requested Bro. Becker, P. M. 51, to thank the P. G. M., R. W. Bro. Bagshaw for the provincial honors conferred on him, and assured the brethren that he would never forget the truly Masonic kindness which had characterised his intercourse both in the United Lodge and in the province of Essex. The W. M., in accepting the resignation of Bro. Carnegie, expressed the great regret of the lodge at losing his valuable services, and their joy at his promotion. and wished him health and life to enjoy it for many years. A ballot was then taken for the office of treasurer, which resulted in the election of Bro. King, who was then invested by the W. M. The W. M. then appointed and invested the following officers, viz.:—Bro. G. H. Ray as Sec.; Bro. W. Calthorpe, S. D.; Bro. Rix J. D., and member of the Board of General Purposes, vice Bro. King. Bros. Creagh and Rees signed the bye-laws of the lodge, and each received a copy of them. The lodge was then opened in the second degree, when Bro. Dr. Becker, P. M., Angel Lodge 51, gave his excellent lecture on the three degrees in Freemasonry, elucidating their meaning in a manner highly creditable to himself, and masonically instructive to the brethren. The analysis of our system was given in a graphic style, and is explained through the medium of the great light of the volume of the sacred law. The acknowledgment of God Elshim, the revealing of God Shaddai in Jehovah the Redeemer, and the holy trust reposed in the Saviour, was beautifully illustrated, particularly when he expounded the prayer of the third degree in the following words: "If ever a human heart has offered up a prayer, if ever a mortal has implored His blessing, if ever a soul has confessed its weakness to Him, if ever a creature has uttered such hope and confidence in His salvation, it is in the beautiful prayer of the third degree." A vote of thanks was unanimously accorded to Bro. Dr. Becker, and as it his intention to deliver his lecture in other lodges, it is hoped that the brethren generally will in their brotherly love generously assist him in his laudable undertaking, and that the Order will through his work appreciate more fully the value of Freemasonry. Bro. Higgins 7th Dragoon Guards, was proposed as a joining member by the W. M., and seconded by Bro. Captain Molyneux, after which the lodge was closed down to the first degree. Nothing further having been offered for the good of Freemasonry in general or of the United Lodge in particular, the brethren adjourned to refreshment, and having spent some time in harmony, retired at an early hour.

UPTON.—*Upton Lodge*, (No. 1,227).—The first regular meeting of this lodge took place on Thursday, the 10th inst., at the Spotted Dog Inn. The W.M. Bro. John Bellerby, presided, supported by his officers, viz., Bros. B. Picking, S.W.; John L. Mather, J.W.; G. S. Bratton, treas.; R. W. Goddard. sec.; H. Morton, S.D.; R. Bolton, J.D.; and G. T. English, I.G. Lodge having been opened, Bros. Thos. Wescombe, of lodge 13, &c.; W. T. Stephens, 742; J. H, Goodwin, 65; Dee, 208; Musto, 25; Watkins, 65: and Vause, 905, were balloted for, and unanimously elected as joining members. Messrs. John Musto, and William Woodbridge, having been balloted for, were duly initiated by the W.M. in a most impressive manner. Five gentlemen were then proposed and seconded for initiation at the next meeting of the lodge, and two brethren were also proposed as joining members. No further business having to be transacted, the lodge was closed, and the brethren sat down to an excellent repast, served by Bro. Vause, in good style. The usual toasts were given and responded to, and the brethren separated, sorry to part, happy to meet again.

SOUTH WALES (EASTERN DIVISION).

Provincial Grand Lodge.

The annual meeting of the Prov. G. Lodge of South Wales, (eastern division), was held at Merthyr Tydfil, on Thursday, the 3rd inst., under the banner and on the centenary day of the Loyal Cambrian Lodge, No. 110, there being present about 150 brethren from the various lodges of the province.

Great preparations had been made to ensure the success of the meeting, and visitors were expected to come from all parts of the district. This expectation was fully realised, and the result was a large attendance of brethren. The Temperance Hall in which the lodge was held, had been tastefully decorated with stove and greenhouse plants, flags, banners, and Masonic emblems, and had a pretty effect.

The Prov. G. Lodge was opened at one o'clock, by R.W. Prov, G.M. Theodore Mansel Talbot. The minutes of the last Prov. G. Lodge held at Brecon, July 18, 1868, were read and confirmed.

The R.W. Prov. G. Master then delivered his annual address. He referred in terms of congratulation to the prosperous condition in which the Masonic fraternity was at present, alluded to the reception of new members, and urged the various lodges to exercise great circumspection in the admittance of strangers from other towns where a lodge already existed, advising them only to do so after cautious and thorough examination into the character of the candidate for admittance

The Prov. G. Treasurer's accounts were read, and it was proposed by Bro. Phillip Bird, and seconded by Bro. L. Prichard, that the accounts be read and adopted.

The election of Prov. G. Treasurer was then proceeded with, and on the proposition of Bro. William Cox, seconded by Bros. W. B. Allen, W. M. Rees, W.M. Cambrian Lodge, No. 364, was elected.

The Prov. G. Officers for the ensuing year were appointed, and invested in the following order:—Bros. T. Wylie, 110, S.G.W.; H. L. Prichard, 833, S.G.W.; C. T. Heartley, 237; and T. B. Hoshen, 651, G. Chap.; W. M. Rees, 364, G. Treas.; P. Bird, 960, G. Reg.; John Jones, Treas. 833, G. Sec.; S. Nash, 36, S.G.D.; J. D. Williams, 110, J.G.D.; H. C. Rich, 651, G. Supt. Works; P. Price, 36, and Reuben Evans, 960, G,D.C.; F. A. Hopwood, 237, G.S.B.; T. Carlyle, 110, G. Org.; W. H. Bell, 364, G. Purst.; W. Davies, 960, G. Tyler; D. C. Gunn, 110, T. J. Jones, 110, J. T. Nettel 237, G. Bradford, 237, E. Pole. 364, and W. Davies, 960, General Stewards.

The Prov. G. Sec. then read the report of the Prov. G. Lodge Committee, as follows:—

"The Prov. G. Lodge Committee have the pleasure to present their usual annual report to the Prov. G. Lodge.

"They desire, in the first place, to refer with much gratification to the very satisfactory working of the several lodges of the province, one only excepted, viz., the St. David's Lodge, Aberdare, the position of which they much regret to notice, having been led to hope that its meetings would long since have been resumed.

"With this one exception, the lodges have been presided over, during the past year, by W.M.'s of acknowledged ability; the cause of Freemasonry has been generally promoted, and the dignity of the Order well sustained.

"The committee notice, with sincere pleasure, the growing desire for more frequent intercourse, as between the members of the various lodges, and to this desire, and the exchange of visits which has ensued, they attribute, in great measure, the good understanding and kindly feeling which at present prevail throughout the province generally.

"Complaints have of late been made, from time to time, by the W.M.'s of the Cardiff and Swansea Lodges, having reference to a system adopted by a lodge in an adjoining province, by which residents in these towns are induced to become candidates for Freemasonry, and are admitted into the Order without proper enquiry being made as to character, &c.; and without the necessary reference which it is customary for a lodge to make when admitting members, or receiving candidates from another town. Such a system the committee submit is very objectionable, and if persisted in, is likely to cause ill-feeling.

"Turning with renewed satisfaction to the continued success which has attended the working of the Steward representation, the committee have to report that at the festival of the Royal Benevolent Institution, in January last, the province was, for the first time in its history, represented by a Steward, in the person of the R.W. the Provincial Grand Master, whose subscription list amounted to £125 11s. 6d. The stewardship to the Boys' School Festival was undertaken by Bro. H. L. Prichard, P. Prov. J.G.D., W.M. of the Afan Lodge, No. 833, whose subscription list amounted to £100 18s.; while Bro. Charles Bath, P. Prov. S.G.W., represented the province as steward to the Girls' School Festival, with contributions amounting to £96 12s.

"Such results speak for themselves, and certainly do not betoken any diminution of interest on the part of the brethren of the province, who had responded so heartily and so liberally to the frequent appeals made to them on behalf of the charities.

Next year the province will be represented at the festival of the Girls' School by Bro. H. L. Prichard, P. Prov. J.G.D; and by Bro. David Williams, Prov. Grand Secretary, W.M. of the Indefatigable Lodge, No. 237, at the festival of the Boy's School.

"Recognising the special claims which the two educational establishments have at the present time upon the brotherhood in general, it is not proposed to ask the province to contribute next year to the Royal Benevolent Institution, but the year following the claims of this excellent charity will be brought forward once more, and urged upon the brethren by the Dep Prov. G.M., who will then represent the province as Steward.

"The votes of the province for the last elections—transmitted to the Dep. Prov. G.M.—were employed to re-pay debts incurred in borrowing votes from Bristol and elsewhere last year.

"Candidates for the Boys' and Girls' Schools will be supported by the province at the forthcoming elections. The brethren therefore are fraternally requested to reserve their votes for the benefit of children connected with their own province."

Bro. J. G. Hall proposed, and Bro. T. I. Wylie seconded, that the report should be received and adopted.

Bros. Langley and Bath having been presented each with a charity jewel, the sum of £10 was granted to Bro. J. Smith, Tyler, of the Cambrian Lodge, No. 364, Neath. The sum of £5 was also voted by the Provincial Grand Lodge to the Palestine Exploration Fund.

The D. Prov. G.M. then proposed, and it having been seconded by Bro. R. F. Langley, it was agreed to:—"That the sum of £21 be voted as a donation from this Provincial Grand Lodge to the Royal Masonic Institution for Boys, and a like sum of £21 to the Institution for Female Children, the said sums to be paid as usual through the Stewards representing the province at the respective festivals of those charities next year." These donations were most eloquently acknowledged by the respective secretaries of those institutions.

A vote of thanks was given to the distinguished brethren from Grand Lodge who had honoured the meeting with their presence, and the usual collection having been made for the poor, the Provincial Grand Lodge was then closed in solemn form.

The Provincial Grand Officers and members of the lodge afterwards dined together at the Bush Hotel, the R.W. Prov. G.M. presiding. The usual loyal and Masonic toasts, including the Masonic Charities, were proposed and heartily responded to, and the proceedings were agreeably interspersed with some excellent singing. A special train conveying the visiting brethren to Swansea and Neath left Merthyr shortly after the supper, and thus the day's proceedings were brought to a close. having passed off in a successful and satisfactory manner.

WARWICKSHIRE.

Birmingham.—*Fletcher Lodge* (No. 1,031).—The regular monthly meeting of this young and prosperous lodge was held at the Masonic Rooms on Wednesday, the 9th inst. There was a good attendance of brethren, and two visitors—Bros. T. L. Bold (P.M.), and T. Hunt. The lodge was opened in form, the minutes read and confirmed, when Mr. Thomas Hart was admitted, properly prepared, and initiated into the mysteries and secrets of Freemasonry. Bro. Dr. Partridge afterwards delivered the charge in the first degree; the W.M. rose the usual number of times, and nothing further offering the lodge was closed in form and harmony. At refreshments the charity was as usual passed round, and a considerable sum collected, including a donation of ten shillings from Bro. J. Banner. The brethren separated at an early hour after having spent an agreeable evening. The favourable position of this lodge is in great measure due to the popularity of the W.M., whose corteous manner, firmness of principle, and excellent working, have placed him high in the estimation of his fellows.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John*, (No. 3^2).—A meeting of this ancient lodge was held in the hall, 213, Buchanan-street, on Tuesday, the 1st inst., Bros. Gavin Park, acting R.W.M.; R. D. Samuels, acting S.W.; and W. P. Buchan, acting J.W.; there was a goodly attendance of the brethren. One candidate was initiated and four passed; the ceremonies being worked by Bro. Buchan, during which Bro. R. Gray acted as J.W. The business of the card "to hear Report of Historical Committee anent the Malcolm Charter, and the historical evidence and data of the Antiquity of the Lodge" was then brought up. When the acting R.W.M. suggested that, seeing this was an important matter, and that Bro. Ramsay, R.W.M. was absent, the reading of the report should be delayed until next meeting night, which, after remarks from several of the brethren, was agreed to. The brethren were then called from labour to refreshment, for some time, after which the lodge was closed.

IRELAND.

COUNTY DOWN.

HOLYWOOD.—*Consecration of a New Lodge.*—On Tuesday, the 8th inst., the solemn and interesting cermony of opening and constituting a new lodge in the town of Holywood, was performed by Bro. William Redfern Kelly, P. M. of Excelsior Lodge, No. 109, and Prov. G. I. G. of county Antrim. The want having long been felt by a number of brethren resident in that neighbourhood, they determined to apply to the M. W. G. lodge of Ireland, the result being that the Grand lodge acceded to their request, and granted them a charter for incorporating a Masonic Lodge in that place. The establishment of this new lodge promises to be the medium of a considerable accession to the existing long roll of lodges in this country, as there is every reason to believe that a large number of the residents of Holywood will avail themselves of the opportunity which will now be afforded them of becoming members of the craft. At the appointed hour the brethren assembled in Mr. Leister's Hotel, Main-street, where the spacious apartment which was to be used as a lodge-room was prepared for their reception. Bro. Kelly, then proceeded to read to them the charter from the M. W. Grand Lodge of Ireland, which empowered them to open in the town of Holywood a new lodge. The lodge having been opened in ancient form, the several offices in the lodge were filled as follows:—Bros. W. Redfern Kelly, P. M., Excelsior Lodge, presiding as W. M.; James M'Cracken, P. M., 109, as P. M.; H. A. Wood, W. M., Excelsior Lodge, as S. W.; Robert Mill, S. D., of Excelsior Lodge, as J. W.; J. J. Howard, Excelsior Lodge, S. D.; R. J. Howard, Excelsior Lodge, J. D.; D. M'Afee, 111, Sec.; C. C. Wheeler, P. M., 111, Treas.; Bro. W. Agnew, 106, I. G.; J. Freeman, P. M., 97, Chap.; and Philip Campbell, Excelsior Lodge, as Steward. A board of installed members having been formed, they proceeded to invest Bro. Samuel M'Mechan as W. M. This being done and the W. M. having appointed his officers, they were saluted with the usual honours, after which the lodge was closed, and the brethren repaired to the banquet, where an excellent repast was provided by the brethren of the Victoria Lodge. The chair was occupied by Bro. W. Redfern Kelly. The usual charter toasts—"The Queen," "Three Grand Masters," and "Provincial Grand Lodge" having been given and received with honours, Bro. H. A. Wood, W. M. of the Excelsior Lodge 109, gave the toast of "Prosperity to the Victoria Lodge, coupled with the health of Bro. William Redfern Kelly." The chairman gave "The newly installed Officers," which was warmly received and responded to. The next toast given was "The Visitors," which was responded to by Bro. R. B. Matthews, P. M., 111; J. M'Crachan, P. M.. 609; J. Freeman, P. M., 97; W. Martin, W. M., 111; and T. Ward, P. M., 106. Several Masonic and other songs were sung during the evening, which was brought to a close by the toast, "Our next happy meeting." The National Anthem was then sung, and the brethren separated, greatly pleased with their entertainment. Among the brethren present were:—W. Redfern Kelly, P. M., 109; H. Aughton Wood, W. M., 109; Robert Neill, S. D., 109; J. M' Cracken, P. M., 609; Charles C. Wheeler, P. M., 111: R. B. Matthews, P. M., 111; J. Dennison, P. M., 88; W. Martin, W. M., 111; R. F. Dennison, P. M., 154; John Freeman, P. M., 97; T. Ward, P. M., 106; D. M'Fee, 111; W. M. Freckelton, 51; Arthur M'Mahon, 88; William Agnew, 106; J. M'Mechan, 447; Samuel M'Mechan, W. M., 254; Adam George, S. W., 254; W. M. Keag, J. W., 254; Ralph J. Howard, 109; W. Rogers, 106; George M'Afee, 97; Jas. Taylor, 195; W. J. Gillespie, 54; James Miller, 54; James Cooper, 106; G. J. Beattie, 56; John Worthington, 609; D. Minnis, 609; J M'Cutcheon, W. M., 54; Philip Campbell, 109; S. M'Millan, 165; D. Burrows, 447.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—Several deeply interesting meetings have been held in this lodge during the past few months, which have, unfortunately, not been reported in the MAGAZINE, the esteemed brother whose duty it was to have done so, and whose graphic communications are always so much admired, having been indisposed. As for most of the meetings referred to, they must, in consequence, go unreported but a brief notice must not be omitted of two "emergencies,' the first to "pass," and the second to raise to the sublime degree of W.M., Bro. Adrien de Lagrené, of Vatiéval, who was initiated at Doyle's Lodge, in July, 1864. The meetings were rendered the more interesting and noticeable from the fact that the brother who took the degrees was not familiar with the English language, the ceremony having, therefore, to be conducted in the French language. This arduous task was at very short notice on each occasion, imposed upon and cheerfully undertaken by Bro. James Gallienne, P.D. Prov. G.M., whose paraphrase was most accurate, and whose delivery was most impressive. On Wednesday, the 9th inst., an ordinary meeting of the lodge was held, and this occasion, too, was rendered noteworthy by reason of the solemnity that characterised it. The lodge having been opened in the first degree, the W.M. announced to the brethren in feeling terms the comparatively sudden decease of Bro. Major John Turton, of the Hon. E.I. Co.'s Service, which event took place at his residence, St. George's Esplanade, Guernsey, on the 8th inst. As there was no very important business to transact the lodge was closed in solemn form, after which the brethren separated, it being resolved, at the suggestion of the W.M., that as our departed brother's remains were not yet interred, the accustomed banquet should be dispensed with.

BRITISH AMERICA.

NEW BRUNSWICK.

The annual Convocation of the Grand Council of Royal and Select Masters of New Brunswick, province of Canada, was held at the Masonic Hall, Princess-street, on the 12th ult. The respective officers and committees for the year were duly elected, appointed, and installed by the M.P. Grand Master, assisted by Bro. J. Gordon Forbes, Past. P. G. Master, as Marshall, and R. P. Bro. the Rev. G. J. Caie, as Chaplain, viz.:—Bros. Robt. Marshall, M.P. Grand Master; J. V. Ellis, Deputy M.P. Grand Master; J. D. Short, Right P. Grand Master; H. Leonard, Puissant G. Master; D. R. Munro, G. Recorder; J. Mullin, G. Treas.; Revs. W. Donald, *D.D.*, and G. J. Caie, *A.B.*, G. Chaps.; T. H. Keohan, G. Dir. of Cers.; W. Colebroke Perley, G. Conductor; G. F. Ring, G. Stewards; H. Card, G. Org.; H. Brown, G. Sentinel; Hall Committee, Bro. Thos. H. Keohan; Finance Committee: Bros. G. H. Whiting, D. S. Stewart, and R. H. Livingstone; Committee of Foreign Correspondence: Bros. D. Ransom Munro and the Rev. G. J. Caie.

SOUTH AFRICA.

BLOEMFONTEIN.

Rising Star Lodge, (1,022).—The dedication and consecration of the new Masonic Hall of the above lodge, took place on St. John's Day, the 24th June. The ceremony was performed according to ancient rites by the W.M. Bro. T. White, he having been deputed thereto by the Prov. G.M. the Honourable R. Southey, who, on account of his numerous official duties in Cape Town, could scarcely be expected to attend. The brethren assembled at the lodge at 10.30 a.m., and shortly afterwards formed in procession, and marched to the Cathedral in Masonic costume, with banners flying, the officers wearing their jewels, and carrying their emblems of office with them, the whole preceded by the Bloemfontein Amateur Band which performed, very creditably, the Masonic march, both in going and returning. On arriving at the Church at 11 a.m., the Rev. Canon Beckett sang the litany, and afterwards preached a sermon very suitable and appropriate to the occasion. Two hymns were sung, Mr. G. A. White performing on the organ, and the procession returned as before. At 12 o'clock (high noon), the consecration service was performed in the presence of His Honour the President, Bro. Hamelberg, W.M. of the lodge Unie, and numerous visititing brethren in all some 45 in number, Bro. P.M. Home, acting as Chap. In the evening, at 5.30, the installation of W.M. and officers for the ensuing Masonic year took place. Bro. White having been re-elected W.M. he was re-installed by Bro. P.M. Home, after which he at once proceeded to invest his officers as follows:—Bros. W. W. Collins, S.W.; W. B. Beeton, J.W.; G. Home, I.P.M.; M. Leviseur, Treas.; Alfred Barlow, Sec.; G. Dexter, S.D.; R. Clark, J.D.; S. W. Green and J. H. Minter, Stewards; D. Paxton, I.G.; O. Compton, Tyler. The usual banquet took place at the Free State Hotel, when nearly 40 brethren sat down together. The usual loyal, Masonic and many other toasts were drunk and altogether a very pleasant and convivial evening was spent. The W.M. and most of the resident members of the lodge Unie were present. Bro. Reimer had, we need scarcely add, got up the repast in his best style; and the decoration and dinner committees had spared no pains in the decoration of the room with Masonic devices, flags, &c.

NATAL.

Port Elizabeth (Eastern Province).

St. John's Day was celebrated by the brethren of Port Elizabeth with all due honour. The installation of the W.M. Bro. J. C. Kemsley, and investiture of the officers of the Lodge of Good Will, No. 711, took place at high noon. The W.M. appointed the following brethren as his officers for the ensuing year:—Bros. S. Bain, S.W.; Jas. Kemsley, J.W.; J. E. Bruton, Treas.; J. E. Whiley, Sec.; J. E. Wetton, S.D.; Sidney White, J.D.; E. Dunsterville, I.G.; James Morley, O.G.; George Gordon and E. Dunsterville, Stewards. After business the brethren formed in procession, and, headed by the Port Elizabeth Volunteer Band, marched to St. Paul's Church for the purpose of hearing Divine service. A capital sermon was preached by the Rev. S. Brook; and the choir, under the leadership of Mr. Day performed appropriate selections in an admirable way. The foundation stone of a porch and spire for the church was laid, with full Masonic honours. About 70 of the brethren partook of a banquet in the evening. The greatest good feeling prevailed.

The most sensual man that ever was in the world never felt his heart touched with so delicious and lasting a pleasure as that which springs from a clear conscience and a mind fully satisfied with its own actions.—*Tillotson.*

ROYAL ARCH.

IRELAND.

Belfast.

Chapter (No. 97).—A meeting of the above chapter was held on the 25th ult., in the chapter room, Donegall-place-buildings, at 7.30 p.m., Comp. James Fitchie, King, presidiug. After the usual preliminaries had been gone through, five brethren came forward and were exalted to the R.A. degree. Several brethren were then proposed as candidates for admission. The brethren afterwards adjourned to the refreshment room, where a very agreeable hour was spent. The chapter, although only two months reorganised, is progressing very rapidly, no less than twelve candidates having been proposed for admission—a success which is mainly due to the efforts of Comps. John Ireland and James Fitchie, whose zeal for the promotion of the interests of the Order is so well known and so highly appreciated.

CANADA.

Grand Chapter of Royal Arch Masons.

The eleventh annual convocation of the Grand Chapter of Royal Arch Masons of Canada, was held at the Masonic Hall, corner of Place D'Armes and Notre Dame Streets, Montreal, on Tuesday, the 11th August.

The Grand Chapter was opened in ample form, at 12·30 p.m., the following officers presiding:—M. E. Comp. T. D. Harrington, Z. Grand Council; R. E. Comp. A. A. Stevenson as H., Grand Council; R. E. Comp. Jas. Seymour, J. Grand Council; R. E. Comp. T. B. Harris, G. S. E.; R. E. Comp. A. B. Parmlee, as G. S. N.; R. E. Comp. J. H. Stearns, G. Treas.; R. E. Comp. J. S. Bowen, G. Reg. Together with the following P. G. Officers:—M. E. Comps. J. C. Franck and T. Wilson; R. E. Comps. Col. W. J. B. McLeod Moore, W. B. Simpson, with representatives from the following Chapters, viz:—Ancient Frontenac, Kingston; The Hiram, Hamilton; St. John's, Hamilton; St. George's, London; King Solomon's, Toronto; Golden Rule, Stanstead; Cataraqui, Kingston; Stadacona, Quebec; Prevost, Dunham; Carleton, Ottawa; Dorchester, Waterloo; Oxford, Woodstock; Mount Moriah, St. Catherines; Mount Horeb, Brantford; Carnarvon, Montreal; Grenville, Prescott; Tecumseth, Stratford; Mount Horeb, Montreal; St. Mark's, Trenton; Maniton, Collingwood; Pentalpha, Oshawa; McCallum, Dunnville; Prince Edward, Picton; Huron, Goderick; New Brunswick Chapter, St. John's N B.

After the reception of reports and other general routine business had been closed. M. E. Comp. T. D. Harrington, Grand Z., delivered the following address:—

"Companions: Passing down the picturesque Ottawa River—once more, God willing, to meet you in friendly council and brotherly greeting—I could not help reflecting on the apparently short space of time that has elapsed since we last met in annual convocation within sight and hearing of that noble river, and, combining pleasure with profit, descended the timber slides, and floating quietly to shore, enjoyed ourselves as brethren should do, in harmony and pleasant concord.

Last year we prayed the Great Architect of the Universe, "to spare us happy and happily to meet again, and continue His blessings to us." It has been His divine pleasure to listen to that prayer, as far as we are concerned, but some He has called to their rest; and though it is natural and right to lament their departure and the loss of their familiar faces, yet we should not sorrow as without hope, but look forward to a re-union and a future happy companionship that will know no ending.

One of our departed friends, Comp. The Hon. Robert Spence I feel it to be a duty to make special mention of. Devoted to our Order, he was ever ready to give his time, his talent, and his means towards promoting the prosperity of Freemasonry, and our charitable and benevolent committees were always sure of his prompt and faithful attention. He was a good citizen—a trusty friend—and his end was peace. His memory will long remain fresh and green in the annals of Canadian Freemasonry.

With regard to the general business of our Order, I can but repeat at our "Eleventh Convocation," my declaration of last year, that my work has been easy, and my labor light. I know of and have experience, no material drawback to the peace, harmony, and good fellowship, that should always pre-eminently prevail in Masonic assemblies, and amongst the members of our ancient and honourable Institutions. Small differences have arisen. We would not be mortals if they did not. But I have heard of nothing during the last twelve months, that friendly mediation and gentle authority has not been easily able to heal and set right.

I have had the pleasure of granting dispensations in favour of three new Chapters, all of which I trust you will find to be so recommended by the District Grand Superintendents, so as to warrant your confirmation by regular charters. They are as follows, viz :—

Prince Edward Chapter......................Picton
Waterloo Chapter..............................Galt
and
New Brunswick Chapter..................St. John, N. B.

As regards this last, I shall presently more fully allude to it.

The Comps. of the "Bedford District" Chapter petitioned for authority to resuscitate it under the new name of "Prevost," which I granted; and as, owing to unhappy circumstances, that can be explained to you, their original Charter was lost, I directed a new one to be prepared, and found it necessary and equitable to remit arrears of dues, except a sum due on account of the missing warrant, and also the few on the new warrant of confirmation, and, of course, for all Grand Chapter Certificates.

The proceedings of various Grand Chapters have been received by your Grand Scribe E. who has, with my concurrence, handed them to Comp. Robertson to report thereon, and I have no doubt that you will derive satisfaction. I have to thank him for undertaking this great labour. R.E. Comp. Seymour whose able abstracts have so often appeared attached to your own proceedings, felt compelled owing to the state of his health, I am sorry to say, to resign his post of chairman of your committee on foreign correspondence. The thanks of Grand Chapter are his well earned due, and so I have taken on myself to assure him.

All the Grand Bodies evince a most kindly feeling towards us and their proceedings show a degree of prosperity on their own part, that is much to be rejoiced at, and is a subject of sincere congratulation.

I am sorry to state that the Grand Chapter of England has sustained a sad loss by the sudden death, on the 15th ult., of Comp. William Gray Clarke, her able and energetic Grand Scribe E. His obituary notice appeared in the public prints; and I would suggest to Grand Chapter to send home a message of condolence. Comp. Clarke had made himself known and appreciated on this continent by his quick attention to business and his ready courtesy in correspondence; and his decease is to be sincerely lamented.

We have now some thirty chapters on the register, and I anticipate that each Grand Superintendent is prepared to report on their working condition and general usefulness, as well as on the progress of our Order in his particular district. These reports are of considerable importance, and the Grand Superintendent should bear this in mind, for it is upon them that the Grand Chapter must rely for such authentic details and statistics, as will enable the parent body to estimate and understand the value of her subordinates, in fulfilling their parts of the general Masonic compact and obligations.

The Grand Treasurer's accounts and the books of your very faithful and invaluable Grand Scribe E., will afford you all financial details, and to them I have great pleasure in referring you. I am happy to say that the condition of your funds has enabled me to pay up the arrears due to Comp. Harris for past services, in accordance with the report of the committee on audit and finance of last year, as adopted by Grand Chapter.

Last year I brought under your notice the probable effect of Confederation on Capitular Masonry in and throughout the Dominion; and Grand Chapter was pleased to concur in what was then my opinion, and sanctioned the appointment of a committee to carry out certain preliminaries, and report at the present convocation. Events have, however, since occurred of such a nature as to render such committee of no particular benefit, and I have, therefore, abstained from so doing. Nova Scotia and New Brunswick have now their respective independent "Grand Lodge," fully organised and recognised. The Grand Lodge of Canada has representatives from and near to both. I can no longer, consequently, think that in spirit those two portions of the Dominion are "Unoccupied Territory." There can be no doubt that independent "Grand Chapters" may be at once established in each by the companions residing and working therein. Under these circumstances, I did not think it right to fritter away the valuable time of companions by naming them a committee having no power of action.

Being nevertheless impressed with the importance of constituting, if possible, one "General Grand Chapter" for the Dominion; and believing that, considering the not very numerous subordinate chapters, a general union would give far more weight, influence and stability to the royal art than separate governing bodies, I requested the Grand Scribe E. to issue a circular inviting our Nova Scotia and New Brunswick Comps. to meet us, if in their power, at this convocation, and, in all good fellowship, consider the matter, and arrive at some conclusion. From Nova Scotia I have not a word, and looking at the dislike of that province to the Act of Confederation, I did not much expect any action.. From New Brunswick communications have been received, and the Comps. there have not been inactive. The Grand Scribe E. has the papers connected, with this interesting movement.

In the meantime the "New Brunswick" Royal Arch Chapter held at St. John, made regular application for a warrant of affiliation with this Grand Chapter, and, under the peculiar circumstances, I felt justified in anticipating what, I am sure, will be your action, and directing the preparation of a warrant, and, also, the registration of the names of the Comp. Members free of fees. New Brunswick Chapter hailed from Ireland and by the constitution of the Grand Chapter of Ireland it was attached to an Irish Lodge. Now the Lodge that gave it validity joined the Independant Grand Lodge, and in this predicament New Brunswick resolved to affiliate with us; and in meeting their expressed wishes I have tried and hope I have succeeded in causing our Comps. to feel they are at home. The Chapter nominated Comp. Robert Marshall for the office of Grand Superintendent, and I conferred upon him the necessary power till the regular election.. And so the problem of union or not stands at this time. For somewhat the same reasons as regarded the other committee I have not nominated a special one on work and ceremonies, thinking it better to allow the matter to stand over until the Maritime Provinces have determined on their course. They have doubtless become attached to their own work, and will naturally have something to say on so delicate a subject.

I do not think of any other subject necessary to be brough especially before you. There is a notice of motion for this convocation of a change in the time of our assembling, viz. : to the Monday preceding the Annual Communication of Grand Lodge in July; but as Grand Chapter adopted the report of the Executive Committee to wit: That it would not be convenient to meet at the same time as Grand Lodge, I apprehend the motion will not be pressed. In that same report it was declared highly desirable to name some "central place" where the Grand Chapter meetings shall always be held from year to year, and this may well be arranged, taking into view the comfort and convenience of our distant Comps. from the Maritime Provinces.

In conclusion, Comps., I will briefly call your attention to the fact, that, amid all the general prosperity and freedom of our common country, murder and rapine have again presumed to threaten their presence under the guise of Fenianism and redressing the wrongs of Ireland. One of our most eloquent citizens and foremost statesmen, a genial, warm hearted type of a true son of the "Emerald Isle," has fallen a victim to assassination; while in another part of the British Empire, the life of a son of our beloved Queen, a young, engaging, manly, frank specimen of a sailor, who could not yet have made a personal enemy, has been endangered through the same cowardly crime. Thank God! the latter is spared to his Queen and country.

Again, therefore, I urge on you as I did on the former occasion, be ready, ever ready and willing, to offer your services to repel the attacks of all such rank invaders, and (as it has been well said) to "stamp them out!" The second of our Ancient Charges should be replete with interest to every member of our Order, and he can never find a better guide to what is his strict duty as citizen and loyal subject. And so I say, and you will echo my words, God save our good and gracious Queen! and may He bless our country, prosper our institution and increase its means of doing good, and dispensing aid whenever and wherever there is distress; and continue his goodness to us and to all men. So mote it be."

The address was listened to with marked attention, and at the conclusion received, as it merited, the warm approbation of companions present.

The reports from the various districts were next read, showing that the Royal Arch Chapters are in a most prosperous condition. The financial statement also corroborated the healthy reports from the subordinates.

The election of office-bearers for the ensuing year was then proceeded with. The following is the result:—M. E. Comp. T. D. Harington, Ottawa, G. Z.; R. E. Comp. James Seymour, St. Catharines, G. H.; R. E. Comp. J. H. Starnes, Lennoxville, G. J.; R. E. Comp. T. B. Harris, Hamilton, G. S. E.; R. E. Comp. Edward Willis, St. John, N. B., G. S. N.; R. E. Comp. Henry Robertson, Collingwood, G. P. S.; R. E. Comp. J. V. Noel, Kingston, G. Treas.; R. E. Comp. H. J. Pratten, Quebec, G. Reg.

The next place of meeting will be Kingston. The remaining business will consist of installing and investing the new officers, which will close the labours for this convocation.

At the banquet R. E. Comp. Milton, presided, having on his right M. E. Comp. Harington, G. Z.; M. E. C. Wilson, P. G. Z.; R. E. C. Harris, G. S. E.; R. E. C. Willis, (St. John, N. B.) G. S. N.; and on his left, R. E. C. and M. W. B. Stevenson, P., G. H.; R. E. C. and M. W. B. Simpson, and R. E. C. Stearns. Z. of Carnarvon Chapter, R. E. C. Kirkpatrick, G. D.; R. E. C. Sims, P. G. S. N. and Comp. B. Chamberlain, M. P.

After the usual loyal and Masonic toasts were duly and heartily responded to M. E. C. Wilson responding for the army; M. E. S. Harington, for the navy, and R. E. Comp. May, for the volunteers, the chairman proposed our guests—The M. E. The G. F. P., and Grand Chapter of R. A. Masons of Canada. The M. E. the P. Grand Commander, and P. Grand Conclave of Knights Templar of Canada.

The next toast was the M. W. Grand Master and Grand Lodge of A. F. and A. Masons of Canada.

M. W. G. M. Stevenson responded.

The chairman next proposed The Grand Chapters and Grand Lodges of the World, which was received with all the honours, and was responded to by Comp. Chamberlain for the G. C. of England; R. E. C. Harris for the G. C. of Kansas, and G. Orient of Portugal; M. E. C. Harington for the G. L. of Nova Scotia and of New York; M. W. B. and R. E. C. Stevenson for the Grand Lodge of Brazil; R. E. C. Willis for New Brunswick, and Comp. Angus for the Grand Lodge of England.

The next toast was The Ladies, responded to by Bro. Stethem; and the last, the Press, by Bros. and Comps. Chamberlin and Willis.

All was well arranged and well received, and the Comps. parted—happily met, happy in parting, and happy to meet again.

KNIGHTS TEMPLAR.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment.*—A solemn conclave of the Royal Kent Priory of the Order of St. John of Jerusalem, Palestine. Rhodes, and Malta was held at the field of encampment, on Friday, the 11th inst. Sir Knt. H. Hotham, an old P.E. Commander of the encampment, was unanimously chosen as Eminent Prior, and duly installed for the usual period peculiar to this Order. Having, in a few appropriate words, thanked the Sir Knights present for conferring on him the high honour and responsible duty of presiding over them, he proceeded to appoint and invest his officers. After which the loving cup was partaken of by all present, and hearty congratulations were offered and great confidence expressed, that under the guidance of their newly-installed E. Prior, the Royal Kent Priory would continue to prosper and be conducted with that truly christian spirit which had always hitherto marked its progress.

WE learn that a congress of Freemasons was to be held at Havre on the 18th and 19th inst., and that the principal question for discussion was to be, "By what means can the Freemasons oppose thr idea of war, which is the negation of human fraternity?"

ROSE CROIX.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*Saint Aubyn Chapter.*—On the 7th inst., the members of this chapter assembled at their rooms, at two o'clock. The business of the day being to perfect two gentlemen, this ceremony was ably performed by that well tried, true, and trusty Mason, Bro. Samuel Chapple, 18°, M.W. Sov. of the chapter. This beautiful ceremony having been concluded, the G. Marshall presented the Very Excellent Bro. R. Halliburton Rea, the M.W. Sov. elect, for the purpose of being enthroned. This duty fell upon the Ill. Bro. Vincent Bird, 30°, Past M.W. Sov., who conducted this sublime ceremony in a way that cannot be described, but must be seen to be appreciated. After homage had been rendered by the assembled members, the M.W. Sov. proceeded to appoint his officers, viz., Bro. S. Chapple, 18°, P.M.W.S.; P. B. Clemens, 18°, Prelate; J. Hawton, 18°, 1st General; G. J. Shanks, 18°, 2nd General; J. Brown, 18°, Marshal; M. Paul, 18°, Raphael; J. Flamagan, 18°, Capt. of Guard; J. Rashbrooke, 18°, Equerry. Business being concluded, the banquet was served at Bro. Hawton's, Crown Hotel, in his best style. The proceedings being brought to a close in a most successful manner at half-past seven, so as to permit the brethren to return by the evening train.

Obituary.

DEATH OF BRO. JOSEPH HUDSON, P.M. OF THE YARBORO' LODGE OF FREEMASONS, (No. 554) AND Z. OF YARBORO' CHAPTER.

A gloom has been cast over the Masonic brethren at the east end of London, by the sudden death of Bro. Joseph Hudson, of Cambridge Heath, ironfounder, at the early age of 48 years. The mingled feelings of surprise and regret with which the sad announcement was received by the brethren in the Yarboro' lodge, will be shared by a large circle of the friends of the deceased.

Our lamented friend and brother was buried in his family grave, at the Tower Hamlet's Cemetery, Bow, on Tuesday, the 15th inst. The mournful cortége was followed by a numerous circle of relatives and friends, and between 50 and 60 of the Masonic brethren, including Bros. J. G. Stevens, W.M.; J. H. Wynn, P.M.; Geo. Roberts, S.W.; and Josiah Green, Secretary.

PUBLIC AMUSEMENTS.

ADELPHI THEATRE.

Bro. G. Belmore took his benefit on Wednesday last the house was crowded in every part. Bro. Belmore appeared in two characters—viz., in *Flying Scud* and in the *Deal Boatman*, playing the principal parts in both. These performances were followed by *A Widow Hunt*, in which Mr. J. S. Clarke and Bro. Walter Joyce appeared, the first named in his usual character as Major de Boots and Bro. Joyce as Felix Featherley.

HOLBORN THEATRE.

A new and successful drama has been produced by Bro. H. J. Byron, entitled *Blow for Blow*. The dialogue and plot are beyond the ordinary class of sensational dramas. The acting throughout was excellent. At the conclusion Miss Fanny Josephs led the author to the footlights to receive an ovation he well merited.

STRAND THEATRE.

We understand that Mr. Clarke and Bro. Joyce intend shortly making an appearance at this theatre.

THE ORIGINAL CHRISTY'S MINSTRELS.

Messrs. Crocker and Moore are nightly attracting crowded houses at the Standard Theatre and St. James's Hall, Piccadilly in their celebrated negro entertainment. The whole of this celebrated troupe perform at both places, one-half of the company playing in the first part at the theatre and the other half at St. James's Hall, and *vice versa*. Japanese Tommy also appears with the troupe. Great credit is due to Bro. F. Burgess, the manager.

ST. GEORGE'S HALL.

This evening (Saturday) Bro. Henri Drayton will appear at this hall (Langham-place) in their new comic opera of *Victor and Josephine*.

Poetry.

GRIEF.

(*See. Bro.* Purton Cooper's *Third Decade of Masonic Precepts*, xxvi.)

By T. J. Swain.

Brother, doth affliction pain thee?
Seek from realms above relief;
Plead to One who will sustain thee,
For assistance in each grief.
Sad may seem life's path before thee,
Yet the cloud will pass away;
Darkest in the night of sorrow
Seems the hour before the day!

Brother, if thou hast not suff'ring
On thyself, by misdeeds, brought,
Bear God's chastening with meekness,
Bear it as a Mason ought.
Plead forgiveness for thine errors,
Plead unto the best of friends;
Pray for solace and assistance
In each trial that Heaven sends.

THE MASONIC RITUAL.

By J. A. H.

I've stood beneath Saint Patrick's,
Again at Notre Dame;
At Saint Paul's heard the chanting
Of David's royal psalm;
My soul is filled with rapture
When Cologne's organ swells,
I dearly love the music
Of Antwerp's tuneful bells.

But not the gorgeous worship,
E'en when it is most true,
That priestly hands have fashioned,
Their precepts to imbue;
Not all the brightest visions
That Royalty can give
To glorify its office,
And make its grandeur live;

Not all the pomp of armies,
The glorious ring of war,
And laurel wreath of victors
Returning from afar;
Can e'er remove the pleasure,
So fervent and so free,
With which I view the ritual
Of ancient Masonry.

To wander 'mong the sages
And greatest men of yore,
With hosts of priests and prophets
And wondrous Hebrew lore;
If this will make you happy,
Then you will think with me,
It is a grand old ritual
Of ancient Masonry.

THE GOOD MAN.

(*See Bro.* Purton Cooper's *Sixth Decade of Masonic Precepts* lvii.)

By T. J. Swain.

How little cares the good man
For fellow creature's praise?
He knows his Father sees him,
And watches all his ways.

His station may be lowly—
E'en want may be his lot;
Yet something seems to whisper,
"Thou wilt not be forgot."

The wicked one may flourish
And strive his heart to steel,
Against the voice of conscience,
Yet peace he cannot feel.

The good man hath his sorrows
For Life here is not rest,
But hopes of heaven are never
Extinguish'd in his breast.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING SEPTEMBER 26th, 1868.

Monday, September 21st.—Lodge: Panmure, 720, Balham Hotel, Balham.

Tuesday, September 22nd.—Lodges: Industry, 186, Freemasons' Hall. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

Wednesday, September 23rd.—Lodge of Benevolence at 7 precisely. Lodges: United Pilgrims, 507, Horns' Tavern, Kennington-park. Prince Frederick William, 753, Knights of St. John Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham.

Thursday, September 24th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges: Prosperity, 65, Masons' Arms Tavern, Masons'-avenue, Basinghall-street. William Preston, 766, Star and Garter, Putney. Victoria, 1,056, George Hotel, Aldermanbury. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapter: Lily Chapter of Richmond, 820, Greyhound, Richmond, Surrey.

Friday, September 25th.—House Com. Boys' School at 4. Lodge: Royal Alfred, 780, Star and Garter, Kew-bridge, Ealing.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

Erratum.—On page 213, foot-note, 2nd line, for "D. Prov. G.M.," read "P.D.G.M."

The letter inserted last week, "Honour to whom honour is due," was incomplete. We intend in our next issue again to republish the letter with additions.

Masonic Impostor "Sax."—We have received several communications, which will appear in our next.

Bro. Col. W. J. B. Mc. L. M.—The report of Mas. K. Templar and Knights of Malta, will appear in our next.

Dr. P.—Your further copy will appear next week.

LONDON, SATURDAY, SEPTEMBER 26, 1863.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 225).

BOOK FOURTH—CHAPTER III.

The King has an interview with the Pope, at which he accuses the Templars.—The Pope astonished at the charges.—Attempts to save the Order.—Writes the Grand Masters of the Templars and Hospitallers to come to Paris to confer about a new Crusade.—Arrival of Jacques de Molai.—Interview with the Pope, who proposes an amalgamation of Templars and Hospitallers.—De Molai states his objections to this.—Hears of the charges against the Order—Has an interview with the Pope, who satisfies him.—The King convokes a secret Council, in which it is resolved to proceed against the Order.—Letters written to the Kings of Europe, and secret instructions despatched to the Governors of France to arrest the Templars on a certain day, A.D. 1305—1307.

A few days after the Pope's coronation, Philip requested an interview, for the purpose of demanding from him the sixth and secret favour, which was the abolition of the Order of the Temple.* The Pope and King were closeted together for a long time. Philip began by referring to the loss of the Holy Land, and pointed out the danger likely to arise to all the European powers by allowing the military Orders, which were composed of the bravest, noblest, and, in all probability, most ambitious Christians, to remain idle. He then attacked the character of the Templars, hinted at the abominations said to exist among them, of which he stated he held the proofs. The whole Order of the Temple being thus corrupt, it became necessary to destroy it, as the only means of removing such a frightful scandal from among the faithful adherents of the Church. The Pope was terrified at such a proposition, which threatened to remove one of the most powerful bucklers of the Papacy. He replied, that he feared the punishment was impracticable, if, indeed, the charges hinted at were true, which he seriously doubted. The Order was the most famous of the military brotherhoods; it was the most useful, also, and the best bulwark of Christianity; it was spread over the whole of Europe, and was composed of men allied to the chief nobles, who would rise to a man in defence of their friends. The Pope now bitterly regretted the rashness of his vow, which pledged him to fulfil a condition, the nature of which he had been ignorant of; and if Philip, at the interview held in St. Jean d'Angeli, had informed him what was the secret favour he required him to grant, it is doubtful whether he would have accepted the tiara coupled with such terms. His oath, sworn upon the holiest and most venerable of the Catholic mysteries, appeared to him now little less than sacrilege; and, to add to his perplexity, he was firmly convinced that the crimes which the King imputed to the Knights had no existence, totally at variance as they were with the lives and characters of the men, and were only trumped up, either at the suggestion of the King, or by those whose interest it was to serve him in all things. The Pope could hardly doubt whether an oath, which called upon him to punish the innocent, was binding; and had Philip been less powerful, or had he not proved himself so formidable an enemy to Boniface, Clement would certainly have repudiated his promise. He remembered, however, that Boniface, assisted by the whole Christian world, had failed to subdue Philip; and where was the likelihood of his succeeding in the attempt, surrounded as he was by enemies, and but newly seated in the chair of Peter? The well-known fate of Benedict also was before his eyes. His power was not sufficiently established, but that the rage of the king could dash it to pieces.

Fear and policy, therefore, hindered him from shewing the king all the repugnance he felt to grant his demand. He temporised, and replied gently, that this being an important matter, it merited a closer examination, and much consideration. He did not absolutely reject it, but he trusted that time and the chapter of accidents would produce something to change the determination of the king, or that he might secretly find an opportunity to interest the other European sovereigns in the cause of the Order. The king replied, that the crimes were so serious, that the Knights should be punished. He did not, however, insist on this being done immediately. Several months passed without any steps being taken. Philip allowed the Pope to establish himself in the Papacy; and as Clement had fixed his court at Poictiers, he was completely in his power. At last the King ordered the attorney-general to send the Pope the depositions of the two Templars, and wrote a letter at the same time pressing his holiness at once to determine the matter. The

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* Dupui. Fleuri.

Pope read the depositions, which only confirmed his belief in the innocence of the Knights; but he could see no means of saving them, in the centre, as he was, of the king's dominions, and surrounded by his myrmidons, who at a sign from Philip would visit upon him the fate of Boniface or of Benedict. He found that, however repugnant to his feelings, his vow must be fulfilled, and the Order destroyed. All he could do was to proceed in the affair with the gravity and circumspection required to save appearances.

One more effort, however he made to save the Order. The idea of uniting the two orders of the Temple and the Hospital into one body had been a favourite project of several Popes. The hostility which existed between them had been a great scandal to the Church, as well as a serious hindrance to the success of the Christians in the Holy Land. Pope Gregory X. and St. Louis had proposed it at the Council of Lyons, but it was rejected by both Orders. Pope Boniface had also been anxious to bring it about; and Clement hoped, by effecting it, to save the individuals; while the Order would be nominally extinguished and thus, in the letter, save himself from breaking his vow. Philip readily agreed to both Grand Masters being invited to France, as it was his intention to involve the Hospitallers, against whom he entertained a hostile feeling, in the fate of the Templars, to destroy this formidable bulwark of the Papacy, and possess himself of its wealth also. The Hospitallers had long been looked upon by the French monarchs with suspicion, and, in 1238, similar charges to those made against the Templars were brought against them, but without effect. The Order was too powerful and the sovereign to weak. Perhaps the recollection of this, and the unscrupulous character of Philip, in some measure determined the Grand Master to decline the Pope's invitation to France, as after-mentioned. The Pope's proposition facilitated Philip's object of destroying the one Order as well as the other. On the 6th June, 1306, the Pope wrote in the smoothest terms of religious adulation to the two Grand Masters that the kings of Armenia and Cyprus were calling upon him for aid, and he therefore wished to confer with them, who knew the Holy Land so well, and were so much interested in it, as to what were best to be done.* "We desire you," he added, "to come to us without delay, with as much secrecy as possible, and with a small retinue, since you will find on this side the sea a sufficient number of your Knights to attend you." William de Villaret, the Grand Master of the Hospitallers, was at this time busily engaged in attacking Rhodes, which he subsequently captured, and made the head-quarters of his Order. He could not, therefore, go to Paris, but left the arrangements for a new Crusade in the hands of the Pope and the Grand Master of the Templars. Jacques de Molai, the Grand Master of the Templars, was a younger son of a noble family of Besancon, in Franche Comte. His eldest brother possessed great wealth and much land in that province, and was considered one of its most powerful nobles. De Molai entered the Order in 1266, when but a young man, and speedily acquired a celebrity seldom equalled among the Templars. He was brave, full of a noble spirit, yet mild and moderate, his morals were severe, and his character without reproach. In 1293, he was appointed Grand Prior of England, and, in 1297, raised to the chief command of the Order. Philip appears to have held him in great estimation and he was always received with distinction at the Court of France. Upon his elevation to the Master's throne, the King appointed him godfather to Monsieur Robert, his fourth son. De Molai, after his election, made an attempt to acquire a footing in Asia, but without success, and finding the Holy Land lost for ever to the Christians, returned to Cyprus. Upon the receipt of the Pope's letter, and after corresponding with the Grand Master of the Hospitallers, he made the requisite preparations to meet the Pope's wishes, confided Limisso and the charge of the Order in Cyprus to the Grand Marshal, and embarked, with sixty of his most distinguished Knights, for France. Omens were not wanted to portend the disastrous end of their journey. A storm arose as the Knights weighed anchor, which detained them several days in harbour; the cross on the top of their house was struck to the ground by lightning, and smashed into a thousand pieces, while the people of Cyprus, who were much attached to the Templars, when they finally set sail, stood on the shore weeping bitterly, and repeating the prayers for the dying. De Molai carried with him likewise the treasure of the Order, consisting of 150,000 golden florins, and so much silver that it formed lading for twelve horses. Among the Knights who accompanied him was Guy, third son of Imbert I., who became Dauphin of Viennois, through his marriage with Anne of Burgundy, the heiress of Dauphine.[*] Imbert belonged to the illustrious house of Tour-du-Pin, a branch of the Counts of Auvergne. Anne was daughter of Guignes V., Dauphin of Viennois, and granddaughter of Hugo III., Duke of Burgundy, a descendant of King Robert the Pious. She had married Imbert in 1282, and succeeded the same year to John I., her brother, who had died without issue. Imbert upon this assumed the title of Dauphin, which was borne by his descendants. Guy was born in 1285; and, in 1292, the Dauphin and Dauphiness, who were passionately attached to him, in dividing their estates among their children, apportioned to him the barony of Montauban, with property to the value of two hundred livres of yearly rent, and fifteen thousand livres of silver. This was a very large patrimony for a younger son, in a time when money was so scarce. He had thus the means of entering life in the most distinguished manner, of making a great figure in the world, and of enjoying many earthly pleasures. But from his cradle he had given instances of noble and unaffected piety. At the early age of twelve, he abandoned the world, and entered the Order of the Temple as a novice. There he so distinguished himself, alike by his holiness and valour, that, in 1304, before he had completed his twentieth year, he was raised to the dignity of Grand Prior of Normandy. Between Guy and the Grand Master, De Molai, there existed the tenderest friendship, founded upon their mutual worth and piety.[†]

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* Milman's Latin History, Raynauld A.D. 1306.

The Templars disembarked at Marseilles at the commencement of the year 1307, and proceeded to Paris, where they deposited their treasure.[‡] Some days were spent there examining the affairs of the Order, and De Molai had an interview with the king, who treated him in a kind and affectionate manner. After that the Templars went to Poicttiers, where they had an interview with Clement.[§] The Pope received them with the kindness, distinction, and honour which were due to their rank. His reception of De Molai was cordial in the extreme. He held frequent conversations with him, and appeared to relish his spirit and manners. He consulted him upon the subject of a new Crusade, and De Molai answered, that such could only be successful by a simultaneous effort of the whole Christian powers, The Pope then broached the subject of an amalgamation with the Hospitallers, upon which De Molai asked time to consider, and consult about it with the other Knights. A few days after he presented a memorial to the Pope, embodying their views of the impossibility of uniting the Orders. These were:—"1. What is new is not always the best; the Orders separate have done good service in Palestine, and they could not have done better even had they been united. 2. The Orders are spiritual as well as military; wherefore many an one who had entered them for the welfare of his soul will decline leaving the one in which he has found what he so much sought, to enter another, of which he knows nothing. 3. Strife will be certain to arise between the members of the old Orders, as each will desire its own wealth and influence, and seek to gain the supremacy for its own rules and discipline. 4. The Templars are lavish of their goods, while the Hospitallers, on the other hand, care only for accumulating wealth, a certain cause of dispute. 5. The Templars receive more gifts and support from the laity than the Hospitallers do, and, consequently, they will be losers by the amalgamation, or at least be envied by their associates. 6. There will be disputes regarding the election of officers, which will end in the destruction of both Orders." The memorial concluded by stating that the idea was admirable, if it could be rendered practicable, as the new Order would be stronger than the old ones, and be enabled to to make a greater resistance to the infidel. The Pope himself found the scheme impracticable, and renounced it with extreme reluctance.

In their interviews with the Templars, the Pope and the King had been careful to prevent any symptom to escape, which might lead the Knights to fathom the dangers that surrounded them. A report of the charges preferred against the Order had, however, transpired, and too many persons had become cognisant of it for the secret to be longer kept.[*] In April, 1307, it reached the ears of the Grand Master, who, attended by Raimbaud de Caron, Preceptor of Outre-mer, Geoffrey de Goneville, Grand Prior of Aquitaine, and Hugo de Peyraud, Grand Prior of France, repaired to the Pope, to complain of the report, and to demand from him an explanation. Clement informed them of the charges preferred against the Order, whereupon the Grand Master demanded an immediate examination into the matter, and pledged himself to submit to the severest punishment, if the Knights were found guilty. The Pope at once acknowledged his complete faith in their innocence, and to silence the report, expressed his willingness to hear their justification, although he did not require such proof for his own satisfaction. This satisfied De Molai, and having nothing further to arrange with the Pope, he returned with his companions to Paris, and took up his residence in the Temple.*

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[*] Hist. des Dauphins, Dupui, P. Anselme.

[†] Grutler, Mezerai.

[‡] Fleuri, Vertot P. Anselme.

[§] Fleuri, Vertot.

[*] Dupui.

The King, who was cognisant of all their movements, was much disturbed at the tidings of their interview with the Pope. He was aware that the Knights needed only to declare their innocence to sway to their interests the vacillating Clement. He was delighted, however, at the return of the Grand Master to Paris, for many of the principal members of the Order hastened from the preceptories in France, to see and converse with him upon the affairs of their different houses. He had the heads thus under his hand, and could crush them when he pleased. He communicated his intention to Clement, who displayed the greatest reluctance to countenance the project, but the King knew how to manage him. He promised, upon the abolition of the Order, to expend all its immense riches in equipping an army for the recovery of the Holy Land. This was a fanciful project of the Pope, for it was well known that the Holy Land could not be recovered, or at least long held, on account of the immense hordes of barbaric antagonists who rendered it the scene of many fierce battles. The proposal, however, swept away the scruples of the Pope. It thus became a question of money, and it proves what a short-sighted politician the Pope was, in supposing that the king would draw the nuts from the fire for his eating, and be satisfied with the danger of burning his fingers in the attempt. The king made this proposition merely to bind the Pope to his side. Without him the abolition could not be effected, he being the head of the Order, and the only one to whom it owed allegiance and obedience. The Pope, however, insisted that the crimes of the Knights should first be proved.†

The King, having received the consent of the Pope to the abolition, did not trouble him with the mode in which he intended to proceed against the Order. He did not care to risk the danger of a regular suit, which, from its length and formalities, would give the Knights an opportunity of proving the groundlessness of the charges brought against them; while, by the usual appeals, they could lengthen out the action till his death. This would have also shown them his ulterior designs, and allowed them, by assembling their forces, to decide the question in a manner agreeable to the spirit of the times. Philip had no desire to refer the cause to arms. This would bring against him every sovereign in Europe, glad to seize such an opportunity of breaking his power.*

He accordingly assembled a secret council, presided over by William de Nogaret.† This council resolved upon a course which became a precedent for the butcherings of St. Bartholomew and Glencoe. It was determined that on the same day, and at the same hour, all the Templars in France should be seized, kept in separate dungeons, and stripped of all they possessed. It was furthermore resolved to write to all the sovereigns in whose dominions the Templars had possessions, giving an account of the crimes for which they were charged in France, and exhorting these princes to imitate the example of the king. By these means, the council hoped to deprive the Templars in France, of the assistance of their brethren in other countries. Perfect secrecy was commanded to be preserved in the execution of these orders. Had the Templars become cognisant of this plot, they would either have taken up arms to defend themselves, or repaired to Cyprus, and bidden defiance to the world. But their hour had come, their work was finished, and the noble Order had to fall like some giant oak smote by lightning, but whose remains, scattered over the earth, amaze the beholder with its enormous size, and the terribleness of its fall.

Orders were immediately despatched to all the governors of provinces, bailiffs, and seneschals, and to all magistates, to arrest all Templars resident or found within their jurisdictions; and for this purpose to employ force, and, if necessary, to call upon the military or people to aid them. Upon the arrests being effected, the Knights were to be placed under sure guard; their property, moveable and immoveable, inventoried, and commisssioners appointed to manage and account therefor. These orders were sent sealed, and those to whom they were addressed were prohibited, under pain of death, from opening them till the night of the 12th of October. Death was likewise to be the doom of any one who should not execute them. The 13th of October was the appointed day for the arrest.

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* Dupui.

† Fleuri, Vertot.

* Dupui, Fleuri, Vertot, Grutler.

‡ The same authors.

Letters were sent to the kings of the Romans, of Naples, England, Castille, Arragon, Navarre, and Portugal, to the princes of Italy, and the Count of Flanders. None were sent to the northern sovereigns, as the Templars had no posessions in their dominions. These letters were in the terms we have related, with this addition, that the proceedings against the Knights were stated to have been undertaken with the consent of the Pope and the nobles of France. This was an infamous lie, for neither the one nor the other were parties to this secret council. Had the barons been so, the project would have probably cost the king his crown and his life. The Pope would never have countenanced such a proceeding, and the nobles would never have doomed their own relations to death. The falsehood was expressed as follows:—" The King being charged with the maintenance of the faith, after having conferred with the Pope, the Prelates, and the barons of the kingdom, at the instance of the Inquisitor of the Faith, from the informations already laid, from violent suspicions, from probable conjectures, from legitimate presumptions, conceived against the enemies of heaven and earth; and because the matter was important, and it was expedient to prove the just like gold in a furnace, by a vigorous examination, therefore he had decreed that the members of the Order of the Temple, who were his subjects, shonld be arrested and detained to be judged by the Church, and that all their real and personal property should be seized and placed in his custody." Instructions thereafter followed, regarding the manner of arrest, and also to the examination of the Knights, and the employment of the torture to force them to confess. Before proceeding to do this, however, the Templars were to be informed that the Pope and the King were convinced, by irreproachable evidence, of the errors and abominations which accompanied their vows and profession. The king's pardon and favour were to be promised to those who should confess what was charged against them, to be true; but those who refused, were to be informed that a cruel death was their doom.

(*To be continued.*)

THE TALMUD.

The following abstract of an interesting paper " On the Talmud " read at the Royal Institution of Great Britain some time ago, by Mr. Emanuel Deutsch, will not doubt be perused with pleasure by many our learned brethren, who perhaps have not had an opportunity of previously seeing it.

The speaker introduced his subject by alluding to the different and generally unfavourable judgments formed about the Talmud. Talmudical investigators, he said, were like those explorers sent by Moses into the Holy Land, the majority of whom returned with tales of iron walls and monstrous giants, while the few came back carrying a huge bunch of grapes. Many were the poetical similes suggested by that strange work; but, treated strictly as a book, the nearest approach to it was Hansard. Like Hansard, it is a law-book: a collection of Parliamentary debates, of bills, motions, and resolutions. Only that while the former shows how the proposition gradually grows into an Act, in the Talmud the Act is the starting-point. The discussions in the Talmud merely seek to evolve the reasons for it out of Scripture, of which itself is a development and an outgrowth, while at the same time supplementary paragraphs are constantly evolved out of its own legal text. These bills or acts are called *Misnah*—both collectively and individually; the discussions, *Gemara*; both together, *Talmud.*

But if Hansard contains the Debates of the Lords and Commons, the Talmud contains much more. All those manifold assemblies wherein a people's mental, social, and religious life are considered and devoloped, are here represented. Parliament, Convocation, Law-courts, Academies, Colleges, the Temple, and the Synagogue—nay, even the Lobby and the Common Room have left their realistic trace upon it. The authors of this book, who number by hundreds upon hundreds, were always the most prominent men of the people in their generation, and thus designedly and undesignedly show the fulness of this people's life and progress at every turn. The Talmud, in this wise, contains—apart from the social, moral, criminal, international, human and divine Law—an account also of the education, the arts, the sciences, the history, and religion for about a thousand years :—most fully perhaps of the time immediately preceding and following the birth of Christianity. It shows us the teeming streets of Jerusalem, the tradesman at his work, the women in their domestic circle, the children at their play in the market-place. The priest and the Levite ministering in their holy rites, the preacher on the hillside surrounded by the multitudes, nay, even the story-teller in the bazaar: they all live and move and have their being in these pages. Nor is it Jerusalem or even the hallowed soil of Judea alone, but the whole antiqne world that seems to lie embalmed in it. Athens and Alexandria, Rome and Persia, their civilizations and their religions, old and new, appear at every turn. That cosmopolitanism which for good or evil has ever been the characteristic trait of the Jewish people, is most vividly reflected in this book. One of the most striking historical points is their always coming in contact—mostly against their will—with the most prominent nations, exactly at the moment when the latter seem to have reached the highest point in their development. Passing the three different stages of the people as Hebrews, Israelites, and Jews, we find them connected with Chaldea, Egypt, Phœnicia, Assyria, Babylonia, Persia, Greece, Rome, Arabia. Yet that cosmopolitanism never for one moment interfered with the most marked mental individuality. There always remained that one central sun, the Bible. Around this ever revolves that great cosmos, the Talmud, and from it, as shown in the *Gemara*, the *Misnah* is begotten.

After briefly alluding to the "Sinaitic" injunctions, which had led some to invent the tale of the Talmud, as such, claiming to be "inspired" —a notion from which its own authors would have shrunk with horror—the speaker proceeded to dwell more fully on the "dates" of the individual dicta in the book: a subject which seems to have puzzled many not fully acquainted with the nature of eastern tradition. Nothing can be more authentic than the memory of the East. Many and startling instances are offered by the Brahmins and the Parsee priests who at this moment without the slightest conception of their contexts recite parrot-like entire chapters of their sacred books correct even as to accent. But in the Talmud we have, apart from the clearest and most irrefutable evidences of witnesses, all the ordinary internal evidences of history. We have an array of carefully preserved historical names and dates the general faithfulness and truth of which have never yet been called into question. From the Great Synagogue down to the final completion of the Babylonian Gemara, we have the legal and philosophical development of the nation, always embodied as it were in the successive principal schools and men of their times. After entering into some historical and chronological details, the speaker alluded to those ethical sayings, parables, gnomes, &c., which were the principal vehicle of the common Jewish teaching from an almost prehistoric period. However sublime and tender and poetical their expression often be in the Talmud, he failed to see anything surprisingly new in them: anything, in fact, that was not substantially contained in the canonical and uncanonical writings of the Old Testament.

Turning to its authors, the speaker touched upon the "Priests and Pharisees," and hinted that the cry of separation of Church and State might perhaps be first heard in the Talmud, though but faintly. The fact being that the priests had sadly deteriorated, as a body—bright exceptions apart—since the days of the Maccabees, when they by an accident suddenly found themselves in political power. From being, as Moses had intended them to be, the receivers of the people's free gifts, their messengers—not mediators—and their teachers, they had become, chiefly in their upper strata, an encroaching, and at the same time, igorant faction. The ordinary priests had mostly sunk into mere local functionaries of the Temple, while many of the High Priests, who in those days bought their sacred office from the ruling foreign power, had forgotten the very elements of that Bible which they had been especially appointed to teach. The Pharisees, on the other hand, in view of the clouds that they saw gathering round the Commonwealth, had but one cry—Education: Education catholic, gratuitous, and compulsory. From one end of the Talmud to the other there resounds but one echo: learn—teach; teach—learn. The Priesthood, the Sacrifices, the Temple, as they all went down at one sudden blow, seemed scarcely to leave a gap in the religious life of the nation. The Pharisees had long before undermined these things, or rather transplanted them into the people's houses and hearts. Every man in Israel, they said, is a priest, every man's house a temple, every man's table an altar, every man's prayer his sacrifice. Long before the Temple fell, it had been virtually superseded by hundreds of synagogues, schools, and colleges, where laymen read and expounded the Law. and the Prophets. The priest, as such, or the Levite, played but a very insignificant part in the synagogue or school. The function of pronouncing the "Benediction" on certain occasions and a kind of vague "Precedence" was all that the synagogue had preserved of the whilom high estate of these Aaronides. Yet, on the other hand, instances are not wanting of these men, having lost their former privileges, applying themselves all the more vigorously to study and the great national work of Education. Nor was there any real personal antagonism between the "pharisaical" or "popular" party, and the descendants of the "sacred" tribe and family. On the contrary, one of the most cherished legends—and here as usual the legend faithfully interprets the people's real feeling—tells us how, when the enemy entered the Holy of Holies, the Priests and Levites, led by the High Priest himself, bearing aloft the golden key of the sanctuary, were seen precipitating themselves, with all the tokens and emblems of their sacred trust, into the blazing ruins of the Temple—rather than deliver them up to the conquerors.

Regarding that education which the Pharisees advocated so strenuously and indefatigably, the speaker related how they had succeeded, after many unsuccessful attempts, to make it compulsory all over the land, save Galilee. Peculiar geographical circumstances (Samaria, Phœnicia, &c.) had reduced that beautiful country to the Bœotia of Palestine. The faulty pronunciation of its inhabitants was the standing joke of the witty denizens of the metropolis. This state of things, however, was altered after the fall of Jerusalem, when Galilee in her turn became the seat of some of the most exalted Academies.

The regulations and provisions for public instruction were extremely strict and minute. The number of children allotted to one teacher, the school buildings and their sites, the road even that led to them, everything was considered; no less the age of the pupils and the duties of the parents with regard to preliminary preparation and continuous domestic supervision of their tasks. The subjects, the method, the gradual weaning even of the pupil into a teacher or help-mate of his fellow-pupils—all these things are carefully exposed in the Talmud. Above all is the great principle *Non multa sed multum*, the motto of all schooling in the Talmud. Good fundamental grounding, elementary maternal teaching, and constant repetition are some of the chief principles laid down. The teachers in most cases taught gratuitously: considering theirs a holy and godly office, for which the reward would surely not fail them. The relation between master and disciple was generally that of father and child, or friend and friend. Next to Law, Ethics, History, and Grammar—Languages were one of the principal subjects of study. We hear of Coptic, Aramaic, Persian, Median, Latin, but above all Greek. The terms in which this last language is spoken of verges indeed on the transcendental. This also is the only language which it seems to have been incumbent to teach even to girls. Medicine was another necessary subject of instruction: the hygienic laws and the anatomical knowledge (bound up with religion) transmitted to us in the book show indeed no small proficiency for its time. Mathematics and astronomy formed another part of instruction, and were indeed considered indispensable. We hear of men to whom the ways of the stars in the skies were as familiar as the streets of their native city; and others who could compute the number of drops in the ocean, who foretold the appearance of comets, &c. Next came Natural History, chiefly Botany and Zoology. The highest point, however, was reached in Jurisprudence, which formed the most extensive and thoroughly national study.

The chief aim and end of all learning—the Talmud is never tired of repeating—is doing. All knowledge is but a step to "modesty and the fear of heaven;" and innumerable are the parables whereby this lesson is inculcated. After briefly adverting to Prayers and Sermons and the whole worship of Temple and Synagogue at the time of Christ, the speaker turned to the "political" portions of the "Law" under consideration, and pointed out how almost the modern theory of constitutionalism was contained in it. He briefly touched upon the relationship between Royalty, State, and subjects, and the provisions for taxes, for war, the legislative and judicial powers, &c. Both this, the legal, and the other, the ethical part of the book—so closely intertwined that they can hardly be separated—may be said to grow out chiefly of one fundamental axiom of the Talmud, *viz.* the utter and absolute equality of all men and the obligation to "follow God," by imitating the mercy attributed to Him by Scripture.

Next the speaker alluded to the holy influence exercised by the women, of whom the Talmud not only records the noblest deeds, but whom, even as the Angels themselves, it makes at times the bearers of most sublime thoughts. Regarding the latter, it was shown at some length how both they and their counterparts the 'demons' were—though partly adopted from Persian or rather Zoroastrian metaphysics—made the vehicles of national Jewish doctrines. Indeed, all those pantheistic and dualistic principles which the people had gathered from the creed of other nations, were transformed under the skilful hand of the Talmudical masters into strictly monotheistic elements, by being either idealized into abstract notions of right and wrong, or surrounded by a poetical halo which deprived them of any real existence. Thus Satan (Sammael, the "Primeval Serpent"),—though mythologically his functions are precisely similar to those of the Persian "Evil Spirit," *i. e.* those of Seducer, Accuser, and Angel of Death—is yet explained away philosophically as meaning merely "Passion" which seduces, produces remorses, and kills. The speaker adduced among other instances the legend of Isaac, in which "Satan," as the Angel of Death, appears first as an accuser of Abraham (as of Job) before God, next as a seducer to Abraham in the garb of an old man, to Isaac in that of a youth, finally to Sarah, informing her of the danger in which her son had been placed. The speaker further alluded to the legend of the death of Moses, in which Satan, eager to vanquish the "divine man," is thwarted by God's name even to the end.

In the same manner Asmodeus (the Persian Aêshma), "Lilith," and the rest of the demoniacal powers, as well as those allegorical monsters the "Leviathans," the "Cocks," the "Bulls," and the rest of the ever-repeated reproaches to the Talmud (all of which are taken almost bodily from the Zendavesta), have to play their instructive part. They are either reduced into their original meanings in the Talmud, or they are ridiculed and made to incalculate some moral lesson. On the other hand the famous "Sea Fairy Tales," taken from .Indian sources, are made into guises of political, if not religious satires.

After dwelling on the causes of the obscurity of some of the matters found in the Talmud and their apparent want of dignity—occasioned partly by the circumstances and the manners of the period, and partly by the neglect of copyists, and the undying fanaticism which ever tried to "improve" this important record of humanity—the speaker instanced the various modes in which the Talmudical authors figured to themselves the Messianic times, and the utter and absolute freedom with which they expressed their opinion on this as on every other religious topic.

Further remarks on the value of the Talmud as a "human study" in our days, and the scientific manner in which it should be treated, followed. It required, the speaker said, a certain system and method entirely of its own, being itself in almost every respect an exceptional work. Above all, however, the investigator should not only be armed with patience and perseverance such as is scarcely needed for any other branch of study, but he must leave all and every prejudice, religious and otherwise, behind him. Then, and then only, might he hope to gather in it some of the richest and most precious fruits of human thought and fancy.

The legend of Elijah standing on the mountains of Judea three days before the appearance of the Messiah, proclaiming peace and redemption to all mankind, formed the conclusion of the discourse.

PALESTINE EXPLORATION FUND.

Since we noticed the operations of this society in our issue of the 5th inst., two very important letters have been received from Bro. Warren at Jerusalem. The works are being conducted with the greatest activity. South of the well of Joab he has found a covered aqueduct running from four to twelve feet beneath the surface of the ground. This has been explored till it abruptly terminated. It would seem to have been part of an old system of aqueducts, by means of which the superfluous water of the wells and springs would be secretly carried away to the south of the city. It will be remembered that Hezekiah, on the approach of the Assyrian host, covered up the fountains in order that the enemy might have no water. Probably he either built or used these aqueducts.

On the west of the Temple the ancient bed of the Kedron running down the valley of Jehoshaphat has been discovered, by a system of shafts and borings, to have been formerly some forty feet *below* the present bed, which has been filled up by the *debris* of time, and of all the sieges that have wasted the Holy City.

But by far the most interesting piece of work yet achieved by the society is the discovery and subsequent exploration of a vast series of subterraneous chambers built to the west of the Haram wall, and under the modern city of Jerusalem. Of these no less than fifteen had been opened out. They are mostly filled with rubbish, or with water. A great passage running nearly west has been followed for 250 feet, but has yet to be explored thoroughly. A plan of these chambers has been sent home, and may be seen at the office of the fund, 9, Pall-Mall East. What was their intention and original use does not yet appear. Bro. Warren thinks that some few of them are of Saracenic origin. One, a large square chamber, with a column in the south, he says is of early Jewish construction, and marks "Masonic Hall."

On the south wall of the Haram area he has made a discovery which may ultimately lead to important results. We give the words of his letter :—

"Haram Wall.—The courses of stone in this wall with marginal drafts ran from 3ft. 6in. to 3ft. 9in. in height; but between the Huldah and Temple Gates there is a course, the height of which is from 5ft. 10in. to 6ft. 1in. On a recent examination of the south wall I found this large course continued to the south-east angle, thence running north for 24ft.

"This course bears directly on the question of the unity of the South Haram wall. It is nearly double the heights of the other bevelled courses in the Haram wall; its base is about one foot higher than the highest part of the rock of Mount Moriah, and consequently it is the first course in this front which can run through from E. to W.

"It exists at present for 600ft. W. of S.E. angle, but is not seen W. of the Huldah Gate.

"At the S.E. angle the corner stone of the course weighs over a hundred tons, and though not the largest stone, it is certainly the heaviest visible in the Haram wall."

We must remember in thinking over what this discovery may lead to—1, that Josephus gives 600ft. as the length of the wall; and 2, that the lowest point of the Tyropean valley is beyond the termination of this large course, but within the present west wall. In other words, it is more than possible that this course of great stones marks the exact southern wall of King Solomon's Temple, and the extension to the west that of Herod's Temple.

Friends to the Palestine Exploration Fund will await with considerable interest the arrival of the next letters.

MASONIC NOTES AND QUERIES.

FIVE QUERIES.

1st. If one member, or say even two or three members of a lodge, object to the admission of a visitor on purely personal grounds, is the visitor obliged to go away?

N.B.—If he is, then the right of visitation is not an inherent right of a M.M. but a conditional one. Of course the visitor has no objection to sit with any member.

2nd. If any charges, however serious, are preferred in a public print against a brother, without any attempt being ever made to bring them forward in a court of justice, has a lodge any right to call the brother to account for them?

N.B.—A public character has always public enemies to cry him down in a journal, and he may be charged with dishonesty, forgery, perjury, &c., in the bitterness of private pique. There may be circumstances which might prevent an action of libel being brought against the accusers; but the accuser, after having shown the bitterest animosity against their victim, does not prosecute him in a court of justice. If the charges are really true and can be substantiated, the court is open for redress at any time; but when that is not resorted to, why should a lodge act as a court of inquisition on anything and everything written or spoken against a member?

3rd. Suppose certain charges are preferred in a public paper against a brother some five or six years ago, after which the brother has got his higher degrees and continued to attend his lodge, can any member fairly after the lapse of such a long time call the victim to account?

N.B.—It is presumed that during the long interval there has been discovered, nothing un-Masonic in the character and conduct of the brother who was victimized with charges by his enemies. Granted even that the charges were true, is it brotherly to bring up an eyesore continually before his sight, even after a minute has been made in the minute-book that the Committee of the W.M., his Wardens, &c., cannot enter into such charges on account of the length of time, &c., and that minute confirmed by the open lodge.

4th. When two or three members object to sit with another subscribing member of a lodge, is the latter to be put out by the W.M.?

N B.—If he is, then, whenever two or three members find that another member objects to a candidate they wish to bring into the lodge for initiation, they can find out a difference and put him out at once.

5th. An officer and a member quarrel and pass some unpleasant remarks between themselves. The member says that he is sorry for what he has said under excitement; but the officer would still insist upon a humiliatory apology which the member declines to give. Is the member on that account to be kept out, because an officer is in the way? The quarrel is purely personal.—Bombay.

EARLY TRACTS ON FREEMASONRY.

Jachin and Boaz; or, an Authentic Key to the Door of Freemasonry, 8vo., 1671.

A Freemason's Answer to the suspected author of "Jachin and Boaz; or, an Authentic Key to Freemasonry," 8vo., 1672.

I am not sure that these are the earliest tracts upon Freemasonry, of which the titles have come under my notice. I will, in compliance with a correspondent's request, make an early search in my collections. See my communication, "English Masonic Bibliography," Freemason's Magazine, vol. 9, page 202.—C. P. Cooper.

E. A.

It occurs to me that E.A. is correctly a guild term. A. would not be sufficient. E.A. means one whose indentures are recorded in the books of the guild, not the simple unregistered A. of a single F.C. or M.M., but one who is registered as belonging to the guild. Such has been and is the practice of the city of London, and the E.A. is still registered in the guild, fraternity, or company of Masons.—R.Y.

THREE ISSUES.

First Issue. Old Mason; the existing English Freemasonry originated A.D. 287.

Second Issue. A "Litterateur;" the existing English Freemasonry was invented about the middle of the seventeenth century.

Third Issue. Bro. Hughan; the existing English Freemasonry is not older than the year 1717.—From one of Bro. Purton Cooper's Note Books.

FOURTH DEGREE.

The knife and fork degree has been erroneously termed the fourth degree. It is the first and principal, being the "E.A.-ting" degree. It is a strictly Craft or crafty degree.—W. Harris, P.M.

HISTORY OF MOTHER KILWINNING.

Dear Bro. "E. G. D.," the best mode, in my judgment, to acquire some notions, not likely to prove very incorrect, of the organization of Masonry abroad during the middle ages, is careful study of the history of a Grand Lodge of world-wide renown, the Mother Kilwinning of Scotland, in Bro. Murray Lyon's several communications to the Magazine. See Nos. 168, 198, 204, 214, 217, 221, 226, 227, 231, 232, 235, 240, 248, 262, 263, 288, 294, and 313.*—From Bro. Purton Cooper's Masonic Letter Book, July, 1865.

REANNEXATION.

My answer to a correspondent at Oxford is that reannexation to the third degree of what is said once to have formed its second part, would, in my judgment, be a heavy, perhaps a fatal, blow to our English Freemasonry, considered as a universal institution.—C. P. Cooper.

MEN OF SCIENCE AND GRAND OFFICERS.

In answer to F.R.S.; I cannot state, as I do not know, what men of science have been appointed Grand Deacons, if any, and do not particularly care, as I think it would be throwing away a great distinction for the nobodies to give it to the somebodies. Masonry is an elevating order; it elevates the lowly. Besides, all that kind of thing has been altered. The ancient charges—once a landmark—talks about such people being made G. Masters and D.G. Masters; but, since the time of Desaguliers, the dignity has not been debased or thrown away on philosophers. Grand office is its own distinction, and he is lucky who gets it.—W. Harris, P.M.

PEDESTALS.

What kind of pedestals ought to be applied to Masonic statues?—Querist.

SWITZERLAND.

Its lodges were in mediæval times governed by the Grand Lodge of Berne. — From Bro. Purton Cooper's Masonic Memorandum Book.

"CHARTER OF SCOTCH KINGS" (page 188, 210).

The letter of Bro. Buchan gives some hopes about our charters, but his suggestion about bishops makes our case stronger, for, says he, the more bishops and kings the more Masonic charters. Scotland, he knows, never took well to bishops at any time, and never had half-a-dozen bishops to our score. Our chance of finding charters is greater than that of our Scotch brethren, and it may be from neglect of the old kings and bishops we have not got them.—W. Harris.

SUPREME COUNCIL.

A 33° will find a full account of the rise and formation of the Supreme Council and the Ancient and Accepted Rite in Bro. Howe's *Freemasons' Manual.*—K. H. 30°.

THE PRESTONIAN LECTURE.

What is done with the £9 per an.? We have heard nothing of it lately. We cannot think Bro. Preston intended only to have the lectures—so-called—read; but that he intended to have had each lecture worked. His copy, in cypher, of all three degrees is or was in possession of Bro. John Watkins, P.M., of the Lodge of Felicity. This might be made use of and deposited in the library when it is established. An application to that effect by the G.M. would, we are sure be responded to.—J. H.

CORINTHIAN ORDER (page 230).

Our dear and esteemed Bro. Anthony Oneal Haye has been rather unfortunate in his remarks about Rosa Crucis and the Corinthian Order. Rosa Crucis, on page 209, was perfectly correct in referring to the remark in Josephus (book 8, chap. 5), which speaks of the roof of Solomon's house, or palace, being "according to the Corinthian Order." Rosa Crucis made no mention of the Temple. However, the quotation may be misinterpreted; and it would come in better to say, "Supported by quadrangular pillars, which were all of ceder, whose tops or capitals were similar to the Corinthian." Josephus is no great authority in architecture; had it been from Vitruvius the quotation would have been more worthy of consideration.

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* These numbers are copied from an entry made three years ago in a Common-Place Book.

Bro. Haye is also under a mistake in supposing that the very pretty story which points to Callimachus as being the inventor of the Corinthian, has never been called in question. It is years since I read the following: "The origin of the Corinthian capital has been ascribed to the sculptor Callimachus, who has said to have copied it from a basket accidentally enveloped in leaves of acanthus. A more probable supposition traces its origin to some of the Egyptian capitals, which it certainly resembles." I am afraid the Corinthian capital gave rise to the story; not the incident to the capital. The flat stone on the top comes in very handy for the Abacus.

Pillars with capitals similar to the Corinthian, or which contain (if I may so put it) the Corinthian in embryo, of Asiatic or Egyptian origin, existed long before the Greeks took it in hand, and, perfecting it, raised it to the dignity of what we now know as the Corinthian Order. The Corinthian capital is a composition of the older capital I refer to, with the addition of the Ionic volutes, or spirals, adapted and worked up to perfection by the genius of the Greeks, which perfection was not arrived at until long after Solomon's time.

The Greeks may have been the first to use the acanthus leaves which spring up all round the capital, the older specimens having the leaves of the palm, date, &c., and having no volutes. The Corinthian grew up to perfection; it did not start into life, full-fledged, all at once.

In the Doric we have the plain strong pillar. In the Ionic the horned pillar; and, in the Corinthian, the flowery pillar. Each would be full of meaning to the ancient Craftsman.

There is a vast store of architectual knowledge lying buried under Eastern sands and soil which every Mason who deserves the name ought to feel deeply interested in seeing elucidated. As Masons, we shame ourselves if we stand idly by while researches are going on in that grand old historic soil of Palestine. Every Masonic lodge in the world ought to give a helping hand; and, as practise is better than precept, I shall see that the lodge I have the honour of belonging to opens it eyes and purse too in this respect.—Pictus.

SCOTTISH NOT "SCOTCH."

"Scotch" is a verb. To Scotch meaning, to cut or slice. *E.g.* Many a Scot has been pierced with an English arrow, while many an Englishman has been scotched with a Scottish broadsword. To use the words Scotch, Scotchman, Scotchmen, as has been done is therefore wrong. It should be Scottish, Scot or Scotsman, Scots or Scotsmen.—W. P. B.

CORINTHIAN ORDER. BRO. ANTHONY ONEAL HAYE.

"Rosa Crucis has found in Josephus that the Temple of Solomon had its roof according to the Corinthian Order. Would Rosa Crucis give us the book, chapter, and section where he make this notable discovery." See "Antiquities of the Jews" (book 8, chap. 5, section 2). "This house was a large and curious building, supported by quadrangular pillars, which were all of cedar, with folding door, and the adjoining pillars of equal magnitude." I made a note of this, as it is the earliest period in which I have seen the Order mentioned. The word "Corinthian" has puzzled me, as it has, I believe, many more learned heads than mine. Bro. Haye says, "if Rosa Crucis will turn to 'Antiquities of the Jews' (book 15, chap. 11, section 5), he will find the passage he refers to as relative to Herod's Temple." I did so, and found it refers to the pillars of the cloister numbering 162: "These chapiters were made with sculptures after the *Corinthian* Order."—Rosa Crucis.

IMMORTALITY OF THE SOUL.

Aleph, like many brethren, jumps at conclusions from false premises. He asks, "Does Rosa Crucis mean that in the time of Job the two sects of Pharisees and Sadducees existed." I said nothing of the kind. I said, "The Sadducees said 'there was no resurrection, and neither angel or spirit,' but the Pharisees confessed both" (Acts, chap. xxiii., v. 8). Does Aleph deny this? He then goes on say, "Where is that revealed? If the sects of Sadducees and Pharisees existed in the remotest epochs of Judaism, it will constitute a fact, showing that they were then divided on this doctrine." No doubt it will, and a most interesting fact too.

Now, 1520 years B.C. Moses wrote the Book of Job; and Job says (chap. xix., v. 26), "And though after my skin worms destroy this body, yet in my flesh shall I see God." At this early period, therefore, the doctrine of the immortality of the soul was acknowledged by the Jews. Josephus says:—"In the reign of Antiochus (about 140 years B.C.) the Pharisees are one of the sects of the Jews who have so great a power over the multitude, that when they say anything against the king or against the high priest they were presently believed." Book 13, chap. 10, sections 5 & 6, begins: "Now there was one Jonathan, a very great friend of Hyrcanus, but of the sect of the Sadducees, whose notions are quite contrary to those of the Pharisees." Whiston, the translator of Josephus, says (in a note): "Hyrcanus, a Pharisee, went over to the party of the Sadducees, that is, by embracing their doctrine against the traditions of the elders, added to the written law, and made of equal authority with it, but not the doctrine against the resurrection and a future state; and when St. Paul said before the Council I am a Pharisee and the son of a Pharisee, of the hope and resurrection of the dead I am called in question, there arose a great cry, and the Scribes that were of the Pharisees part, arose and strove saying, 'We find no evil in this man, but if a spirit or an angel hath spoken to him, let us fight against God.'"—Rosa Crucis.

KILWINNING AS A HEAD LODGE.

From its transactions in the 17th and 18th centuries, the Lodge of Kilwinning may be called "a head lodge," the title of head dating from that date; but, if the Lodge of Kilwinning, claims to be "the head lodge," and that even before the 17th century, that is a different matter. We would be better to wait for further information before we agree to that. The 1599 Statute of Schaw may be a forgery of recent date for all we know as yet. If true, it is an important document. I would suggest it being laid before Professor Cosmo Innes, in Edinburgh, who would be just as likely to give a reliable opinion regarding it, as he did regarding another pretentious Masonic document lately. It is useless, in the meanwhile, speculating before that is done.—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GIVE HONOUR TO WHOM HONOUR IS DUE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

[Under this head we published a fortnight since the letter of an old correspondent of the *Freemasons' Magazine*, who, from his residence abroad for some years past has not been amongst us. The letter was, however, mutilated and the sense destroyed by being only published in part, the second page of the MSS. having been mislaid in the printing-office. We now give the letter entire.—ED. F.M.]

Dear Sir and Brother,—I have never seen any report in the *Freemasons' Magazine* of the meeting of the Grand Chapter Rose Croix, which was held in London some months ago, and which was, I have been told, a really splendid meeting of all the principal English Masonic luminaries; and, as my informant told me, they were as handsome and highly intelligent a set of gentlemen as ever he met with in any society in Europe or America—and he has travelled greatly. He told me, too, at that time that a resolution was unanimously carried, that a suitable testimonial was to be presented by the body to the retiring M.P.S.G.C., Dr. Leeson, and that a committee was named and agreed to.

Now, Sir, I read in an obituary notice in your *Magazine* of last Saturday—which I get here with my breakfast on Sundays—that you suggest that the example set by the illustrious members under the Supreme Council in France in the year 1862 might be followed by the members who are under the jurisdiction of the Supreme Council of England. That, Sir, *is not an original suggestion*, and it ought not to go unchallenged, for I am told it was made at the Solemn Conclave of the Prince Masons assembled at the Freemasons' Tavern several months ago by an illustrious Mason of the 32° or 33°, and seconded by another brother of some rank and importance in the Order. You, though, ought to have stated that fact, and not taken credit for what some one else suggested. That is what I find fault with. As I am alive to the importance of the suggestion being carried out, I am not indisposed to avail myself of this opportunity of justly finding fault, that I may get my say:—

1st. How is it, can you tell me, that, if the testimonial was voted and a committee was formed, nothing has as yet been announced concerning it? 2nd. If, as I am informed a medal was proposed at that meeting, and it was an acceptable form of testimonial what stands in the way of its being carried out? 3rd. Who compose the committee? Are the members trying "how not to do it?" 4th. I will, as an old English 18°, send to your care two guineas as my own subscription to the medal; and I will undertake to get you several guineas from friends who are 18° or 30°, and I think quite a large number of my Masonic friends would subscribe their half-guinea, provided we all have a bronze copy of the medal free. 5th. As I should not be equally willing to subscribe to "a piece of plate," to which I object, and I am decidedly in favour of the suggestion of a medal, I would still not object to subscribe something for a portrait of the Ill. Bro. Dr. Leeson, the retired M.P.S.G.C.—say one guinea—but I don't like a portrait so well, even though subscribers to it might have photographs of the picture. 6th. If some brother who does know all about this mysterious matter of the Leeson testimonial will reply through your pages, I and others will be much obliged.

Now, Sir, for you. Why is it that there has not been a report of the meeting of the Grand Rose Croix Chapter in your pages? I, who being obliged to reside in a milder climate than England, look to your journal to keep me fully informed of all passing events, and, although you have during the last year or two very much improved the quality and quantity of the Masonic information published weekly I feel annoyed to hear first from friends of such a meeting having taken place, and to find that no notice of it or report has ever appeared. Do get the Grand Secretary —if he is not too grand to do it—to send you a report of their grand doings, as I suppose ordinary mortals, such as editors of newspapers—even if the paper be Masonic—are not permitted within the sacred walls of a chapter of Prince Masons, so that it would be still more unreasonable to find a reporter present on such occasions. In my time there was an active Secretary, and in these times I do not think the S. C. of England can afford "to hide its light under a bushel;" at least those who reside out of England hope that for the future they may find in your MAGAZINE some evidence of there being some vitality remaining in the Council, and that the proceedings of the various R. ✠ Chapters, and of the higher bodies of 30°, 31°, 32°, aye, and even of the 33°, should be regularly chronicled.

Yours fraternally,
K. H., "AN OLD 30°."

South of France, Sept. 8th, 1868."

MASONIC IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—This worthy (Siegmund Sax) is levying black-mail on lodges to a pretty good tune. It appears from W.M., 299, that he turned up there as lately as the 9th inst. Now I venture to suggest that a circular from P.G. Masters to their various lodges, or even from the G. Sec. himself, would have the effect of fixing him into the hands of the county police somewhere. I have no doubt somebody would come forward and prosecute for obtaining money under false pretences. I wish he would do me the honour to try to borrow another sovereign.*

Yours fraternally,
A DUPED P.M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe in your last week's impression a letter signed D.P.G.M., the writer of which appears to have been victimized by one Mr. Siegmund Sax to the tune of £4. What this person has been doing, and where he has located himself since the period of six months ago of which D.P.G.M. speaks, I am, of course, unable to say, but about a fortnight since Mr. Siegmund Sax did me the honour to call upon me, and after introducing himself as a Mason and telling me exactly the same tale with respect to his position and occupation as that which he laid before D.P.G.M., he wound up by a request for a loan of £5 to enable him to get home to Hamburg, immediately upon which the money was to be remitted. Everything was done exactly as D.P.G.M. describes it, even to the production of a roll of hotel bills, and the same name and address precisely were given to me. The man's appearance was so respectable, and his manner seemed so unaffected and sincere, that I let him have the £5 he asked for, since which I have not heard anything from him, nor do I expect, now, to do so after perusal of D.P.G.M.'S letter. The fellow knew something about Hamburg, evidently, as he mentioned the names of several respectable houses with which I have had business transactions, and through this I am not without hopes of tracing him.

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* [From the communications we have received we have computed that S. Sax has raised about £257 from Masonic lodges and brethren during his recent visit to this country.—ED. F.M.]

The effect of such men as Mr. Seigmund Sax practising on the credulity and pockets of the charitable will be, that we shall be compelled to withhold assistance entirely from all strangers, as we have not means of proving their tales to be true or false, and it is anything but a joke to find oneself "done" in this way. Had I seen any report of this man's visits to other brethren and to lodges published in your *Magazine*, I should have been on my guard. It is the duty of those who have good grounds to suspect such a person to institute inquiry and communicate to you their suspicions, for you must have great opportunities of knowing wnat is going on.

Yours fraternally,
P. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you kindly allow me space to state my experience of his "Herrship?"

On the 25th of October, 1867, he called on me as the Almoner of Lodge ———, in one of the towns on the railway from Falmouth to Exeter, with a very similar story to that related by D.P.G.M. in your last number, varied, however, that in my case he had been to the north of Ireland to purchase linens for Michelson & Co.; his story seemed plausible enough. He had spent all his money, the last shilling that day to pay his railway fare from Falmouth to ———, and very civilly asked for a loan of £1 to pay his night's lodging here and fare to London next day. I refused to comply; but, knowing where to find two or three P.M.'s of the lodge that evening, meeting on some public business, I recommended him to be there, and would also go myself. Three of us, after hearing his story and putting him through examination, consented to lend him the sovereign on his giving a written undertaking to return it on his arrival in London, and he also referred us to Messrs. Johnson & Co., of Cheapside. That is the last I have heard of Herr Siegmund Sax, sovereign, or anything else, until I saw his name in the *Magazine*, and I have not thought it worth while to spend a penny to inquire of Messrs. Johnson & Co.

It would be interesting to know how many and which lodges he duped in his route from Falmouth to anywhere.

I enclose the name and number of mine for publication among the rest if they can be discovered.

Yours fraternally,
A DUPED P.M.

MASONIC IMPOSTORS.—SUGGESTIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In order to put a stop in some degree to the deceptions practised on charitable brethren, I would suggest that individual brethren refrain from giving to strangers, but refer all applicants to an Almoner to be appointed by each lodge, such officer on—their proving themselves to be Masons—to take them to the nearest railway-station or other public conveyance going in the direction of the town the applicants state themselves to belong to, and to pay for their conveyance as far as he may think advisable and that so they may be passed from town to town without receiving any money payment, but merely passed to their own town where they are known. If a circular to such effect was sent from Grand Lodge to every W.M. under the English constitution recommending the adoption of such a system, imposition would become unprofitable, and a stop be put to the present great waste of money. In the case of Sax, who appears to have levied large sums, I hope that the next brother who may be forewarned as was the W.M. of No. 299, to whom this impostor applies will give him in charge of the police, advertise the fact of his having done so in the *Freemasons' Magazine*, and that all brethren who have been imposed on by this man will attend and give evidence against him, so that his career of fraud may be stopped.

Yours fraternally,
C. T. ALLEE, W.M., No. 151.

P.S. I have sent a copy of this letter to the Grand Secretary.

IMPORTANT MASONIC CONFERENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Our worthy and learned Bro. W. Harris, P.M., the distinguished inventor of the Order of the Garter, has had an important Masonic conference, which I do not feel at liberty to divulge, and I have not the ability of our experienced brother to describe. I consider it very important on his description, and, perhaps, if you insert this letter, our respected brother, with that readiness to oblige and to communicate Masonic information which has always distinguished him in his long Masonic career, will condescend to communicate particulars of his Masonic conference, which may have important results for the Masonic world.

Yours fraternally,
M.M.

THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is sad to think that, at the next election of the Royal Masonic Institution for Boys', there are fifty-three applicants to fill nine vacancies—twenty-two upon first application! Doubtless all are proper cases; but cannot some discrimination be exercised? The list of candidates includes applicants for the eleventh time, 1; tenth time, 1; sixth time, 5; fifth time, 3; and fourth time, 7. Bearing in mind that several of these children are fatherless or whole orphans, are they not particularly deserving of regard, and must not these repeated applications be attended with considerable expense, to say nought of anxiety. I trust, therefore, that of the many subscribers, some will be found who, after scanning their lists, will properly fill them up in behalf of old and deserving candidates and post the same to "The Secretary, Masonic Boys' School, London." Again, especially in the case of recent applicants, having brothers or sisters in our schools, surely preference should be given, if deserving, to those who have not. I notice the father of one says he has "six children to support; but that one was educated in the Girls' and two are now in the Boys' School.

Yours fraternally,

A Past Steward.

GRAND LODGE LIBRARY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Now that the subject is again mooted, I hope you will give insertion to what our greatest authority said upon the subject.

At the Grand Lodge held May 2, 1814, H.R.H. the Duke of Sussex, M.W.G.M., said:—"As an object of literary and antiquarian research, the science was highly curious to the scholar as well as the divine. For this purpose it was his wish, among other things, that a library should be formed for Masonic investigation; and it would be found that this would be by no means a trifling or an easy acquisition; for such a library could not contain any of the trash foisted on the vulgar as Masonic history, but must embrace a very numerous collection of rare and valuable books in the Hebrew, Celtic, Greek, Latin, and Oriental languages."

This was received by the numerous body assembled with the warmest applause. On this occasion—it was the first after the union of the lodges—more than 200 Masters of Lodges were severally introduced to the G.M.

Some attempts were made after this time to form a library. Some few books were contributed by the brethren, but no encouragement to the scheme was given by the G. Sec., and the books were put in a dark room and thus but few knew that there was a collection. Some 20 years ago I visited the room to learn what was there, but, "for want of light, I was unable to discover."

If a library could be formed, I would gladly concontribute my collection, and I am sure many others would do the same; but, to do the thing properly, there ought to be an annual grant to procure such works as the librarian and a select board should advise. I may remark that the librarian ought to be tolerably well versed in general literature, as he would be enabled to pick up many works of great value to Masons, which the taste of the present day unwisely discards, for instance, the writings of De Pauce, Sir William Jones, Von Hammar, etc., and those of the Rosicrucians. Trusting the effort may be successful, I am

Yours fraternally,

H.W., A P.M. of 20 Years Standing.

A PROPOSED MEMORIAL OF THE LATE BRO. DR. OLIVER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir,—Will you kindly allow me, through your widely-circulating columns, to make a suggestion to the members of the Ancient Society of Masons. The little parish church of South Hykeham, near Lincoln, of which the late Dr. Oliver, the historian and antiquarian of Masonry, was rector for above 20 years, is about to be restored. May I suggest, as an appropriate memorial to the late Dr. Oliver, whose name, I believe, is held in much esteem by all Masons, that the members of the Society, who approve of my suggestion, should join together and place one or more painted windows (say the three in the chancel, which would cost about £25 each) in this little church, of which he was so many years, and up to the time of his death, the rector, and so near the city in which he passed the latest years of his life. Should my suggestion be favourably received, the architect, Mr. Drury, of Lincoln, himself a Freemason, will, I am sure, give any information. I think if two or three members would kindly take up the matter and receive subscriptions from the members of their widely-extended, and in some measure wealthy, fraternity, the object might be easily accomplished. Meanwhile, I shall be happy myself to act as treasurer for any sums which may be sent to me for this purpose. From what I heard last year when appointed Dr. Oliver's successor, I think many Masons may be found, living even in distant parts, glad to contribute towards doing honour to the memory of a man, who, by his numerous and valuable works on Masonry, has deserved so well of his Order as my venerable predecessor. Commending my suggestion to favourable consideration, I remain—

Yours faithfully,

J. J. Reynolds, Rector of South Hykeham.

[We commend the subject of this letter especially to the notice of the Craft; and for the purpose of starting a subscription shall place our name on the list for £2 2s.—Ed. F.M.]

BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have just received my balloting form for the Boys' School, in which I perceive the name of A. E. Chase, No. 32. I would beg to inquire if he is the son of a Bro. Chase who held an appointment in the police (superintendent), governor of a jail in Sussex, and travelling inspector to a railway; if so, how he lost those appointments?

Yours fraternally,

A Life Subscriber.

CHURCH ARCHITECTURE OF THE THIRTEENTH AND FOURTEENTH CENTURY:

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Buchan, in the course of his remarks in the *Magazine* of the 12th of September, says that, "in Scotland, previously to the latter half of the 12th century, the churches built would probably be of wood." Now there is a passage n "Tytler's History of Scotland" (vol. 2, p. 276), which has a direct bearing upon the point raised by Bro. Buchan; and, not only so, but is valuable as giving Tytler's version of the origin of the travelling fraternities of Masons. Tytler's History may not be readily accessible to some of the readers of the *Magazine*, and the quotation may not, therefore, be out of place; viz.:—

"The art of executing large and magnificent buildings in timber frame work was carried to high perfection in the northern countries of Europe during the tenth, eleventh, and twelfth centuries. It had made great progress in England, and was there known and practised in the building of churches, under the name of the Teutonic style. Owing, however, to the perishable nature of the materials, and to accidents by fire, these churches were frequently either destroyed or reduced to a state of extreme decay, so that the ruinous state of the ecclesiastical edifices in the northern parts of Europe became a subject of inquiry at Rome about the commencement of the thirteenth century, and measures were taken to obviate the grievance. . . . . The Pope created several corporations of Roman and Italian architects and artizans, with high and exclusive privileges; especially with a power of settling the rates and prices of labour by their own authority, and without being controlled by the municipal laws of the country where they worked. To the various northern countries where the churches had fallen into a state of decay were these artists deputed; and, as the first appearance of the Gothic architecture in Europe was nearly coincident with this mission of Roman artists, and, as has already been observed, the new style of imitating the arched framework of wood by ribbed arches of stone was known by the Roman style, there arises a presumption that we owe this magnificent style of architecture to these travelling corporations of artists, who, in consequence of the exclusive privileges they enjoyed, assumed to themselves the names of Freemasons, and under this title became famous throughout Europe."

What follows will also be read with interest by the Masonic student, whom I must refer to the work itself, as I fear my quotation, giving the salient points having a bearing on Bro, Buchan's remarks, has already occupied too much of the valuable space of the *Magazine*. Yours fraternally,

S.Z.

MASONIC RELIEF IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In reading an article in your valuable paper entitled "Masonic Relief in the Provinces" (page 212), I was sorry to see that the author of that article was so much annoyed with those who call themselves Masons in distress. More especially with the Scotch (or those who call themselves so) Masons; he says, "as a rule, they are little better than artizans," and he fears that "too many are admitted into the Order for a small fee who may not be in respectable circumstances." Now, in saying a few words in regard to the above quotation, I hope I may give offence to no Mason who may happen to read it. When I was Ob. as a M.M., and when the tools of Masonry were explained to me, I recollect that the Level taught me a lesson to meet all worthy brethren upon it, because we are all of one stock, and although some may acquire more of the yellow dirt than others, yet Death, the poor man's dearest friend, will make no respect of persons, but will lay us all on a level. On this side of the Border we do not object to a man becoming a Mason, provided that he believes in a Supreme Being, has a good character, and recommended by a well-known Bro. Mason. We do not look to his respectable circumstances, because an honest man, "though e'er so poor, is king o' men for a that."

In saying a word or two about a small fee, I would ask the D.P.G.M. if a Mason who has been admitted into the Order for 30s. may not become as good a Mason as he who has paid 30 guineas, and who may call himself a respectable man because he can afford to pay so much; but we should keep in mind that—

"The rank is but the guinea stamp,
The man's the gowd for a that."

I think that any ordinary learned Mason (not even a D.P.G.M.) might detect an impostor from a Free and Accepted Mason. I fear that the D.P.G.M. has been a little "rusty," and was not at the trouble of "trying" those who have of late imposed upon him. Surely something is wrong somewhere if a true Bro. of the Order of Free and Accepted Masons cannot detect impostors.

Again, he says, "the greatest tax upon us is made by Scotch Masons who come, not in single files, but in whole battalions." I fear this is an exaggeration, and an exaggeration is equal to a —— Well—well, never mind. Hoping you will excuse me for taking up so so much of your valuable space, I am—

Yours fraternally,
ONE WHO HAS SAT IN ROBERT BURNS'S CHAIR IN TARBOLTON, ST. JAMES'S, No. 135, S.C.
Cumnock, by Carlisle, 20th Sept. 1868.

EDUCATION.—The perfection to which systematized technical instruction has been brought on the continent, and especially in Germany, is causing increased attention to be directed towards some of the German educational institutions as fitting seminaries for the rising generation of various countries; foremost amongst such institutions is one superintended by our esteemed Bro. Dr. C. Vogel, at Greiz, in the Voigtland, one of the most picturesque parts of Central Germany. The prospectus we have before us shows that Dr. Vogel's school is conducted upon the most rational and advanced modern principles; the syllabus combines most of the subjects generally comprised under the heading of *technical training*, with the whole of the preparatory teaching requisite for the matriculation at German Universities, and, last and not least, physical accomplishments such as gymnastics, and calisthenics, occupy a suitable place in the educational plan. Bro. Vogel's establishment being patronized and highly recommended by many names of high standing among the German, French, and American branches of the Craft, we shall be most happy if, in responding to Bro. Vogel's appeal by bringing his establishment under the notice of the British Masonic public, we should be instrumental in, and contribute our mite to, the furtherance of the objects to which our esteemed brother has devoted the whole of his energies in a most creditable manner for upwards of five years.

THE POPE A FREEMASON.—The *Siècle* says:—"Who would have suspected it? The Pope is a Freemason! Impossible! it will be said; but he really is. In the register of a Sicilian Lodge the minute of his initiation has been discovered; and behold the fraternity, in order to revenge itself for the excommunication pronounced against it, publishes the document accompanied by a photograph representing the successor of the Apostles wearing the Masonic emblems. His Holiness Pius IX. is no other than Bro. Jean Mastai Ferretti. As Pope, he has his eternal safety; but as a Mason, he is condemned to the infernal regions. Poor Pio Nono, what a vexatious adventure!'

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A Prov. Grand Lodge of the Western Division of Lancashire will be held at the Public Hall, King-street, Wigan, on the 6th day of October, under the presidency of Bro. Lieut.-Col. Sir T. G. F. Hesketh, *Bart.*, *M.P.*, Prov. G. M.

Girls' School.—The votes of the brethren are solicited on behalf of Clara Mercedes Wicks, a candidate for admission to the Girls' School at the next election. Theresa Mary Claisen is also a candidate for admission.

Boys' School.—A sixth application for admission to the School is made by James Addison, and which we trust on this occasion will be successful.

Boys' School.—The case of Henry Hickmott is earnestly represented as being a very deserving one.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

Yorkshire (North and East).—The annual Provincial Grand Lodge will be held at the Town Hall, Hull, on Thursday, the 15th October, under the auspices of the Minerva Lodge (No. 250).

Leicester.—The annual General Meeting of the Provincial Grand Lodge will be held at the Freemasons' Hall, Leicester, on Wednesday, the 7th October, under the presidency of the Right Hon. R.W. Prov. G. Master. St. John's Lodge (No. 279), will be opened at a quarter past two o'clock.

Girls' School.—The votes and interest of unpledged subscribers are earnestly solicited on behalf of Martha Stone, an orphan, aged nine years. Proxies will be thankfully received by Bro. the Rev. R. Nankivell, Chantry, Crediton, Devon, W.M. 248, Brixham.

Palestine Exploration Fund.—We call the attention of our readers to the last paragraph of Bro. Pictus' communication, "Corinthian Order," on page 250, which we trust will meet with a hearty response from every lodge. Bro. Besant, the obliging secretary to the fund, will furnish every information. The address of the association is 9, Pall-mall East.

Testimonial to Bro. the Late Dr. Oliver.—We refer our readers to our advertising columns, and to a letter of the Rev. J. J. Reynolds, in this week's issue, by which it will be seen that a memorial to our late brother is suggested, and which, we are sure, only requires to be noticed by us to bring forth a substantial subscription from the whole Craft to the fund proposed to be raised for the purpose indicated by the rev. gentleman.

PROVINCIAL.

ESSEX.

Colchester.—*United Lodge*, (No. 697).—A lodge of emergency was held at the George Hotel. on Wednesday, the 16th inst., for the purpose of auditing the accounts previous to the departure of Bro. Carnegie, P.M., for Edinburgh, on his promotion to Superintendent of Schools; and also to present the above brother with a mark of affection and esteem. The accounts having been audited and found correct, and afterwards signed, they were formally handed to Bro. King, he being the elected treasurer. Bro. Newman, W.M., then presented Bro. Carnegie with a very handsome P.M. Jewel, in the name of the brethren of United Lodge 697, expressing a wish on their behalf, that he might live many years to wear such a distinction, and pointing out how valuable had been his services for the maintenance of this lodge in such a state of efficiency as it now is, he had many difficulties from time to time to contend with, but always continued to persevere and surmount them. Bro. Newman expressed a wish that Bro. Carnegie would still continue a member of the lodge. The brethren in taking farewell, trusted it was only for a short time, and wished him every success in his new appointment. Bro. Carnegie in returning thanks, expressed how delighted he was to receive such a handsome acknowledgment for the small services which he had been enabled to render his lodge, but which he most willingly gave, and only trusted that he might have been the means of doing some little good during his membership of the United Lodge. In accepting the jewel, he felt convinced that it was a pure mark of the affection and esteem of his brethren of the United Lodge. He begged to inform them that he would continue to be a member of the lodge, and would carry with him the liveliest feelings of regard which he on his part entertained for his brethren, whom he was compelled to leave behind, and in taking farewell begged to thank them sincerely for their kindness, and wished the lodge every success.

CUMBERLAND AND WESTMORELAND.

Silloth.—*Solway Lodge*, (No. 1,220).—This lodge held its usual monthly meeting on Tuesday evening, the 8th inst., when the following brethren were present, and filled the respective offices, viz.:—Bros. A. Routledge, P.M. 327, P. Prov. G. Purst., in the chair; T. Woodall, S.W.; W. Dickson, as J.W.: A. Woodhouse, 310, W.M. 412, Sec. and acting Tyler: F. W. Hayward, P.M. 310, W.M. 1,220, P.P S.G.W. acting as S.D. on this occasion, at the request of the W.M. R. Lambert, I.G. G. Holmes, G. Stoddart, and visiting Bro. Francis Coneyra, of No. 211. Paraguay, S.A., who is the first mate on board the ship *Angelo*, from Genoa, at present lying in the Silloth Docks. The lodge being opened, the Secretary read the minutes of last meeting which were confirmed. The ballot was then taken for Messrs. T. H. Howes, Grocer, and Lowry Turner, Timber Merchant, both of Silloth. The candidates being in attendance, were admitted and initiated into the mysteries and privileges of Masonry by Bro. A. Routledge; they then retired and the lodge advanced to the F.C. degree, when Bro. G. Holmes, having given proofs of his proficiency, was entrusted, and retired. Bro. F. W. Hayward then took the chair, and the lodge being opened in the third degree. Bro. Holmes was raised to the sublime degree of a M.M., Bro. A. Woodhouse acting as Deacon; the lodge was then closed down to E.A. degree, and the subject of initiation and joining fees was then discussed, when it was finally agreed that the initiation fee should be £4 4s., and the joining fee 10s. 6d. Two propositions were received from Mr. John Stubbs, proprietor of the Queen's Hotel, and Mr. James Ewart, both of Silloth. The lodge was then finally closed and the brethren retired to the refreshment room, where the usual loyal and Masonic toasts were given and responded to. Bro. Hayward begged to propose a toast to the health of our visiting brothers, and said that he was sorry that Bro. Coneyra could not understand him (Bro. Hayward) by words, but perhaps he might by signs; he therefore hoped that the brethren would respond in a bumper, with musical honours, the brethren singing "In the Grand Lodge Above." Bro. Coneyra gave the W.M. to understand that being an Italian, he could not speak much English, and that his interpreter, who also was a Mason, had gone to Greenock, he therefore desired (by signs) Bro. Woodhouse to return thanks for him, which was accordingly done. The health of the newly initiated candidates being drank, they responded in short and pithy speeches. The Tylers' toast brought this happy evening to a close.

KENT.

Malling Abbey.—*Malling Abbey Lodge* (No. 1,063).—This young but flourishing lodge is doing good work, and bids fair to become one of the strongest lodges in the province. Its last meeting was held in the lodge room on the 7th inst., Bros. W. Monckton, W.M.; W. Page, P.M.; Rev. J. H. Timmins, *M.A.* (Vicar of West Malling), S.W.; W. Viner, J.W.; R. B. Stedman, Sec.; A. M. Graham, J.D.; J. W. Bartlett, I.G., and a large number of members and visitors being present. After the *pro formâ* business of the lodge had been duly and solemnly performed, the dispensation of the D. Prov. G.M., Bro. Dobson, was read authorising the initiation of seven new brethren, and a ballot being taken in each case, I. F. Lovegrove, Esq., *M.R.C.S.*; Selby Norton, Esq., *M.D.*; Osborne D. Marriott, Esq., *M.R.C.S.*; John Hodgson, Esq., merchant; C. Palmer, jun., Esq., merchant; F. C. Allen, Esq., dental surgeon; and G. Flint, Esq., architect, were declared duly elected, and the, first six gentlemen being in attendance, were thereupon initiated into the primal mysteries of the Craft by the W.M. assisted by Bro. Pearson, P.M. The following important rule was added to the by-laws, viz.—"That naval and military officers and unbeneficed clergymen having duty in the neighbourhood be eligible for election as joining members without payment of a joining fee." As many good and accomplished Masons are to be found among clergymen and naval and military officers, who are frequently removed in the discharge of their duties from place to place, the addition of such a rule as the foregoing might be the means of strengthening many provincial lodges, old and young; and we therefore commend it to the careful consideration of the Craft in general. The names of several gentlemen were submitted as joining members, and also as probable candidates for initiation. Many of the gentlemen initiated and joining the lodge live at a distance, and thus show the estimation in which the lodge is universally held. The remaining business having received proper attention, the lodge was closed in solemn form, and the brethren proceeded from labour to refreshment under the able presidency of the W.M. A sumptuous banquet was provided by Bro. Sore, and the evening was passed with that sobriety, courtesy and brotherly love usual among Masons.

LEICESTERSHIRE.

Leicester.—*John of Gaunt Lodge,* (No. 523).—The members of this lodge re-assembled for the first time since the festival on St. John's day last, on Thursday evening, the 17th inst., under the presidency of the W.M., Bro. A. M. Duff, P.M. and P.G. Dir. of Cers. There were also present P.M's. Kelly, W.M. No. 279, and D. Prov. G.M.; Brewin, P. Prov. S.G.W; W. B. Smith, P. Prov. J.G.W.; Sheppard, P. Prov. G.R.; and C. Johnson, P. Prov. G.S.W. of Jersey, Org.; and Bros. Foller, S.W., Buzzard, J.W., Sculthorpe, Sec., Sargeant, S.D., Partridge, J.D., Wardle, I.G., Atkins, Steward, Hack, Lewin, Baines, Moor, C. A. Spencer, and Ride. Visitors, W. Pettifor and L. A. Clarke, P.M's. No. 279, and S. S. Stallard. The lodge having been opened in the first degree, the minutes of the last meeting were read and confirmed. There were several brethren due for passing and raising, (among the latter Bro. C. J. Merewether, the newly appointed Recorder of the Borough), but none of them were in attendance. Some conversation took place respecting the recent and future meetings of those brethren who had enrolled themselves as a corps for the performance of the lodge music under the superintendence of that able and estimable brother, Charles Johnson, the Organist of the lodge. The W.M. brought before the lodge a communication which he had received from the committee appointed by Grand Lodge, for the Zetland Commemoration, the consideration of which was postponed until after the meeting of the Prov. G. Lodge on the 7th October, when the D, Prov. G.M. stated, it would be brought before the brethren of the several lodges in the province, with a view to take united action therein. The D. Prov. G.M. in a long address, drew the attention of the brethren to the subject of Masonic relief in the provinces, reading a letter which had appeared in the Freemasons' Magazine of the 12th inst., and a correspondence he had had with Bro. Hine, of Manchester, the Chairman of the Charity Fund Committee of that district, in which Bro. Hine had most courteously and fraternally, at his (the D. Prov. G.M's.) request, given full details of the plan pursued there of detecting imposition and of affording immediate relief in deserving cases. The W.M., (Bro. Duff), confirmed the statement of the D. Prov. G.M. as to the great number of applicants for relief lately, and his belief that very few were genuine cases of distress. Bro. Brewin, P.M., stated that some years ago when Bro. P.M. Goodyer (the chief constable of the county), was treasurer of the lodge, and all applicants for relief were referred to him at the County Police Office, very few of the applicants ever made their appearance there, showing that the bulk of them were impostors, who feared detection. The D. Prov. G.M. said that Bro. Brewin's remarks had reminded him that some time ago he had learned from one of the Superintendants of the Borough Police that some of the keepers of the low lodging-houses in the town, frequented by tramps, had a list of most of the Freemasons in the locality, and a copy of which, "for a consideration," could be taken by any lodger. A general feeling was expressed that a modification of the Manchester plan, suitable to the different circumstances, should be adopted, by obtaining, if possible, a union of the lodges in the neighbouring county towns, as Derby, Nottingham, Northampton, Stamford, &c. The further consideration of this subject was also postponed until after the meeting of the Prov. G. Lodge. The lodge was then closed, and the brethren adjourned to refreshment, spending the remainder of the evening in the pleasures of social intercourse and harmony.

SUSSEX.

Brighton.—*Yarborough Lodge* (No. 811).—The annual meeting for the installation of the W.M., and appointment and investment of the officers of the lodge took place at the Masonic Rooms in the Royal Pavilion, on Saturday last, the 19th inst. The lodge met punctually at half-past four o'clock, the W.M., Bro. George De Paris, in the chair, supported by all his officers in their respective places, the S.W. chair being filled by the Rev. Bro. Griffith, Prov. G. Chap., Sussex. In the J.W. chair Bro. Captain Molineaux, Bro. Charles Horsley, P.M., being the S.D. The lodge having been opened, the minutes of the last meeting read and confirmed, and a ballot taken for one initiate, the lodge was opened in the second degree, when the examination of Bro. Hepworth Dixon was proceeded with and concluded, and he retired. The lodge was then opened in the third degree, when the ceremony of raising Bro. Dixon to the sublime degree of a Master Mason was performed by Bro. Dr Taaffe, I.P.M. The lodge was then resumed in the first degree, and the only candidate then present being Joseph Jee, C.B., V.G., Deputy Inspector of Hospitals, he was then introduced and initiated. The newly initiated brother having retired, the lodge was opened in the second degree by Bro. Hyde Pullen, P.G.S.B., and D. Prov. G.M., Isle of Wight, who proceeded with the ceremony of installing the W.M. elect, Bro. Griffith, according to ancient custom, and on the retirement of all the brethren below the rank of Installed Masters, a board numbering about twenty W.M.'s and P.M.'s was constituted, and Bro. Griffith was installed in the chair of K.S., and the usual appointments and investments of officers having taken place, Bro. Hyde Pullen, who throughout had performed the ceremony in the most impressive manner, gave the usual addresses, and brought the lodge business to a close about seven o'clock. We are compelled for want of space to omit the list of officers appointed and other interesting matters. The Prov. G.M., Lord Pelham was present in lodge and the banquet.

WARWICKSHIRE.

Birmingham.—*Forward Lodge* (No. 1,180).—The installation of the W.M. took place at the Masonic Rooms on the 7th inst. The attendance, considering the great heat, was large. The lodge was opened in proper form by Bro. George Hudson, assisted by Bros. Pursall as S.W. and Blanckensee as J.W. The routine business having been despatched, Bro. Frederick Cohen was duly installed by Bro. George Hudson, and saluted in ancient form. The W.M. (Bro. Frederick Cohen) read letters from Bros. Lord Leigh and Major Machen, expressing their inability to be present. It is somewhat satisfactory to the present W.M. of the "Forward" to know that he has been honourably known and deservedly esteemed by the craft, having taken a prominent position in regenerating the scheme for carrying out the erection of the Masonic Hall in New-street, and that he was unanimously placed upon the directorate. Bro. Cohen appointed the following brethren as officers for the ensuing year:—Bros. George Hudson, P.M.; Balthazar Foster, S.W.; S. H. Morris, J.W.; J. T. Carnel, S.D.; Pickering, J.D.; J. Page, I.G.; Oliver Vaughton, Sec.; A. J. Sutton, Org. The popularity of Bro. Cohen did not fail in bringing forward a numerous muster at the banquet, which followed lodge meeting. Amongst those present were Bros. Edwin Yates, Stimpson, Hudson, Hebbert, Sproston, Gamgee, West, Balthazar Foster, Malins, Schofield, Langston Parker, W. M. Wilson, Nadon, Vaughton, Redman, Bourne, Pursall, McCracken, Vaughan, Gaul, Morris, Stainton, W. Glydon, T. L. Bold, Dr.

Partridge, C. Davis, J. Grinsell, J. F. West, J. Darwen, W. Page, &c. The usual loyal and Masonic toasts were gone through, and in responding to the health of the W.M. Bro. Cohen delivered an eulogistic speech in relation to the Order. The musical arrangements, under the superintendence of Bro. A. J. Sutton, assisted by Bros. Glydon, Gaul, Pursall, and Davis, added greatly to the pleasure of the evening.

SCOTLAND.

LANARKSHIRE (MIDDLE WARD).

Provincial Grand Lodge.

The usual quarterly meeting of the Provincial Grand Lodge of the Middle Ward of Lanarkshire was held at Motherwell on the 4th ult., Bro. Major Barbour, D.P.G.M., presiding. The minutes of the previous meeting having been read and confirmed, the other business before the lodge was proceeded with, the most important being the consideration of the case of the S.W. of Lodge No. 177 for having officiated at a meeting of Lodge No. 88 in the initiation of a candidate who had been black-balled in another lodge in the province. The S.W. of No. 177 at once admitted that he had done so, but in ignorance of its being an infringement of Masonic law, when a vote of censure was passed upon Lodge No. 88. The lodge then proceeded to take up an appeal by Bros. Ellis, M'Kenzie, and Mackinnon against the arbitrary action of the R.W.M. of Lodge No. 177 in suspending them from Masonic privileges without grounds or due notice of such intention. The appeal was sustained and the petitioners were ordered to be reinstated. The nomination of a Secretary to succeed the late Bro. Robt. Bruce brought the business to a close, when the lodge was closed in due form.

LANARKSHIRE.

Govan.—*Lodge Govandale* (No. 437).—This prosperous young lodge held its annual festival on Friday evening, the 18th inst., in the Govan Hall, which was filled with the brethren, their friends, and a goodly number of the softer sex. Bro. Knighton occupied the chair, and amongst those on the platform were the following:—Bros. J. D. Porteous, J. Hinshelwood, R. Ewing, Thomson, J. C. Stirrat, and the Revs. McCorkindale and Borg. The earlier part of the evening was devoted to a soiree, and the chairman, Bros. Porteous, Hinshelwood, and Rev. McCorkindale, made a few remarks. Some of the members of the lodge sang some glees and catches in capital style, and several other singers helped to enliven the evening. An assembly was held immediately after the soiree, and dancing was kept up to an early hour, the whole festival having passed off most harmoniously and successfully.

IRELAND.

DUBLIN.

Masonic Orphan Boy's School.

The usual monthly meeting of the executive committee was held the 7th inst., at the Freemasons' Hall. The following brethren attended:—William E. Gumbleton, J. P. (in the chair); H. Oliver Barker, L.L.D.; P. C. Smyly, M.D.; Rev. H. J. Westby, S. B. Ollham, and Captain M. Harte. The secretary announced that the subscriptions and donations now received amounted to £1,665 17s. 6d. A form of memorial for applicants for admission into the school was approved, and ordered to be printed. It was unanimously resolved that Bro. George H. Porter, G.M.L., President of the Royal College of Surgeons, be requested to act as surgeon to the institution. Bro. Westby gave notice of his intention to move the following resolution at the next monthly meeting of the committee:—"That this committee are of opinion that it is just and reasonable that the brethren who have qualified as annual governors for the year 1867 or 1868 should be entitled to vote for candidates at the election to take place in January next; and that at said election said brethren shall be entitled to an extra vote for every £1 paid as subscription for 1869, before the day of election, according to rule 21."

BRITISH AMERICA.

CANADA.

Knights Templar and Knights of Malta.

The annual assembly of the Grand Priory of the Dominion of Canada, was held at Head Quarters at the East, (Montreal), on Wednesday 12th day of August, 1868, under V.H. & E., † Fr. Col. W. J. B. McLeod Moore, Grand Prior, by patent from the Grand Conclave of England and Wales.

The attendance of Fratres from subordinate encampments and priories, was larger than usual, and the proceedings were of a highly interesting character.

After preliminary business had been disposed of, the Grand Prior delivered the following address:—

Fratres of the Temple and Hospital:—It affords me much gratification and pleasure to meet you again in our annual Grand Conclave, to deliberate on and refer to such matters as will promote our general and individual interests and prosperity, and elevate the dignity of those ancient and chivalric Orders in Canada to that position to which they are so justly entitled The year past I feel assured will be regarded as an important one in our history, consequent on the political changes which have taken place in Canada. Since our last annual assembly I have been in frequent correspondence with the Grand Chancellor Sir Patrick MacC. de Colquhoun, and the recipient of most gratifying and interesting communications relative to the administration of the Order in the dominion. The Most Eminent and Supreme Grand Master, who has at all times by a uniform courtesy shown himself most willing and anxious to meet our views and wishes by exery concession in his power, has been pleased to confer upon me as your chief officer the style and dignity of Grand Prior of the combined Orders for the dominion of Canada, made doubly more gratifying by presenting me from himself with the insignia of this high office. Canada will now become a Grand Priory, with the power of self-government, enacting rules and laws for the guidance of their own affairs, with which the Grand Conclave of England does not interfere, or the Supreme Grand Master himself when not contrary to the Common Law and Statutes of the Order. The Grand Master and Grand Conclave have decided that this Grand Priory be permitted to retain, for local purposes, half the fees and so much of the benevolent fund as is collected within its jurisdiction, which should be reserved for persons of recognized position.

The Grand Chancellor assures me that every effort will be made to carry out the administration of the Order to the general satisfaction of the Fratres. He has himself taken the matter into his own hands and introduced a system of general responsiblity, which must ultimately prove perfectly successful. It, therefore, becomes our duty to assist by all means in our power the Grand Chancellor in carrying out his views, and show every consideration to an honorary officer, who can have no other object at heart but the good of the Order. At the meeting of the Grand Conclave in May last at London, the Committee, in their address to the Grand Master, referred to the Craft in Canada having separated from the parent stock and forming themselves into an independent body, and alluded to a leaning by our Order in the same direction, but congratulated us on remaining true to the old allegiance. I perfectly agree with the committee that any separation would but diminish the dignity of the Order in Canada, and be in no way beneficial. The late pitiable and fruitless efforts on the part of a misguided and reckless rabble, to shake the power of the realm, the attempt on the life of the sailor Prince, the son of our beloved Sovereign, and the foul assassination of a late talented and amiable statesman of this Dominion, calls upon us imperatively to cling more closely to our ancient institution, and support by every means in our power, the honour and dignity of the mother country. It should also be born in mind that in the ancient time, when the Order of the Temple was at the height of its power and prosperity, that there was but one supreme head, but one grand master; but it is true that at the revival of the Orders of Chivalry, for the purpose of perpetuating and commemorating the ceremonial of reception of a novice into those Christian Orders, which took place some time after the Reformation, when the Temple and Hospital Lands in Scotland were ceded to the Crown, that independent bodies sprung up in England, Scotland and Ireland, and subsequently on this continent, known as Templar Encampments, attaching themselves to the Masonic fraternity, with which previously it is now clearly proved they had no connection, and who elected grand commanders or grand-masters of their own; but of late years a strong feeling has been evinced to return to ancient customs and usages, and to adopt a similarity of general government without infringing on the particular prerogative of the different independent branches, which is confined to the English Langue alone. Our Templar Order being unknown in any of the existing European Masonic rites, a convention between England and Scotland has already taken place, and a similar one with Ireland is now about being concluded. A copy of the convention with Scotland has been forwarded to me, and will hereafter appear in the calendar for general information. I am happy to state that the most cordial feeling of amity exists between the remaining branches of the Order and ourselves, viz., that in the United States of America. The talented Grand Recorder of the Grand Encampment of Pennsylvania, the oldest Encampment in the United States, Sir Kt. Alfred Creigh, LL.D., a Past Honorary Grand Commander of this Priory, is strongly advocating a uniformity of ritual and a return to the customs and usages of the parent body, and I trust his exertions will meet with success, which would at once establish that unity and closer bond of friendship so peculiarly desirable te secure the general prosperity of the Order.

I have recommended to the Grand Master, Frater Creigh being appointed our representative in the general Grand Encampment of the United States, and the Grand Master of the Grand Encampment of Pennsylvania has forwarded me credentials to represent his Grand Encampment in our Grand Priory.

I have lately received an application from Fratres of the Order in St. John, N.B., to establish a subordinate Priory or Encampment there; but as I find a Scotch Preceptory in existence, and also an English Prov. Grand Commander for Nova Scotia and New Brunwick, Bro. the Hon. Alexander Keith of Halifax, it will be necessary for me to enquire further into the circumstances of the application before taking action in the matter.

I gave notice at our last Grand Conclave of making some necessary alteration in our Bye-Laws, which had been assented to, as also appending a brief sketch of the history of the Order. These I have not yet completed, in consequenee of the changes in the statutes of the Grand Conclave having been only lately carried out, but will now take the matter in hands. It is with regret that I have to inform you the King Baldwin of Belville Encampment has been struck off the roll, and that of the Godfrey de St. Aldemar held in abeyance, both having for some time ceased to assemble or furnish returns to Grand Conclave, the furniture warrant and records of the former were totally destroyed by fire, that of the latter partially so, fortunately the records and warrant being prescribed, and exertions are now making for its revival.

I have great pleasure in announcing, that at my recommendation the following Fratres have been honoured by the Grand Master with past rank in Grand Conclave, viz., Fratres Charles Davis Macdonnell, P.G. Chancellor and Prov. Grand Prior; Samuel Deadman Fowler, P. Prov. Dep. Grand Chancellor, to be P.G. Sub Prior; James Hill Rowan, and William B. Simpson, to be Grand Captains; and I am happy to be enabled now to present them with the certificates lately forwarded to me from England.

I have acted upon my authority and formed a Grand Consistory of the 32° at Hamilton and a Rose Croix Chapter, as also a Chapter of Rose Croix in London, Pr. of Ont., and shortly purpose issuing a warrant for one in this city. The degrees of the Rose Croix or 18th degree, and Kadosh or 30°, existed in England from a very early period, and before the establishment of the A and A. Rite for that country. All Templar Encampments in England prior to 1851 were qualified to give these degrees. The object in both is the same; the Templar confining itself more to fact, while the Rose Croix displays more of the allegory; hence the latter has afforded a better opportunity of interweaving the symbols of Craft Masonry within the emblem of the Christian faith. Old Masons in England are of opinion that these degrees should never have been separated, both having an entirely Christian character. The symbolic teaching of the Rose Croix is consistent with the Christian faith, that of the Kadosh or 30th degree is connected with the history of the persecution and suppression of the Templars, and is considered the true Masonic degree of the Temple.

I may add to these remarks, that a Mason travelling on the continent of Europe, unless in posession of the Rose Croix, is held of but little account.

And now, Fratres of the Christian Order of the Temple and Hospital, I will conclude with the fervent hope that as true Templars, we may ever be actuated by the same sacred principles, worshipping and acknowledging the same Redeemer.

I am, Fratres, in the bonds of the Order,
Yours, fraternally,
‡ W. J. B. McLeod Moore,
Grand Prior of the combined Orders of the Temple and Hospitallers for the Dominion of Canada.

After delivering the above address, upon which the Grand Prior was fraternally felicitated, the elective and appointed officers wese invested and proclaimed as follows:—V. E's. ‡ Frs. T. D. Harrington, Ottawa, D.G. Prior; E's. ‡ C. D. Macdonnell, Prov. G. Prior; J. Seymour, St. Catherines, Prov. G. Sub-Prior; Rev. J. A. Preston, Carleton Place, G. Prelate; J. Moffatt, London, G. 1st Capt.; W. B. Colby, Stanstead, G. 2nd Capt.; V. E's. ‡ T. B. Harrif, Hamilton, G. Chancellor; Thos. White, jr., Hamilton, G. Vice-Chancellor; F. C. Bruce, Hamilton, G. Reg.; L. H. Henderson, Belleville, G. Treas.; R. Hunter, Ottawa, G. Chamberlain; H. Swales, Kingston, G. Hospitaller; M. J. May, Ottawa, G. Expert; R. A. Smith, Montreal, G. 1st Stand Br.; A. R. Sowdon, Montreal, G. 2nd Stand Br.; R. E. Charlton, Hamilton, G. Almoner; Thos. Milton, Montreal, G. 1st A. de C.; C. A. Birge, Hamilton, G. 2nd A. de C.; Alex. Servos, Niagara, G.D. of Cers.; Robt. Gaskin, Kingston, G. Capt. Lines; Geo. P. Barnwell, London, G. 1st Herald; Geo. Groves, St. Catherines, G. 2nd Herald; Robt. Town, Kingston, G. Swd. Br.; Thos. Graham, Kingston, G. Equerry.

The next annual assembly will be held at Kingston in August, 1869.

We may add that during the session the visiting Fratres were very hospitably entertained by the Sir Knights of Richard Cœur de Lion Encampment of this city, which is so ably presided over by ‡ E. Frater A. A. Stevenson.

AUSTRALIA.

SYDNEY.

At a meeting of the Lodge of Harmony, No. 556, held at the Masonic Hall, on the 8th July, Bro. William Vial was presented with a P.M.'s jewel and a testimonial in recognition of the courageous conduct of that gentleman at the unhappy event at Clontarf, by which His Royal Highness the Duke of Edinburgh nearly fell a victim to the dastardly assault of an alleged Fenian. The jewel is pendant from the bright green ribbon, peculiar to the Scottish Constitution (with which Bro. Vial is more immediately connected), and on the ribbon are two bars of gold;—the upper bar bearing the rose, thistle, and shamrock in bold relief, the national emblem of Scotland occupying the central and more prominent place. In the lower bar is a similar arrangement, except that the rose is there the most conspicuous emblem. In the centre of the ribbon is the Royal Duke's coronet, enamelled in fine gold, beautifully wrought and set in jewels. To the lower of these bars, which are most exquisitely finished, is attached the Mystical Square (of solid gold), below which again hangs that well known figure, which is familiar to the uninitiated as the diagram of the 47th proposition of the First Book of Euclid. This lawer part of the "jewel" is also of pure gold, the larger and lower square being fashioned like a book, which opens with a hinge and discloses inside a well executed miniature likeness of the Prince, with an inscription. The entire length of the jewel is 3½in. The words of the inscription are as follows:—"Presented to Bro. William Vial by a few brethren of the craft, in appreciation of his courageous conduct on the occasion of the attempted assassination of his Royal Highness the Duke of Edinburgh at Clontarf, March 12th, 1868."

Freemasonry, being a progressive science, cannot be perfectly attained but by time, patience, and application. How necessary therefore it is that proper qualifications should be required for the respective degrees before the candidate can attain them, both in regard to science and morality. The honour of the institution should always be a principal object in view of every Free and Accepted Mason, who ought to be well instructed in the scientific knowledge and social virtues peculiar to an inferior ere he will be admitted to the more sublime truths of the perfect and well-qualified Mason.

ROYAL ARCH.

IRELAND.

BELFAST.—*Chapter,* (No. 97).—On Friday evening the 18th inst., a large and influential meeting of this Chapter was held in the Masonic Hall, Donegal-place, when several brethren received the degree of M.M., and others were proposed for initiation. The business of the lodge having been got through at an early hour, the brethren repaired to the refreshment-room; Bro. John Ireland, P.K. 88 (in the absence of Bro. James Fitchie), in the chair. Several loyal and Masonic toasts having been given and responded to, the "Health of Bro. Alexander M. Parker," who was the means of resuscitating the Arch Chapter in connexion with lodge 97, was given from the chair in complimentary terms, and received by the brethren with demonstrations of applause. Bro. Parker replied in a neat speech, in which he sketched his connexion with the Craft, and said he felt the high honour which had been done him by electing him twice to fill the chair of the lodge, an unusual honour in Freemasonry. Some other toasts and songs brought the meeting to a close about eleven o'clock.

RED CROSS OF ROME AND CONSTANTINE.

VILLIERS CONCLAVE, (No. 9).—This new conclave which is to be held at the Northumberland Arms Hotel, Isleworth, was opened by dispensation at the George Hotel, Aldermanbury, on Saturday, the 19th inst. The new officers are Sir Knt. W. A. Barrett. M.P.S.; H. Allman, V.E.; E. Clark, (W.M. of the Villiers Lodge, No. 1,194), S.G.; T. Smale, J.G.; J. Trickett, H.P.; R. W. Little, Treas.; R. Gurney, Recorder; W. Hamlyn, Prefect; F. Walters, S.B.; and J. Gilbert, Sentinel. Three brethren were then installed as Knights, and the members djourned to the refectory, where a pleasant evening was spent, under the presidency of Sir Knt. Barrett. The new M.P.S. being well known and widely respected, we may safely augur prosperity for the Villiers Conclave.

PUBLIC AMUSEMENTS.

Mr. Charles Matthews concluded a successful engagement at the Theatre Royal Edinburgh. He is succeeded by Mr. John Clarke and Miss Furtado.

The Haymarket company have been performing in Glasgow with great success. Mr. Buckstone took his benefit, and the piece chosen was *She Stoops to Conquer* after which Mr. Buckstone addressed the audience in his usual eloquent and humourous manner, that elicited roars of laughter from a fashionable and crowded audience.

The building of the new theatre in the Strand—the Gaiety—is progressing rapidly, and may be expected to open at Christmas.

The Theatre Royal Adelphi will commence the winter season this evening (Saturday) with a new version of *Monte Christo,* supported by Mr. Fechter, Mr. Benjamin Webster, with new scenery and effects.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 3rd, 1868.

MONDAY, September 28th.—Lodges: Pythagorean, 79, Lecture Hall, Royal-hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end. Tower Hamlets' Engineers, 902, George Hotel, Aldermanbury.

TUESDAY, September 29th.—Lodge: Faith, 141, Anderton's Hotel, Fleet-street.

WEDNESDAY, September 30th.—Lodge: Temperance in the East, 898, Private Assembly Rooms, Newby-place, Poplar.

THURSDAY, October 1st.—Lodges: Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 137, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. Yarborough, 554, Green Dragon Tavern, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: Sincerity, 174, Cheshire Cheese Tavern, Crutched-friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, October 2nd.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street.

SATURDAY, October 3rd.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge: Leigh, 957, Freemasons' Hall.

Poetry.

THE BANQUET.

(*See XXI. of Bro.* PURTON COOPER'S *Third Decade of Masonic Precepts,* FREEMASONS' MAGAZINE, *No.* 433.)

BY T. J. SWAIN.

Brother, despise not the banquet;
Turn not in coldness aside
From the social delights of the table,
Affecting to spurn them in pride:
Affecting, I say, for our nature
To enjoyment is ever disposed,
And less harm exists midst the jovial
Than by serious folks is supposed.

The heart when with good cheer expanded,
Inclines to benevolence more;
The man with convivial surroundings
Is led to remember the poor.
"How shocking," he thinks, "is starvation,
Whilst I am with luxuries blest;
How many are suff'ring privation?
How many are sadly distres't?"

Then, brother, despise not the banquet.
If its pleasures be properly used,
They will make us both useful and happy,
And only do harm when abused.
We need not be gluttons nor drunkards,
Because we assemble to share
The delights of a festival meeting,
Enliven'd by bountiful fare.

TO CORRESPONDENTS.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

REPORTS of Royal Union, Upton Lodges, and of Royal Jubilee Chapter, will be inserted next week.

Captain B.—We are obliged for copy of correspondence, but fear that the subject involved is not of sufficient importance to the Craft generally, to induce its publication in our pages.

TO SUBSCRIBERS AND INTENDING SUBSCRIBERS.—In future, to prevent misunderstanding on the part of Subscribers and intending Subscribers (more especially those in the provinces and abroad), and also to prevent unnecessary trouble and inconvenience to ourselves, we beg to remind our friends that yearly, half-yearly, or quarterly subscriptions are payable in *advance,* the amounts being respectively, 26s. 13s., and 6s. 6d., postage free, within Great Britain, the foreign postage rates being extra must be added.

LONDON, SATURDAY, OCTOBER 3, 1863.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 245).

BOOK FOURTH—CHAPTER IV.

Arrest of the Templars at Paris—In the Provinces—Treatment of the prisoners—List of those arrested at Paris—The King writes a letter to Edward of England, requesting him to follow his example—Edward writes back deprecating the course pursued by Philip, and denying that the crimes charged against the Order were true—Philip issues an Act of Accusation—The Dominicans preach against the Order—Appointed to take the depositions of the Knights—Torture ordered to be used—Modes of torture—A.D. 1307.

Meanwhile the Templars were unacquainted with the dangers which surrounded them, and unsuspicious of the King's hatred. They accordingly frequented the Court, and often saw the King, who treated them always with the greatest consideration, and bestowed upon the Grand Master and De Peyraud many marks of his favour. They had forgotten the charges against their Order, and nothing happened to create a suspicion that such had ever been seriously entertained. So far did the King carry his dissimulation, that on the very eve of the arrest, he appointed De Molai one of the pall-bearers at the funeral of the Princess Catharine, wife of the Count de Valois. There is a strange poetry running through many of the saddest events of history, a shadow which foretells the coming event. On his election to the Grand Mastership, De Molai held Philip's son at the baptismal font; and now when his disgrace is settled upon, the King apportions him a high place at a funeral. Our rough and less courteous Scots ancestors, paid their victims a similar piece of cruel courtesy in the dish containing a black bull's head. This act is a complete index to the cold-blooded and treacherous character of a King, whose villany ranks him among the chief of the crowned Iscariots of history.

The fatal day at length arrived. At daybreak of the 13th, the Temple at Paris was surrounded by the King's myrmidons, the gates burst open, and the Templars dragged forth from their beds and pinioned. No ceremony was used. The Grand Master, De Peyraud, Guy the Prince Dauphin, Geoffrey de Goneville, the Grand Prior of Aquitaine, and all the Templars, to the number of one hundred and forty, were seized at the same place and moment. They made no resistance: the surprise was too complete; and they were hurried off to prison, most of them to the horrible dungeons of Melun. No explanation being offered, the surprise and consternation of the captives were intense* Paris was in a ferment at the news; and the citizens could ascribe the arrest of the Templars to no other reason than the anger of the King, at their resisting his obnoxious edict for sounding the money. Had the arrest not been carried through so skilfully, the people would have rescued the Templars and the King's life have been the immediate forfeit of his rashness. But Philip knew how to tame the courage of the people who would have made common cause with the Templars, had they been charged simply with conspiring against the crown; but the boldest shuddered and drew back as from a leper, when told that they were Heretics, and had been condemned by the Pope. This turned the tide of popularity against the Templars. The King's bold stroke won the victory, and he had only now to secure it.

No sooner had the King been informed of the arrest of the Grand Master and the Knights, than he at once repaired to the Temple, and took possession of it by personal installation resolving to reside there. He made himself master of all the gold and silver which had been brought from Cyprus, as well as of the money which had been before in the house. He confiscated all the rich trappings, armour, and furnishings, and seized upon the title deeds of the Order. He made no mention of this spoliation to the Pope, nor does he appear to have caused an inventory of the goods to be taken. After he had established himself in the Temple, he ordered all the wealth and deeds of the Order to be seized in other parts of the kingdom, and transported to Paris.

Upon the night of the 12th, the governors and officers throughout the kingdom opened the packets sent them. They were astonished at the orders, but dared not disobey them. They took instant steps to fulfil the desire of the King, and brought to their assistance all the forces at hand, anticipating considerable resistance in making the arrest. Upon the morning of the 13th, they invaded the houses of the Templars, who surrendered themselves without resistance, not having any suspicion of the crimes with which they were charged. They were conducted to separate prisons, according to command. The number of Templars arrested in France is not known; but, from the immense possessions the Order had in that country, it must have been large* Twenty-eight are known to have been arrested in Normandy, thirteen at Caen, ten at Pont-de-l'Arche, five at Bayeux, three at Troyes, twelve in Languedoc (of whom six were at Carcassone and as many at Beaucaire), seven at Cahors, and eleven at Bigore. No particulars have come down of the arrests in other provinces, but there can be little doubt of their being numerous, especially in Burgundy, were the Order was held in peculiar favour by the Dukes. The Templars being arrested, their goods were seized, and commissioners appointed to take charge of them. The Preceptory of Caen was entrusted to Hugo de Châtel and Walter de Boisgilon, two principal lords. These appointed as their deputies in the management, William de Fontenoy and Robert de la Planque de Tornebus.

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* Dupui, Grutler, Vertot, Mezerai, Chron de Nangis.

In L'Isle-de-France, the commissioners of the King occupied all the houses of the Order, secured all the furnishings and other effects therein, and ordered all the revenues to be paid to them. Inventories were prepared, and the farmers and planters instructed to forward the fruits and produce to the commissoners for the King's behoof. They, however, never accounted for these, but enriched themselves at the expense of the Order, evidently with the cognisance of the King, whose chief aim was to prevent anything from reaching the Pope.

The list subjoined of the names of the hundred and forty Templars arrested at Paris is interesting, from embracing those of the greatest families in France at the time, and whose representatives were among the noblesse of the Court before the terrible Revolution came, and the guillotine extinguished for ever the blood of the bravest soldiers which France had given to the Crusades. Among them were scions of the great houses of Montmorency, De Hanget, De Lonqueval, De Raineval Du Plessis, and De Hondelot. The names of the prisoners were:—

1, John de Fouley. 2, Renier de l'Archant. 3, Renaud de Tremblay. 4, Guy, Prince Dauphin, Grand Prior of Normandy. 5, John de Nivelle. 6, Peter de Tourtaville, a serving Brother. 7, Matthew de Bosc Adhemar. 8, John de Tourtaville. 9, Ferry de Rheims. 10, John de Saint-Loup. 11, Theobald de Bauffremont. 12, William de Giac, a serving Brother. 13, Gerard de Sanche. 14, Robert de Surville de Yzis. 15, Peter Brocart. 16, Peter Gafet. 17, Geoffrey de Charny. 18, William de Châlons de la Reine. 19, William de Bicey. 20, Richard de Caprey. 21, Gaucher de Lienticour. 22, William de Herbley. 23, William de Vernage. 24, Nicholas Doublet. 25, Imbaud de la Boissade. 26, Jacques de Molai, Grand Master. 27, John de Cagy. 28, Robert d'Arblay. 29, John de l'Aumone. 30 Peter de Suire. 31, Thomas de Quenay. 32, Nicholas de Chapelle. 33, John de Crotoy. 34, John de Venier. 35, Giles d'Epernant. 36, John du Duc de Taverniac. 37, John le Moine. 38, John de Tournon. 39, Bernard de Brosse. 40, Peter de Grosmenil. 41, Thomas de Brele. 42, Guy d'Oratoire. 43, Raoul Quarré. 44, Pariset de Bure. 45, William d'Yvriac. 46, Ordon de Latignac-Liecou. 47, William de Montfort-l'Almeric. 48, Stephen de Domont. 49, Bernard de Paris. 50, James de Rubemont. 51, Arnold de Fontaine. 52, Michael de Saint-Main. 53, Adam Marechal. 54, Nicolas de Pouzzol. 55, Robert de Sonnac. 56, Odo de Viermy. 57, William d'Hermont. 58, Peter Pidansat. 59, Peter de Blois. 60, Michael du Fl a. 61, John de Bauffremont. 62, John d'Amblainville. 63, Raoul de Betoncourt. 64, Peter de Villars. 65, Dominic Toussaints. 66, John de Laigneville. 37, Robert de Monbain. 68, Matthew de Quenoy. 69, Renaud de Fontaine. 70, Walter de Bure. 71, Peter de Montezand. 72, John de Cormeil. 73, Walter de Bailleul. 74, Richard de Liobard. 75, Peter de Boulogne, a Chaplain, and Attorney-General of the Order at Rome. 76, John de Saint-Remy. 77, Constantine de Biciac. 78, James de Crumel. 79, Albert de Rocher. 80, Raoul de Granvilar. 81, John de Buvine. 82, Frere Raynald. 83, James Duc. 84, John de Valbande. 85. Raymond de Farde. 86. William de Hautmenil. 87, Hugo de Peyraud, Grand Prior of France. 88, Raoul de Gisy. 89, Imbert de Saint-Josse. 90, John de Dansiac. 91, John de Livriac. 92, Dominic de Rivon. 93, John de Châteauvilars. 94, Nicholas de Sarte. 95, Matthew d'Arras. 96, Giles d'Ecey. 97, Raimbaud de Caron, Preceptor of Outre-mer. 98, Heury d'Hercigny. 99, Raoul de Taverniac. 100, John de Pont-l'Evêque. 101, John de Touruon. 102, Matthew de Table. 103, Simon Chrétien. 104, Gerard de Galle. 105, Fulk de Trécy. 106, John de Chorme. 107, Walter de Payans. 108, John de Paris. 109, Gillion de Chevreuse. 110, John Bersec. 111, Geoffrey de Fer. 112, Elias de Jotro. 113, Baudouin de Vabe. 114, John de Morfontaine. 115, Lambert Flaming. 116, Milo de Saint-Fiacre. 117, Lambert de Coisy. 118, Dreux de Viviers. 119, Laurence de Tarnay. 120, John de Poisson. 121, James de Verjus. 122, Geoffrey de Goneville, Grand Prior of Aquitaine. 123, Henry de Sirpy. 124, Bon de Sirpy. 125, Nicholas de Menil. 126, Bertrand de Montiniac. 127, Nicholas de Trecy. 128, Raoul des Sauts. 129, Albert de Romecourt. 130, Ponce de Bounœuvre. 131, Raoul Moiset. 132, Stephen de Romain. 133, Peter de Montiniac. 134, Guy de Feriere. 135, John de Gisy. 136, Peter de Laigneville. 137, Nicholas d'Ambian. 138, Thomas de Roquencourt. 139, Nicolas d'Agrégé. 140, John de Maison Dieu*

They were all committed to different prisons in Paris and its neighbourhood, the greater number to the prison of Melun. Although it was the king's desire that they should be kept in separate dungeons, the number at first made this impracticable. Over each prison a great lord was appointed as governor, and Hugo de la Celle and William de Marsilly appear in this dishonourable office. Under the governors, certain men of quality were placed as subalterns, who appear from records to have been belted Knights. These were Philip Coquerel, Gerard Robert, William de Bretigny, John de Boisemont, Imbert de Saint-Jara, and John Pitard. These appointments were all made by the king. Over the governors, again, Philip placed as inspector-general his confessor, William Imbert, a Dominician and Inquisitor of the Faith, one of an Order inured in Languedoc to blood, and profoundly versed in all inquisitorial arts and practices.* He was an extremely learned man, possessed of the complete confidence of the king, and blindly devoted to his interests. The wishes of the unprincipled monarch were a law to the director of his soul. William was perfectly cognisant of the king's intentions towards the Templars. He had a personal interest in the destruction of the Order, as the Templars intercepted the wealth which the Dominicians desired to direct into their own coffers. The King likewise appointed, as assistants to Imbert, his unscrupulous chancellor, Nogaret, and William Plasian, who had taken part in the capture of Pope Boniface, and afterwards swore, before an assembly of the peers and prelates of France, that Boniface was an atheist and a sorcerer, and had a familiar demon. The whole Order of St. Dominic, stirred up by Imbert, went hand in hand in the work, and, as we shall afterwards show, with complete success. In charging the Templars with heresy, the king had acted wisely; for treason, or any other political charge, would have fallen unheeded upon the public ear, while the charge of heresy acted like a trumpet-blast, and roused the people into a fury of passion and hate.

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* Dupui.

* Dupui.

The day succeeding the arrest, the doctors of the University of Paris and several canons assembled, with the ministers of the king, in the Church of Notre-Dame, when Nogaret read over the charges upon which the Templars had been seized. On the 15th they again met at the Temple, when some of the Templars were examined, and are said to have confessed the crimes imputed to the Order, and which they declared had prevailed in it for the last forty years.† Upon this the king ordered the act of accusation to be published. This was a furious document, and evidently the work of Imbert. In it the Templars are styled "devouring wolves in sheeps' clothing, a perfidious and idolatrous society, whose deeds and whose very words are sufficient to pollute the earth and infect the air." To aid the effect of Imbert's eloquence, the Parisians were assembled in the royal gardens, when the king's agents spoke against the accused. The pulpits, too, were filled with Dominicans, who thundered forth curses against the unfortunate Templars.

Upon the 13th of October, the very day of the arrest, Philip wrote to his son-in-law, Edward II. of England, who had just ascended the throne, urging upon him to follow his example, and to seize the Templars in his territories. This letter he sent by a confidential agent, a priest, named Bernard Peletus, who was instructed to use every means in his power to influence Edward to destroy the Order. Edward replied to this letter, on the 30th of the same month, that he had considered the matter very seriously, and had listened to the statements of that "discreet man," Master Bernard Peletus; that he had furthermore caused Peletus to detail the charges made against the Templars before himself and many of his prelates and nobles, but found them so monstrous as to be incredible; that such abominations and execrable deeds had never before been heard of by the king, the prelates, or the nobles, and it was therefore unjust to expect that they should give them credence. He added, however, that he would consult with the seneschal of Agen, and then take what steps he might think fit for the punishment of the guilty, and the protection of the Catholic faith.*

The violent proceedings of the king had mortified the Pope, who bitterly complained of not being consulted in the matter, and of the manner in which his name had been introduced; but Philip easily overcame his scruples, and the command was given to proceed with the examination of the Templars. This was left entirely in the hands of Imbert and Dominicans. A writer in the *Quarterly Review* has admirably sketched the character of this Order. Although of so recent creation, for the Franciscans and Dominicans date from the Sixth Crusade, it had already won a fearful name in Christendom, and the members formed the domestic police of the Papacy. They were men of marble hearts, incorruptible fidelity, and unwavering fixedness of purpose. Their awful, yet single-minded, fanaticism bordered on the terribly sublime, for each one was as fully convinced that humanity was a crime when it endangered immortal souls, as that there was a God in Heaven. Their very discipline, in its fearful rigour, drove out all sentiments of charity. They were the votaries of the haircloth; their cells resounded with the crack of the scourge, plied with unmerciful vigour; their chapels at midnight echoed the cries of the monks as they kept their rapturous vigils, in which they conversed with angels and saw visions; while their ever-recurring austere and prolonged fasts, withered the flesh from their bones, and made them look but spectres of humanity. To these men were the hapless Templars consigned for examination—to men, whose lives illustrated the maxim, that they who proscribe happiness in themselves, care not what misery they inflict upon others—men, whom a dark and fanatical perversion of religion, made equally ready to lay down their own lives, or take away those of others. But these qualities made them the more popular with many churchmen; and the Abbot of Usberg stated that by their means the Church had renewed her youth. True it is, they carried the doctrines of Christ into Asia; but their ferocious habits in Europe, instead of quelling, only fanned that spirit of religious freedom in the hearts of the people, which finally led to the Reformation.

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* Philip had condemned the Inquisition in former times. Milman's Latin Christianity, Vol. vii., p. 185; Dupui, Mezerai.

† Dupui. The clergy we have already seen hated the Templars on account of their wealth and power.

* Rymer's Foedera, Tom. iii., p

The manner in which the Templars were tortured, to wring confessions from them, is worthy of some attention. There were various modes of applying the torture, but the favourites were these:—The patient was stripped naked, his hands tied behind his back, heavy weights fastened to his feet, and the cords with which his hands were bound attached to a pulley. At a given signal, the victim was hoisted into the air, where he hung suspended by his arms, which being drawn out of their natural position, caused the most excruciating torture. Having in this position suffered for some time, the cord was suddenly slipped, but before the victim could reach the ground it was checked, and a severe shock given to the frame. Another mode of torture was to fasten the feet of the victim in an instrument not unlike stocks, which holding them by the ancles, prevented the patient from drawing them back. The soles were then rubbed with some unctuous substance and set before a glowing fire. A board was occasionally placed between them and the fire, and withdrawn at times, in order to increase the pain by intervals of cessation. The heels of the patient were oftentimes enclosed in an iron frame, which could be tightened by screws, and caused the most excruciating agony. What was regarded as a very mild torture, and only administered to those who had not strength to undergo the severer ones, was to place round sticks between the fingers, and compress them till the bones cracked. Sometimes the Templars had their teeth drawn, and were oftentimes hung up by clamps fastened in the jaw, until the unfortunate Knights agreed to confess, or fainted.

The use of the torture was a very clumsy mode of getting access to the truth. In certain circumstances, it might have been excused, where it was absolutely necessary to obtain information regarding conspiracies, but never to force an acknowledgement of guilt. It was dangerous, because the innocent, from weakness of body, plead guilty to crimes which he would have shuddered to hear of committed. When used judicially, torture was always a dubious course, and produced falsehood oftener than truth, as the weakness of the body must in many cases have subdued the strength of the mind. For this reason, at Athens, only those guilty of high treason were condemned to suffer it, and only when it was a question of discovering the accomplices. At Rome, the birth and dignity of a citizen, and his service in the militia, prevented torture, except in a charge of high treason.*

(*To be continued.*)

ASSOCIATION OF GERMAN FREEMASONS.†

The last issue of the Official Communications of the German Masons' Union, to the principles and scope of which we have repeatedly referred in previous numbers of this MAGAZINE, contains a full report of the annual meeting, held at Hagen, on May 30th and 31st of the present year, from the pen of Bro. Rudolf Seydel, of Leipzig, the president of the Association. Our space does not permit us to give the paper in full, but we doubt not that even in a condensed shape it will be welcomed by all those brethren who take an interest in the progress and development of our Institution in foreign countries.

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* Grutler, L'Esprit des Loix, Vertot.

† This Association is known as the Central Masonic body of Germany; its object may be stated briefly to be as consisting in the preservation and re-establishment of Freemasonry in its original purity, and to form the nucleus of a United Grand Lodge of Germany, and to promote the erection of a central Masonic Authority for the Universe.

"Once more," said Bro. Seydel, "the Association of German Masons may look back upon a successful and fertile annual meeting, and this time, again, as heretofore, at Hagen, with the consciousness of having conquered the obstacles that darkened its prospects. Besides the apprehension naturally awakened by the prohibition on the part of the Grand Lodge of the three Globes, of holding the meeting in a lodge room (at Elberfeld), the holding of the meeting was all but jeopardised by the inauspicious circumstance of Bro. Findel, (the Secretary) being at first prevented from attending, owing to a severe domestic affliction with which he had just been visited. However, in the evening of the first day we were all rejoiced by his telegraphing that he would arrive early on the morrow. His arrival, just at the opportune moment, relieved the chairman, Bro. Seydel, from such embarrassment as would inevitably have fallen upon him, from his being at first but imperfectly instructed by Bro. Findel as to the proper course of proceeding."

Having warmly eulogized the committee of reception, consisting of Bros. Grote, of Hagen, Schlemmer and Lohmann, of Witten, and Kleye and Schutz, of Bochum, for the manner in which they had paved the way to a most courteous and hospitable reception of the members of the Union in the "Black Country" of Westphalia,—the reporter goes on as follows:—

"The first sitting was opened on Saturday, May 30, at five p.m., by the chairman thanking the local committee for their valuable efforts, and welcoming all those present. Bro. Seydel then explained the reason of Bro. Findel's unavoidable absence, and proceeded to give a synopsis of the history of the Union, showing as he did so, how the latter, containing, as it does, adherents of the most various shades and opinions, not only tolerates them all, but endeavours to cause them to act upon each other with a view to mutual improvement and rectification. Its resolutions had never been of an extreme character; some, indeed, had looked upon the Association as a reactionary body, but the very hostility they met with from extreme parties, tended to prove that they were moving in the right track. Why, even their legal *locus standi* had been questioned, yet no Masonic or civil statute could be discovered that was infringed upon by the existence and doing of this Association. The prevailing usage of placing such Masonic meetings under the control, or holding them under the auspices, of some lodge or grand lodge could not be looked upon as a valid objection in this case, the Association consisting of members of *all* lodges and grand lodges, and if they were asked what lodge or grand lodge they recognised as their head, they plainly replied none. Lastly, the name of Association of German Masons had been animadverted upon, *e. g.*, by German brethren of Switzerland, who consider this appellation as a *de facto* repudiation of Masonic cosmopolitanism. This designation, however, related only to the language used in our proceedings. But the most severe censure the Union had been held up to was for having sent letters to, and by this means attempted to put themselves on a level with the grand lodge; and this step imbued with the highest legality, based upon a sense of which we submit our proposals to the competent authorities, on account of which we have been charged in America with "Kimming," (Halbeit) and self humiliation, in the most violent language; this step is interpreted as an act of revolutionary presumption. All these reproaches are falsified by the actual doings of the Association, and we cannot do better than pass over the aspersions in silence. The order of the day, to which we shall now proceed, relates first and foremost, to practical aims, viz., the appropriation of the funds of the Union."

The annual report of the Association having been read by Bro. Schutz, in the absence of Bro. Findel, and the appointment of auditors having been allowed to stand over until the arrival of the Treasurer, the various motions were read by the chairman. Those previously put on the standing order related to the establishment of a General Masonic Relief Fund (Centralhilfskasse); the awarding of a prize for the best paper on the practice of charity, most in keeping with the ground work of Masonry, and the foundation of Masonic Co-operative Societies (Legengenessenschaften). In the preliminary discussion on these proposals, Bros. Ackermann, of Cologne, P.M. of the Rendsbury Lodge, Koster and Flasche, of Barmen, Prosch, of Elberfeld, and Graff, of Bingen, took exception to the laying of too much stress on the outer practice of charity and splitting up of the funds of the Union, and advocated the appropriation of these towards inner or spiritual objects in conformity with the rules of the Association. Bro. Schutz pleaded in favour of the proposed prize for a paper on Masonic charity, and in this was backed by Bro. C. Van Dalen, who also supported two additional motions brought in after the opening of the proceedings, viz:—

1. By Bro. Barthelmess, that the Association undertake to provide a new and exhaustive Masonic Bibliography, &c.

2. By Bro. Van Dalen, that the Association support such lodges as may be newly erected in Austria.

The second of these motions was advocated also by Bro. Ritcher, of Elberfeld, who warmly espoused the claims of the Masonic Mission in Austria. Amendments to the various motions having been submitted by Bros. Alsbach and Dullhener, besides several of the previous speakers, the debate was adjourned to the next day. The labours of the meeting were followed by a *conversazione*. The well known poet, Bro. E. Ritterhaus, delivered an exhaustive speech on the social question, and the claims of the working classes; and in addition to a recitation by Bro. Holtschmidt, the brethren were treated to various speeches in prose and verse, animating heart and mind, as well as to harmonic performances of various descriptions, which brought the proceedings of the first day to a conclusion.

SECOND DAY.

A committee meeting having taken place early in the morning, at which the revised standing orders were determined upon, the second sitting was held at the Lumenschloss Hotel, at twelve o'clock, on May 31. Many brethren "from far and near," who had not attended the first days' meeting, had now joined the assembly and given in their names. The chairman having briefly addressed the "fresh arrivals," Bro. Kamp welcomed all those from more distant parts, such as Saxony, Berlin, and the Upper Rhine, who had now made their appearance on the "red earth" of Westphalia. Bro. Holtschmidt having read the minutes of the previous sitting, the chairman gave a brief account of the labours of the committee and another synopsis of the aims and objects of the Union. Bro. Findel, whose appearance was hailed by all those present, read letters from Bros. Seyd (of Friedburg), Treu, (of Mannheim, formerly of Constantinople), Nutten, (of Aix-la-Chapelle), and all the other members of that East. Similar greetings were received by telegraph, from the brethren in Oppenheim, and through Bro. Graff, from those of Bingen.

The first motion was for an alteration of the rules, by which a donation of fifteen thalers were to entitle the donor to life-membership.—Advocated by Bro. Findel.

Additional clause, moved by Bro. Van Dalen:—"That a fund be formed out of the monies thus obtained, and the interests derived therefrom to be exclusively devoted to the scientific objects of the Union; one moiety of the interest to be specially appropriated towards the purchase of the following books, &c., to be given to newly-erected and other lodges as a nucleus of lodge libraries, viz., "Henne's Adhuc stat," "General Handbook of Freemasonry," "Findel's History of Freemasonry," "Van Dalen's Masonic Calendar and Annuary," and the following periodicals:—"Bauhutte," "Freimaurer-Zeitung and Communications of German Masons." Bro. Graff seconded, Bro. Fromme, of Bielefeld, opposed the motion. Bro. Van Dalen added Seydel's "Orations of Freemasonry" to the list of books proposed to be purchased. After a further debate in which Bros. Ackermann, Kamp, Richter, and Findel, took part, the original motion was defeated by a majority of votes and thus Bro. Van Dalen's additional clause also fell to the ground.

The next subject of discussion were the prizes proposed by the committee to be awarded to the authors of the essays treating most ably and exhaustively the question of "the most approved and fertile mode of Masonic charity, and which is most in keeping with the fundamental ideas of Masonry." Moved—"That a prize of seventy thalers be awarded to the author of the best, and of thirty thalers to the author of the second best, of these works; that neither do exceed three sheets of print in extent; the competitors to send in their essays by the end of the present year; Bros. Graff, Ritterhaus (of Barmen), and Seydel, to be appointed jurors; the best essay to be reprinted in the *Communications*; and, the second in order, in the *Bauhutte*." Bro. Schutz delivered a lengthy and substantial speech, reporting on the question as well as on that relating to the foundation of Masonic co-operative societies, mooted by Bro. Von Selchow, W.M., Ratibon Lodge. He advocated the adoption of the motion of the committee and the rejection of Bro. Von Selchow's proposal, which, in the reporter's opinion, had not yet reached the proper stage of maturity. The debate on both questions was joined in by Bros. Fromme, Taddel, Van Dalen, Bruno, and Schutz, and eventually the proposal of the committee relating to the prizes was carried *in toto,* and without a division; whilst Bro. Von Selchow's motion was withdrawn from the standing Orders.

The meeting then proceeded to the question of the establishment of a General Masonic Relief Fund. Bro. Findel, though advocating the foundation of such a fund, holds that they ought to await the results of the competition determined upon by their previous vote; yet he was in favour of the proposal tacked to the original motion, to receive and give acknowledgements for contributions tendered as loans by individual brethren, and thus create a kind of international Masonic currency. Bro. Richter opposed this proposal, but advocated the relief fund. Bro. Bruno preferred that the whole affair be adjourned. Bro. Kamp would have liked a nucleus of the relief fund to be secured by voluntary donations to be collected *séance tenante.* After some further discussion, sustained by Bros. Fromme, Taddel, and Schutz, the meeting agreed to the "foundation of a general relief fund (*Centralhilskafse*)," for the purpose of a kind "of charity in keeping with the ideas of the Masonic Craft," and requested the committee to draw up a statute to that effect, which is to be published in the *Bauhutte,* and submitted at next year's meeting.

Bro. Van Dalen's motion relating to the support of new lodges to be founded in the Austrian Monarchy, was debated upon by Bros. Graff Findel, Bruno, and Schutz, and agreed to in its original tenour. The meeting also resolved, without a discussion, "to notify to Bro. Barthelmess, of Brooklyn, N.Y. U.S.A., that the Association is ready and willing to support him, as far as practicable, with its funds, in the publication of a new and complete Masonic bibliography he has undertaken, but to finally resolve thereon only at next years' meeting, upon Bro. Barthelmess sending in his manuscript." The motion for an increase of the existing charity fund to the figure of 200 thalers, at the expense of the general fund, was withdrawn, but the meeting determined upon transferring the existing fund of benevolence, amounting to 95 thalers, to the account of the general relief fund. after Bros. Richter, and Bruno opposing and Bros. Fromme and Flasche supporting the motion. A collection in favour of the same fund, made on the spot by Bro. Kamp, yielded 43 thalers and 11 silbergroschen. The following motion, viz:—those relating to contributions to the fund of the life boat association and to a widow and orphan fund; to invest in shares for the building of lodge houses; to support by a donation the educational establishment started by the Hudson Lodge, No. 71, of Hoboken, New York, were withdrawn by the committee without a discussion.

The whole of the standing orders being now disposed of, the assembly resolved to select Leipzig as the place in which next years' meeting is to be holden; the time to be the latter part of the summer, instead of Whitsuntide. Bro. Seydel having thanked the retiring committe members for the creditable mode in which they had discharged their duties, declared the meeting to be closed.

A banquet, enlivened by speeches, songs, and recitations, was held in the evening, Bro. Kamp, the venerable *Altmeister,* of Elberfeld, in the chair. Bro. Findel read an address from the Germano-American brethren, together with a spirited and well turned poem on "German Masonry," by Bro. Hentz, of Gleuvitz. The following day was devoted to an excursion, in company with the ladies, to Bro. Huckenholz's Gardens, at Welter, which having once been inhabited by Freiher von Stein, form a valuable relic of the party, and yet, though highly remarkable on account of the historical reminiscences connected with them, are fully in keeping with the character of the present day, surrounded, as they are, by modern habitations and extensive manufactories. A visit to Lohmann's Park at Witten, brought the sequel of this years' meeting to a conclusion, and the brethren separated in peace and harmony.

MASONIC NOTES AND QUERIES.

CHRISTIANITY AND FREEMASONRY.

In my communication to the *Freemasons' Magazine* (vol. 14, p. 391) entitled "Christianity and English Freemasonry," there is a statement that Christianity and Freemasonry united may civilize the whole human race. Upon this statement a brother at Paris has sent me some strictures, which the statement would perhaps deserve were his notions of the present condition of Christianity correct. But are those notions correct? I think not. My brother plainly belongs to the same school of philosophy as the late Monsieur Jouffroy. I therefore recommend to his consideration the ensuing passage, taken from that distinguished Professor's lecture, "Du Problème de la Destinée Humaine:"—

"La mission sublime du Christianisme, elle est loin, bien loin d'être accomplie sur la terre. Elle ne l'est pas même entièrement dans ce pays, que sa civilization place à la tête de l'humanité; elle est plus loin encore de l'être dans les autres parties de l'Europe; et elle est à peine commencée dans le reste du monde. Ceux-là sont bien avengles qui s'imaginent que le Christianisme est fini, quand il lui rest tante de chosee à faire. Le Christianisme verra mourir bien des doctrines qui ont la prétention de lui succéder. Tout ce qui a été prédit de lui s'accomplira. La conquète du monde lui est réservée, et il sera la dernière des religions."—From Bro. PURTON COOPER's Masonic Letter Book, June, 1866.

MYSTIC NUMBERS.

One is *the* number of Freemasonry, and stands in all societies—ancient and modern—for the Creator. In the Pythagorian, Hebrew, and Rosicrucian mysteries, it—the Monad—represents the central fire-God, without beginning and without end—*the point within the circle*. It also denotes piety, friendship, harmony, peace, and love. It symbolises identity, equality, existence, and universal preservation. I purpose sending to the *Magazine* an article on this subject shortly.—A. ONEAL HAYE.

THE M.W. BRO. J. WHYTE MELVILLE, ESQ.

Bro. C. (Edinburgh) is not quite correct as to dates. The Immediate Past Grand Master Mason of Scotland—the M.W. Bro. John Whyte Melville, of Bennochy and Strathkiness—was, as far back as the year 1819, a member of an English lodge. It is the "Royal Clarence Lodge" (now No. 271), Brighton, Sussex, that had the honour of enrolling him as an affiliated and joining member; he was proposed Nov. 17, 1819, and balloted for and approved Dec. 15, 1819, and continued a member during his residence in Sussex in the years 1819-20 & 21.—L.K.

PRICHARD.

In consequence of R.W. Bro. Purton Cooper's note on Prichard, I take the opportunity of repeating an observation that it is very questionable whether Prichard was a Mason, as he has mixed up the second and third degrees. His book has the appearance of being made up of a ritual of the first degree and of imperfect memoranda of the second and third.—HYDE CLARKE.

SCOTCH.

In England we say Scotch and Scotchmen, as French and Frenchmen. In Scotland, of late years, some have taken to saying Scottish, but still many natives of that distinguished country are not ashamed of calling themselves, and being styled Scotchmen, which has long been considered a title of honour, though W. P. B. now thinks differently. I very much fear it is rather late in the day to put down the word in England.—A SCOTCH MASON, BUT NOT A SCOTCHMAN.

GLASGOW CATHEDRAL.

Some years ago, while spending a few days in Glasgow, I paid a visit to its magnificent cathedral, and in a short time succeeded in obtaining copies of over a hundred different marks. It is a pity some brother in Glasgow does not devote himself to this subject. In Jocelin's crypt there are the following lines:—

> "Our life's a flying shadow, God's the pole:
> The index pointing to him, is our soul:
> Death's the horizon, when our sun is set
> Which will through Christ a resurrection get."

A. ONEAL HAYE.

BRO. "R."

Bro. "R.," in a letter entitled "The Creed of Freemasonry" (page 190 of the present volume), evidently speaks of Speculative Masonry as a universal institution. Speculative masonry, as a universal institution, is a pure *Theism*. It is philosophically incorrect to call it a pure Deism. See my communication, "Theism, Deism," *ante* page 170. Christian Speculative Masonry, Jewish Speculative Masonry, Parsee Speculative Masonry, and Mahommedan Speculative Masonry, when, as in our admirable English Speculative Masonry, there is superinducement and adoption of fitting toleration, becomes Universal Speculative Masonry, and may rightly be considered a pure Theism.—C. P. COOPER.

CANON OF CRITICISM.

It is very awkward to discuss a question about the immortality of the soul in the *Freemasons' Magazine*, and with a Bro. Rosa Crucis, who finds out that Moses wrote the Book of Job. When we have got as far as this, and which Rosa Crucis and many very respectable people believe, we are in danger of discussing whether Moses wrote the books of Moses—matters very clear to Rosa Crucis and his friends, but under discussion among scholars. Under these circumstances the time has perhaps come when, as in other scientific matters, we can cease to introduce the Bible as a scientific authority in matters of science, and reserve its sanctity for its proper domain.—R. Y.

FREEMASONS AND FREESTONE.

If "Freemasonry" is derived from Freestone, meaning Freestone-Mason, as Bro. Wyatt Papworth states, is "Freeborn" desived from Freestone born? In my humble opinion, this is just as likely, but I should not like to be too positive about it till I see it in print. Please print this.—W. HARRIS, P.M.

PICTUS DEPICTUS.

As King Solomon (p. 230) did not use the Grecian, Corinthian, or the five orders, what are the "three" Greek orders he did use? If masonry be medieval in its form there can be no great harm in preserving a medieval legend of the *five orders of architecture*, and three cannot be better than five. It is these medieval touches of anachronism which are more truthful than a sham purism.—C. M. D.

MIRACLES.

See my communication, "Miracles" (vol. 18, page 66 of this periodical). A correspondent is right. Change or modification caused by some unknown law of nature, such unknown law being the expression of the Will of the Great Architect of the Universe, is, in my apprehension, a miracle.—C. P. COOPER.

THE CORINTHIAN ORDER.

Accustomed to understand by "Solomon built his house," the "house of the Lord," I misunderstood Rosa Crucis. If he, however, turns to Whiston's translation he will find "palace" heading the chapter he refers to, and a footnote doubting the existence of the Corinthian Order in the time of Solomon. I am sorry that I cannot doubt with Pictus the fact that Callimachus was the originator of the Corinthian Order. In fact, this style of building was not used till the time of Alexander the Great, the earliest example extant being the Choragic monument of Lyssicrates, B.C. 335. There are, also, the Temple of Winds, and that of Jupiter Olympus at Athens; the latter being one of the largest and finest examples of the style. The Corinthian, to some extent, combines the characteristics of the Doric and Ionic, and unites and blends together the Egyptian and the Assyrian elements. Although invented in Greece, it was not brought into use till after the power of the republics —to which we owe the finest works of Greek art— had begun to wane, but from its richness and splendour it becames afterwards the greatest favourite with the Romans. The Doric took its rise from the rock-cut tombs of Beni-Hassan in Egypt; the Ionic in 500 B.C., originating from the influence of Assyrian art, as Layard discovered. The characters of the three Orders are well emblemised in the Masonic W., S., and B., and a study of them will be found alike interesting and instructive to the young student. I may add, that in all my readings, and in conversations with architectural and art students, I have never heard nor read of the claim of Callimachus having been disputed. Our late Bro. D. R. Hay, a voluminous and careful writer upon the Greek art, had no doubt of his being the inventor.—A. ONEAL HAYE.

GRAND LODGE LIBRARY.

The suggestion of "Excelsior" is right, that each lodge should have a library, but that must not distract us from the first necessity that the Grand Lodge of England shall have a library, and I believe the first step to that is to have a librarian, who will get books together.—P.M.—[We entirely agree with P.M.—ED. F.M.]

GRAND LODGE LIBRARIAN.

I do not think there is much harm in appointing a Librarian at a small salary, if there were no outlay for buying books, and I should not mind paying a small sum, so that we should not be pointed at for encouraging ignorance. As a member of Grand Lodge, I shall object to any proposition for devoting rooms to books, which I consider a purpose not Masonic. Our buildings ought to be appropriated to Masonic purposes, such as dining, for which our tavern premises are so well adapted, and if there were a library members might sit there instead of the proper place—the tavern—where they can be social, and enjoy the social glass and pipe. Except lovers or little girls, no two people read out of one book, and so it is unsocial and un-Masonic.—W. HARRIS, P.M.

CHRISTIAN FREEMASONRY.

Christian Freemasonry, without toleration, is *a* true Freemasonry. It is not *the* true Freemasonry. —C. P. COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Among the candidates are three sons of Master Mariners; two of these poor captains, having lost their lives by the perils of the sea. This class has small chance of assistance except from the Masonic Charities. The Master Mariners, wandering about, find in Masonry a genuine solace, and they are generally—however rude—genuine Masons at heart.

Yours fraternally,
A GOVERNOR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In referring to the letter of "H. H. W." in your number of the 12th ult. I am sure I am right in expressing the gratification felt not only by those connected with the conduct of the affairs of this Institution, but also by the able and distinguished brother who presided at our annual fête in July last—Bro. Bentley Shaw—at a probability of the realisation of the result anticipated from a publication of the admirable and eminently practical address delivered by him at the conclusion of the distribution of the prizes to the successful pupils.

That address has been published in your columns and, during the past week, circulated far and wide through the Craft, and I most earnestly hope that many other brethren may, from its perusal, be similarly impressed as your correspondent, and that the course of action he has commenced, may be extensively imitated.

Could but one member of each lodge be induced thus to act, I am confident that an aggregate amount would be obtainable in small sums, which aided by the larger donations of wealthy brethren, would go far to reduce our debt, if not entirely to extinguish it.

There are two suggestions of means for the accomplishment of this most desirable object, I will take this opportunity of submitting for consideration— I would fain hope—for adoption:—

1. That each lodge should provide a box inscribed "Boys' School Mortgage Redemption Fund," for the reception of small contributions from individual brethren, the proceeds of certain collections, and the surplus of various funds.

2. That during the ensuing season each lodge should do as has already been done by the Lewis Lodge at Wood-green—give up *one* banquet and devote the amount thus saved to the above purpose.

I beg that your correspondent "H. H. W." will hereby accept our best thanks for having brought this subject prominently and practically to the attention of the Craft, and shall be happy to furnish him, and others, with cards, circulars, and any information calculated to facilitate their exertions.

I am perfectly aware that by some it is thought that sufficient—too much—has been said and written with regard to the condition of this Institution, and the encumbrance entailed upon it in bringing it to its present state of efficiency. These ideas, and the not altogether friendly expressions occasionally resulting therefrom, proceed, I find, from the apathetic or careless section of our community, and not, I am happy to say, from earnest, active brethren, whose diligence keeps them well-informed as to the great work set us to do, and who are never weary in assisting in that work. For myself, I would wish to plead no stronger justification than that derived from the facts presented in the voting papers, just issued, of the ensuing election, wherein will be found the names of *fifty-three* applicants for admission, *nine only* of whom can be elected, though we have accommodation for as many more. Can I—can anyone—need a more forcible stimulus than that supplied by a realisation of the painful feeling embodied in the aggregate disappointment of *forty-four* deserving objects of our sympathy, their stricken and distressed relatives and friends.

Yours fraternally,
FREDERICK BINCKES,

6, Freemasons' Hall, W.C.,
21st Sept., 1868.

D. P. G. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Being a London Mason, I am not very well acquainted with Provincial distinctions. We make very small account of Provincial Masons at our lodge. As they have different clothing, we generally sit them down after the M.M.'s of London lodges, giving London its rightful precedence of the country, and then we put all the Provincials, without troubling ourselves about their clothing, together, unless sometimes a London Apprentice, who is not known, may be put after them.

I am quite surprised to find that they sometimes receive Grand Office in Grand Lodge, but do not well know the distinctions, if any, between G.S.B., and Deputy Grand Masters, and should like to be enlightened. Which is the highest dignitary in the Provinces; the Sword Bearer, the D.P.G.M., or the Grand Pursuivant? We have none of these in Craft Lodges, and we do not go to Grand Lodge. If we have by mistake put a D.P.G.M. above a S.B or P.M. of a lodge we should be very sorry.

Yours fraternally,
A LONDON MASON.

——— Tavern, E., Sept. 30, 1868.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your correspondent, "Another D.P.G.M.," is noticing my former communication, is amusingly facetious as to the recognition of the Craft in general and by the M.W.G.M. of the status and services of the D.P.G.M.'s, and the dignified position in Grand Lodge to which, as a reward for many years' service as the representatives, not only of the R.W.P.G.M.'s, but of the M.W.G.M. in their respective provinces, a few of the more fortunate ones may look forward.

The remarks of "Another D.P.G.M." recalled to my mind, and inclined me to laugh heartily at the recollection of an incident connected with Grand Lodge in my younger days.

As a D.P.G.M. I am "no chicken," but a good many years ago when, newly fledged, I was spending a few days in town, I was reminded at a private lodge that a quarterly communication of Grand Lodge would take place on the following Wednesday evening. Accordingly I determined to be present, and, doubtless, thinking myself, as the deputy ruler of a province, a constellation of no small magnitude in the Masonic hemisphere, I presented myself in the ante-room with all my blushing honours thick upon me—collar, jewel, and all—forgetting that at head-quarters I only possessed the rank of a "full private." After signing my name, official rank, &c., I was about to pass into the Temple, when I was suddenly stopped by one of the brethren in attendance saying, "You cannot be admitted in that collar and jewel; we don't know them here" (and, of course, legally, he was quite right). Greatly crestfallen I went across the way and borrowed—either of Bro. Spencer or his predecessor, Bro. Evans—a P.M.'s collar and jewel, again presenting myself for admission. Once more I was stopped by the remark, "You have no right to wear these gauntlets here." I began to think I was in the position of the daw in borrowed plumes, and was going to be stript, when another brother suggested, "Suppose we let him pass, and see whether he'll be allowed to remain with them." Upon this I was admitted; and, although it was not my first visit to Grand Lodge, I was so impressed with my reception that I departed both "a sadder and a wiser man," and, although a good many years have now elapsed, I have only once since that event put in an appearance there. Doubtless my vanity as a young official from the country required to be repressed, and it was done thoroughly! But, joking apart, I have not given these details simply as a personal matter, but as a humble member of a class of Masons who "have done the state service," and which ought to be thought worthy of greater recognition than it receives. It is a well known fact that, in the great majority of provinces, the whole of the work belonging to the office of Prov. G.M. is done by the D. Prov. G.M., and that, although not a few Prov. G. Masters are active and zealous rulers, even in most of those instances the chief part of the *unseen* labour is done by the Deputy. Now, surely, one who, perhaps for years, has had the whole of the active rule of a Masonic province in his hands, and consequently (as your correspondent truly observes) "representing not only the R.W. Prov. G.M., but the M.W.G.M," is equitably entitled to hold, *ex officio*, a higher position in the Great Council of the Craft than is accorded to the mere P.M. of a private lodge, too many of whom, as is well known, have passed through the chair without having qualified themselves to perform its duties.

It seems to me logically just that, as in the table of precedence in Grand Lodge, the D.G.M. (if there be no Prov. G.M.) ranks next after the G.M., so ought the D.P.G.M.'s to rank next to the P.G.M.'s. This opinion, I know, will be met, *in limine*, by the objection that, as the P.G.M.'s appoint their Deputies, if this, or any other position in Grand Lodge, were accorded to them *ex officio*, it would be an interference with the prerogative of the M.W.G.M., who is the fount of all honours in Grand Lodge except that of Treasurer. This difficulty might, however, be easily remedied by the M.W.G.M. appointing the Deputies on the nomination or recommendation of the P.G.M.'s, during pleasure or for a limited time, the office becoming vacant, as at present, on a vacancy occuring in the office of P.G.M.

Doubtless many occupants of the dais in our Great Council, and other brethren of less eminence, will differ from me in this opinion; but, as the views held by the fraternity at large on the D.P.G.'s as regards Grand Lodge and the Craft in general can only be elicited by discussion, I give it for what it is worth, and if I am wrong I shall be glad to be set right, feeling assured, at all events, that no change for the worse can take place in the status of the D.P.G.M.'s, which, I repeat, is, at least, "an anomaly."

Yours fraternally,
D.P.G.M. (No. 1).

RE S. SAX AND OTHERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I chanced to see, for the first time in my life, the *Freemasons' Magazine and Masonic Mirror* at a brother's house a few days ago. I did not know until then that there was any publication devoted exclusively to our ancient and honourable Order; and, on turning over the pages of the number there laid before me, I caught sight of the several letters relating to the proceedings of Mr. Sax and denoting some of his successes in obtaining money from the members and officers of various lodges in the provinces. He paid me a visit, but got only one sovereign out of me, for I was just hurrying away to keep an urgent professional engagement when he solicited the loan of *five* pounds. Upon his representations I lent him the only piece of gold I then had in my purse, which he promised to return by a post-office order from London in two days from that time, but, though it is two months ago, he has not done so. I now know the reason, after reading those letters and some which appeared in previous and subsequent numbers of your *Magazine*, which I have since borrowed from my friend and brother, at whose house I first saw the *Magazine*. I have now to suggest two things: *first*, that every lodge should take your *Magazine* and send it immediately to the W.M. and to the Treas. of the lodge, and to be returned by them to the lodge room for reference by other members; *second*, that where an individual member of a lodge cannot afford to pay 26s. per year, or does not choose to do so, several members should club together to subscribe.

I have just joined another brother who lives near to me, and have ordered the *Magazine* to be sent in future, so that we may know what is going forward in Freemasonry. I feel, I must add, I am very much pleased with the perusal of those numbers I have had lent to me; indeed, I am very much interested with many things I have there seen mentioned for the first time in my life, although I am neither a chicken in years nor a young Mason, but am—

Yours fraternally,
"An Old Lawyer."

* * * * Sept. 28, 1868.

ZETLAND TESTIMONIAL OR FESTIVAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—When is it proposed to celebrate the event of our very dear and much respected G.M., the Rt. Hon. the Earl of Zetland, having presided over our Order in his own proper person as G.M. for the past 25 years (in addition to his previous services in the Order)? Can you also tell me *where* it is to be celebrated, and in *what manner?*

Yours fraternally,
A P.M. of 25 Years' Standing.

[We really cannot, as we have not been officially informed.—Ed. F.M.]

A MASONIC AND GENERAL LIBRARY OF REFERENCE FOR THE FREEMASONS' HALL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I think the necessity for doing something—at once—to supply so great a want, strongly felt amongst Freemasons generally, and in this great metropolis in particular, ought to be self evident to the "powers that be" at the head quarters in the East. I know several brethren who would contribute books to such a library if it was formed and formally announced in your pages. If the R.W. Bro. John Havers would but give some attention to this matter, and allow his master mind to dwell upon it, I feel assured that success would promptly attend any exertion of his to that end.

Do, Mr. Editor, allow a little space in the *Magazine* to be devoted to urging this subject upon the attention of those in whose power it is to say, "The thing shall be done, and done at once, too."

Yours fraternally,
One who believes there is much more in the written History of Freemasonry than is generally understood.

GRAND LODGE OF MARK MASTERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It has been intimated to me that complaints are being made by several members of this degree of the neglect of their communications, and of delays in the issue of documents.

This intimation—recently and kindly conveyed—has occasioned me extreme regret.

There is no character I have endeavoured more earnestly to obtain and secure, than that of punctuality in correspondence, and I had, until now, every reason to believe that I had been successful, and have yet to discover proof of failure.

I have not the means of ascertaining by whom complaints are made, and therefore take this mode of making known my ignorance of any foundation for such complaints, and of inviting information from any brother who feels himself aggrieved.

So far as I am aware, there is not in this office one unanswered communication, and if letters have been addressed to me, to which replies have not been received, they have miscarried.

Let me call attention to the correct address of this office at foot. Yours fraternally,
Frederick Binckes, G.S.

Office,—4, Featherstone-buildings,
Holborn, W.C.

ZETLAND TESTIMONIAL OR MEMORIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the south of England we are considered by your great London folks to be all, more or less, ignorant and slow-going people, and, perhaps, to be so in connexion with Masonry too as in other things. That we should be ignorant of what is proposed to be done in connexion with the above-named matter, is not at all surprising, seeing that we are *kept* in the dark as to what shape it is proposed to give effect to the proposition to do suitable honour to our M.W.G.M. Can you tell us what is really to be done? I asked one of our Prov. Wardens, a man of great intelligence and good worldly position, but he did not know, never having been invited to take part in the project; but he promised to ask the D. Prov. G.M., who it turns out knows but little more of the affair. By dint of repeatedly writing and inquiring, I learn that the committee appointed by Grand Lodge delegated their duties to a sub-committee before their own powers were confirmed to them by Grand Lodge. Was this so? If it was, it will account for other errors of omission committed by them.

Yours fraternally,

"West Country."

IMPORTANT MASONIC CONFERENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As I was sitting at home in the evening, Mrs. Harris working after tea, and myself engaged in literary labours, a knock was heard, which Mrs. Harris went to answer. I am now engaged in collecting newspaper cuttings and extracts from books for my two great original Masonic works—the Mysteries of Masonry explained from the Sanscrit and Hindoo languages, and the Twenty-one Knocks, or Vademecum, explaining all the Chivalrous Orders of Masonic Knighthood. The Mysteries of Masonry will throw a new light on that subject. By copying the proper selections from the Hindoo Pantheon, and uniting the Hebrew and Celtic illustrations, I expect to produce one of the most learned and abstruse works on Masonry which has ever appeared, and far indeed beyond anything which has yet been done in that line. For real Hebrew I have a great advantage in a neighbour, a travelling Jewish glazier from Poland, a most learned man, though his English is rather difficult, and he knows nothing of Masonry, but I supply that. I have the advantage also of a large mass of Masonic MSS. collected by me in my former labours as a Masonic instructor, and obtained from my predecessors. A great deal of it has been fairly copied by good hands, and some that is fairly copied is properly spelled. It will take a world of trouble in that way, but luckily printers understand all about spelling and pointing, as is their business.

Mrs. Harris conveyed in the stranger, a tall, thin gentleman of dignified presence, in black, with a satin waistcoat.

"Bro. W. Harris, P.M.," says he.

"The same," says I.

"The celebrated inventor of the Order of the Garter," says he.

"The humble improver," says I; "as it was invented by King Arthur, the first Grand Master of Masons in England (see Pocket-Book)."

"Bro. Harris," says he, "your learning, of which I have heard so much, is as great as your modesty, and I wish I had as much of either. I am Sir Knight Jones, from America, United States, the inventor of Prince Masonry, come to put myself at the feet of the Gamaliel of Masonic chivalry."

He told me the name of the place besides in three letters, which was either I.O.A., I.O.I., I.O.U., O.I.U., or U.I.O., or something of the kind.

"Sir Knight Jones," says I, "you are heartily welcome to my humble castle. I cannot say that I know your name, my acquaintance with America being limited to those valuable manuals from which I have copied so much, and which leave little more to be printed or revealed. I give you a hearty greeting. Here's to you," says I, and I passed him the tumbler of weak toddy with which I had been soothing my arduous literary labours.

"Bro. Harris," says he, "we have heard of you in America, United States, of what you have done for Masonic chivalry, of how you have been maligned and persecuted, and of your wonderful constancy in carrying on your Order and adding other Orders to it in face of ridicule and contempt, and when respectable and timid men abandoned you. Perseverance must carry the day; it is a Masonic virtue, and must have its due reward."

I felt much comforted to find that, while as Sir Knight Jones said, there had been a sad falling off here, I was covered with glory in America, United States.

"Bro. Harris," says he, "here's to you; persevere and faint not. In America we have as great a want of new orders as you have here, and my motto is always 'Business.' You have invoked Knight Masonry; I have summoned forth from the vasty deep Prince Masonry, and I propose that we form a league to promote the glorious Craft and science, and the progress and development of the knowledge of Masonry and light among the thousands of nations who will be enrolled under our banners. Masonry is the only universal science, the only universal aristocracy, and the only universal knighthood. May it flourish!"

"Sir Knight Jones," says I, "I know nothing of Prince Masonry."

"Then," says he, "I will make you a Prince Mason in a jiffy; but I have a sudden inspiration. You are not a Prince Mason, I am not a Knight of the Garter, let us swear allegiance to our respective jurisdictions."

We knelt down on the hearthrug, and did so. He then conferred on me all the orders of Prince Masonry, and I did the like by him.

We then began a long and confidential conference, during which Mrs. Harris, who had been sitting in our kitchen picking a bit of supper, went quietly upstairs to bed, after supplying us with refreshment.

Sir Knight Jones had come here upon one of those important Masonic delegations which are entrusted to our American brethren. His object was to illustrate the connexion of the English aristocracy with the Masonic chivalrous orders. He had made a very large and valuable collection of objects belonging to the aristocracy—cards of lords and ladies, ciphers, crests, impressions of seals, part of the same blue ribbon from which the Duke of Hopborough was furnished, several garters bought wholesale in the Burlington Arcade, being of the same pattern and from the same lot as supplied to H.R.H. the Princess Maria Anne. Sir Knight Jones presented me (for Mrs. Harris) with a small piece of the Duke's blue ribbon and several other remarkable objects. This tended very much to mollify Mrs. Harris the next day, as she is devotedly attached to fashion and high life.

Being privileged as an American citizen, he had the means of acquaintance with many connected with the aristocracy, an invaluable advantage for the promotion of chivalrous Masonry. We agreed that it was most desirable a young nobleman should be appointed to preside over the Order of the Garter, but Sir Knight Jones said there were plenty of old lords could be got as well, and that we might be made beautiful for ever. As he is to find a lord, and is sure of doing so, the Order of the Garter may be looked upon as now established. Many respectable tradesmen and influential professional men, an acconntant, the clerk to a leading solicitor, a surveyor, a professor of dancing, a mercantile agent, a photographic artist, and others in my neighbourhood are quite willing to take high dignities.

Among other high deeds on that memorable night, we formed a Primeval Grand Sanhedrim of Chief Viceroys and High Patriarchs, and I was elevated to the dignity of a Chief Viceroy and High Patriarch of Prince Masons and of the Ineffable and Imprescriptible Order of the Garter, being the highest Sir Knight Jones could confer, as he reserved for himself the post of Sovereign Viceroy. This Sir Knight Jones is quite willing to resign to H.R.H. Prince Arthur or Lord B., and to become Past Sovereign Viceroy and Suzerain Patriarch.

It was a great night, illuminated by the scientific star of Masonry, and softened down by spirits and water in tumblers. Sir Knight Jones has a wonderful ready address and an expert memory for all kinds of charges, addresses, orations, &c., at conclaves, encampments, &c. He would give me some specimens, among others *his* original Masonic oration in inauguralatiating of the Grand Socratic Encampment at Bubastisville, Za or Ya. He went on for some time with passages more or less familiar to me, when I took it up verbatim, being part of *my* original address at the installation of an encampment.

"Bro. Harris," says he, "I did not take from you, but from the sermons of the Rev. Franklin Drowry, a distinguished American divine of the last century."

"And he and I took it from Tillotson," says I.

"I know nothing of Tillotson," says he. "But what a shame for a Christian minister to deceive me in this way, and pass off other men's sermons as his own. I shall never place faith in Drowry again; and he supplied me with a mass of matter for original orations, for, where he put 'Christianity,' I put 'Masonry,' and so on, and admirable and original Masonic addresses they are, quite edifying, as is universally allowed and attested under certificates of our leading Masons."

I offered to read him some of *my* original addresses, but he proposed instead to give me the Sacred Sword Song of the Prince Mason Crusaders of Galilee, as composed for his Order by a very eminent American poet, well known in his state. A French brother, he said, had never seen or heard anything so imposing as the Sword Song given by 500 Prince Masons with swords and charging glasses working in unison, and assisted by an organ, corps of drums, three military bands, and the bells of Jerusalem. No other Masonic country could produce the like, but America, United States, said he. For want of swords he managed that I should take the poker and he would take the shovel, but that could give me, he said only a very faint notion of this heartstirring congregation of high-souled Masons.

THE SACRED SWORD SONG OF THE PRINCE MASON CRUSADERS OF GALILEE.

The Hozaunas are sounding,
The gavels are bounding,
We will guard the Sanhedrim (or Sanhederim).
By the brook of Kedron,
With our swords and our gavels,
Against all cowans and cavils.
Hurrah! hooray!
Up with the Oriflamme,
In earnest, no sham!
Our vespers we say,
Hurrah! hooray!
By our glaives in the caves,
We will guard the Sanhedrim.
Hurrah! hurrah! hooray! hooray!

Whenever we came to "Sanhedrim," or "Hurrah," or any point, we clashed the swords, or, as Sir Knight Jones poetically called them, "glaives." We had got through three out of the seven verses of the Sacred Sword Song about half-past one in the morning, when our labours were brought to a sudden and untimely close by two unmysterious knocks on the ceiling from the Grand Mistress above.

So closed this ever-memorable evening for Masonry in peace and harmony—so far as Sir Knight Jones was concerned, and he left his fraternal respects for Mrs. Harris—but, I regret to say, not so far as that lady is concerned, for she forthwith applied to our distinguished and illustrious brother the term "Masonic reprobate," and to me other epithets equally disrespectful. On the announcement of the liberal and handsome presents of Sir Knight Jones, she consented to be mollified, but hoped the best sitting-room fireirons had not been damaged.

Mrs. Harris said she had not had a wink of sleep with the row, but dosed till she dreamed that villain, Jones, after much struggling, had put her on a gridiron, while I held a poker, and a legion of devils with rough music danced round in Masonic aprons. She awoke to the Sacred Song in full swing.

Sir Knight Jones has promised to bring on his next visit a distinguished American brother and Sir Knight, experienced in the working of the Sacred Sword Song, so as to give me a notion of an evening of harmony.

I began the collection of the water-rates rather late on the morning after this memorable night, and may, as Mrs. Harris says, be snubbed by a tyrannical Board, being so near quarter-day; but it is a sacrifice I endure in the cause of Masonic chivalry.

Yours fraternally,
W. HARRIS, P.M.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

A Prov. Grand Lodge of the Western Division of Lancashire will be held at the Public Hall, King-street, Wigan, on the 6th day of October, under the presidency of Bro. Lieut.-Col. Sir T. G. F. Hesketh, *Bart.*, *M.P.*, Prov. G. M.

Lord Pelham, the Prov. G. Master for Sussex, has appointed Wednesday, the 21st inst., for laying the foundation stone of the Masonic Hall at Lewes, on which occasion his lordship will perform that ceremony with Masonic honours, assisted by all his provincial officers; and as the Prov. G. Master is deservedly a great favourite, and highly popular amongst the brethren in the province, a very large muster is expected to be present.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

Yorkshire (North and East).—The annual Provincial Grand Lodge will be held at the Town Hall, Hull, on Thursday, the 15th October, under the auspices of the Minerva Lodge (No. 250).

Leicester.—The annual General Meeting of the Provincial Grand Lodge will be held at the Freemasons' Hall, Leicester, on Wednesday, the 7th October, under the presidency of the Right Hon. R.W. Prov. G. Master. St. John's Lodge (No 279), will be opened at a quarter past two o'clock.

Boys' School.—The votes of brethren are solicited on behalf of Josiah Marjason, whose father, Joshua Marjason, a respected member of the Franklin Lodge, No. 838, Boston, died on the 16th October, 1865, leaving a widow and seven children. This is the sixth application.

The Earl of Jersey has accepted the post of a vice-president of the Rosicrucian Society of England; and we are informed that the next meeting of the Society will be held at the Freemasons' Tavern on Thursday, the 8th inst., on which occasion twelve aspirants will be admitted to the grade of Zelator.

The appointment of the Earl of Carnarvon to the post of Provincial Grand Master of the Freemasons of Somerset, which we notified some weeks since, has been officially communicated to the brethren of the province, and an address of congratulation to his lordship has been sent by the Bath lodges, who have also sent an address to Colonel Adair, expressing their regret at his retirement from the P.G. Mastership of the province. The Earl of Carnarvon has been for many years an honorary member of the Royal Cumberland Lodge (No. 41) Bath, which is the oldest lodge in the province, the Royal Sussex Lodge (No. 53), Bath, ranking second in seniority and having the largest number of members of any lodge in Somerset. These circumstances, coupled with the unusual facilities of accommodation afforded by the New Masonic Hall in Bath for grand Masonic ceremonies, induce the hope that the new P.G.M. will select Bath as the place in which to hold his installation.

Royal Union Lodge, No. 382, Uxbridge, Middlesex.—This lodge, of which the present W.M. is Bro. James Glaisher, *F.R.S.*, of world-wide celebrity as a scientist, has, we are glad to learn, recently been removed to a commodious hall, unconnected with any tavern or place of public resort. The Belmont Hall has been fitted up in a manner to suit it admirably for the purposes of Freemasonry.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

METROPOLITAN.

Royal Alfred Lodge (No. 780).—A meeting of this lodge took place at the Star and Garter Hotel, Kew-bridge, on Friday, the 25th ult., for the transaction of business, and to install the W.M. for the ensuing year. The attendance of brethren was very numerous, and amongst the visitors we noticed Bros. W. Ough, Assist. G. Purst.; B. P. Todd, P.M., No. 27; T. J. Maidwell, No. 73; J. J. Pope, P.M., 389; J. R. Tisen, 1056; H. C. Barnes, 11; B. Ringrose. 1,185; Charles Slooman, 25; A. Glover, 1,185; T. Bartleman; &c. The lodge having opened, the minutes of the last lodge meeting were read and confirmed. The audit committee then presented their report. Bro. Naylor having been questioned as to his proficiency, and answering satisfactorily was most impressively raised by the W.M. to the sublime degree of M.M. Bros. Lloyd and Gough being candidates for the second degree were examined and respectively admitted to that degree. Messrs. Alexander Brown and Charles Mark Abbot having been balloted for and approved of were initiated into the mysteries and privileges of the Craft. The lodge voted five guineas to the Grand Master Testimonial Fund, the brethren subscribing an additional £5 5s. Bro. May having consented to serve as Steward to the next festival of the Boys' School, fifty guineas were voted, thus constituting the W.M. for the time being a Vice-President of the institution. All below the degree of P.M. having retired, a board of Installed Masters was then formed, and Bro. Samuel May was duly installed into the chair of K.S., under dispensation from the W.M. the G.M., Bro. May being the present W.M. of lodge 101. The W.M. elected as his officers for the ensuing year Bros. Littlewood, S.W.; Longhurst, J.W.; J. Smith, P.M., Treas.; H. G. Buss, P.M., Sec.; Clarkson, S.D.; H. Lloyd, J.D.; T. Brown, I.G.; Hall, P.M., W.S.; T. W. Fry, D.C. The lodge having been closed, about sixty brethren sat down to the banquet under the presidency of the W.M. Justice having been done to the excellency of the repast, and the cloth having been drawn, the usual loyal and Masonic toasts were given and responded to. A very pleasant evening was spent, which was considerably enhanced by the excellent singing of Bros. Bartleman, Pope, Sloman, and other brethren.

Southern Star Lodge, (1,158).—The usual meeting of this lodge was held on Tuesday evening, 22nd ult., at the Montpelier Tavern, Walworth. Bro. T. H. Pulsford, W.M. presided, supported by his officers, and several visitors, amongst whom was Bro. Thomas, P.M., of the United Pilgrims, Panmure and several other lodges, and Bro. Richards of Domatic. Bro. Thompson, the indefatigable secretary, was absent through indisposition. The lodge having been duly opened, Bro. Hancock (Sec. *pro. tem.*) read the minutes of the last lodge, which were received and confirmed. The first business was to initiate Mr. William Hooker into the mysteries and privileges of ancient Freemasonry, which ceremony was performed by the W. M. in a faultless manner. This was followed by the initiation of Mr. Jennings, which was also equally well performed. Bro. Wise was now questioned as to his proficiency in the science, and that being considered satisfactory, he was most ably and impressively raised by the W.M. to the sublime degree of a M.M. The W.M. went through the entire ceremony, giving the often omitted traditional history belonging to this degree. The ceremony was most ably performed, and elicited approbation from every one who witnessed it. The lodge having been resumed to the first degree, the Secretary *pro. tem.* read a communication from the Grand Secretary in reference to the intended celebration on the occasion of the Grand Master completing a service of 25 years in that high office, and this communication was left for consideration at the next meeting. A communication was read from the Masonic Fire and Life Association. The lodge was then closed and the brethren adjourned for refreshment. The banquet was supplied in Bro. Allatts' usual style of excellence, and it gave general satisfaction. On the removal of the cloth, the usual loyal and Masonic toasts were given and responded to; the newly initiated brethren were obliged to leave, and did not remain for the banquet. The W.M. on giving the health of Bro. Thompson, P.M., and Treas. of the Lodge, in very complimentary terms alluded to the services he had rendered, and believed he possessed the esteem of every member of it. The toast was very cordially received. Bro. Thompson, P.M., and Treas., said the W.M. in the exercise of his good nature, had, if he would allow him to say it with all due deference gone out of his way to pay him a compliment, but as the W.M. could do no wrong he accepted it with gratitude, although as he had so long basked in the sunshine of their favour, and received so many substantial tokens of it, he thought some one else might have been preferred to him at that early part of the evening to receive it. Their W.M. had spoken in flattering terms of what he (Bro. Thompson) had done for the lodge, as its founder, and their P.M. and Treasurer, but if he had done so he was amply repaid by the success which had attended it, but at the same time he must say that from the first when the lodge was proposed, he had always found the W.M. a most energetic supporter, and they had gone on shoulder to shoulder together. He thanked the brethren sincerely for that renewed mark of their kindness, and would at all times do everything in his power to promote the prosperity of the Southern Star Lodge. The W.M. next gave "The Health of the Visitors," for which Bros. Thomas, Richards, and Hancock respectively returned thanks. Bro. Thompson, P.M., said the W.M. had for a very brief period entrusted him with his emblem of authority, and the brethren doubtless knew the use to which he would apply it. At the risk of their patience, he should say a few words as to the toast which he was about to propose, as to how he had been supported by their W.M. As he had already said, their W.M. had most ably seconded him in the foundation of the lodge, and during its progress it was his warmest wish and highest inspiration to see their W.M. in the chair which he then so ably occupied. He felt a peculiar interest in their W.M., inasmuch as he introduced him into Freemasonry, he passed him through his different degrees, and, finally, he installed him into the chair as W.M. of the lodge. Having seen how he had performed his duties that evening, he thought he had no reason to be ashamed of what he had done. He would ask any one who had witnessed the manner in which he had that night gone through the third degree, whether they had ever seen that beautiful ceremony more correctly or more impressively performed. He (Bro. Thompson) had watched him most attentively, and he felt sure that there was not an improper word used, or one improperly applied, and there was the still further merit due to Bro. Pulsford, for while he was proficient in the performance of the different ceremonies, he was equally good in his knowledge of the lectures in which those ceremonies were illustrated and explained, and he was the preceptor of a lodge of instruction by whom he was highly esteemed, not only for the excellence of his working, but for the readiness with which he imparted his knowledge to others. He wished him a prosperous year of office, and called upon the brethren to drink his health in bumpers. The toast was enthusiastically responded to. The W.M. in responding briefly to the toast, said that their P.M. Thompson had passed compliments upon him he did not deserve, but he would endeavour to follow in his steps, and do all in his power to promote the comfort of the brethren and the welfare of his lodge. He thanked the brethren sincerely for the cordial manner in which his health had been drunk. The W.M. proposed "The Health of their Bro. Secretary," and expressed his great regret that illness had kept him from them. Bro. H. Thompson, P.M., returned thanks, and said he felt sure that nothing but the cause to which the W.M. had referred, would have kept his son from among them, for he was always most attentive and indefatigable in the discharge of his duties as Secretary of the lodge. Bro. Hancock, by permission of the W.M., proposed "The Health of the Officers of the Lodge," and said as a visitor he was highly pleased at the excellence of their working, and that evening had really been a great Masonic treat to him. He belonged to a lodge in Staffordshire, but if he remained in London he should like to become a joining member of the lodge of which he had the honour to be a visitor that evening. Bro. Clarke, S.W., returned thanks. The Tyler's toast brought a very happy meeting to a close, which had beeng reatly assisted by some excellent songs by Bro. Mackway and others.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 381).—A meeting of this lodge took place at the new lodge room at the Masonic Hall, Uxbridge, on the 21st ult. The W.M. Bro. J. Glaisher, supported by all his officers, viz.:—Bros. Magnus Ohren, S.W.; G. Fehrenboch, J.W.; Cloisen, P.M. Treas.; W. Coombes, P.M.; W. H. Coulton, S.D.; Joquin, J.D.; Lonsdale, I.G.; Saqui, P.M. Org.; Bonner, Steward. There were also present, Bros. J. Adams, P.G.P.; William Smith, *C.E.*, P.G.S.; Horsley, P.M.; Weidon, P.M.; Wirtzfield, P.M.; and many other members of the lodge. Visitors:—John Ohren, G. J. Mumford, No. 148; H. F. Peng, No. 145. The lodge having been opened in ample form, and the gentlemen previously balloted for not being in attendance, the lodge was raised to the second degree, when Bros. Davis, French, Louville, Lucas and Lloyd, being questioned and found efficient, were accordingly passed. The lodge was then raised to the third degree, and Bros. Terry, Lambert, Jennings, and Woodward, were raised to the sublime degree of M.M's. The whole of the ceremonies were ably performed by the W.M. Upon the lodge being lowered, the W.M. read a letter respecting the Zetland Commemoration Fund, and the Palestine Exploration Fund, also as to the case of Theresa Mary Claison. daughter of the late Bro. Theodore Claison, who is a candidate for the next election for the Girls' school. A vote of thanks was given to Bro. W. Smith, *C.E.*, P.G.S., for his present to the lodge of a portrait of the Right Hon. the Earl of Dalhousie, *K.T.* and *K.G.*, the M.W., the G.M.M. of Scotland, and six copies of Masonic lodge music for the three Craft degrees. Also to Bro. W. H. Coulton, S.D., for the manner in which he re-decorated the lodge furniture at his own cost. Bros. T. Adams, P.G.S.P., and W. Smith, *C.E.*, P.G.S., were elected full members of the lodge Bro. Coulton proposed, and Bro. Horsley, P.M. seconded, that the lodge become annual subscribers to the FREEMASONS' MAGAZINE. Other business having been transacted. the lodge was closed, and the brethren adjourned to the banquet which was provided at the "Chequers" Hotel. A very enjoyable evening was spent, and the brethren separated at an early hour in peace and harmony.

PROVINCIAL.

CHESHIRE.

PROVINCIAL GRAND LODGE.

The Right Hon. Lord de Tabley, R.W. Prov. G. Master of Cheshire, held a Prov. G. Lodge on Wednesday, the 16th ult., in Macclesfield. The attendance of the brethren was more than usually numerous, and comprised members from every lodge in the province. The interest in the meeting was also enhanced by the presence of officers holding high positions in the Grand Lodge, and the principal Provincial Grand Officers, W. Masters, Past Masters, and Wardens. It was admitted by all present that not only as regards the members present, but the distinguished position of the officers, that this was the most successful meeting that has ever been held in the province. The Prov. G. Lodge having been opened the minutes of the last Prov. G. Lodge were read and confirmed.

Bro. Latham, G.D. and P. Prov. G. Reg., brought up a report of the committee appointed at the last lodge to revise the rules. The alterations made he said were but few, and he moved that copies be printed, which was agreed to.

Bro. Cope, Prov. S.G.W., in pursuance of notice which he had given, moved that the sum of twenty-five guineas be presented by this lodge to the Zetland Commemoration Fund. The present M.W.G.M., the Earl of Zetland, had presided over the Craft for upwards of a quarter of a century, and it was considered desirable that on such an occasion the various lodges should bear their testimony to his great personal worth. He therefore moved the resolution of which he had given notice.

It was proposed with the contributions obtained, to found a scholarship for the sons of Freemasons.

Bro. Smith, P. Prov. G. Reg., seconded the resolution.

The R.W. Prov. G.M. before putting the resolution, said he felt exceedingly gratified that such a proposition had been made in this lodge, because it was a most deserved mark of respect to their Worshipul Grand Master. The resolution was unanimously carried.

Bro. Willoughby, P.Prov. J.G.W. proposed that 20 guineas be given to the Cheshire Educational Masonic Institution. He said that two or three years ago many of the brethren entertained some doubt as to the success of the institution, and indeed his own most sanguine expectations did not lead him to suppose that by this time the institution would be in such a prosperous position. It was making gradual and successful progress and he strongly recommended it to the support of the brethren.

Bro. Cope, Prov. S.G.W. had great pleasure in seconding the motion, and said that when the institution was founded he had some misgiving lest it should interfere with the Masonic charities. He had however seen reason to change that opinion, and he could bear testimony that it was silently but surely doing a great deal of good, and that it was well worthy of support. He concluded by stating that he should himself give the same amount to the institution which the lodge subscribed.

The resolution was carried.

Bro. Latham brought forward another motion of which notice had been given, namely, that the sum of 21 guineas be given to the Palestine Fund. They were all no doubt aware that at the present time certain parties were engaged in exploring the foundations of the ancient city of Jerusalem in order to bring to light every vestige of that ancient city. This subject was particularly interesting to Freemasons because although some of them might doubt whether the earliest traditions of the Craft were absolutely and accurately true, yet the greatest sceptic amongst them did not hesitate to believe that their ceremonies and forms were derived from the ancient Temple of Jerusalem. Everything therefore that was discovered in that temple, even the particular shape and marks of the building must be interesting to them as Masons. He thought therefore every brother would be glad to contribute to such an object. The Grand Lodge of England had shown its appreciation of this movement by voting 100 guineas. Up to the present time he believed the efforts of the explorers had been most successful. They had got to the foundations of a building which was certainly far anterior to what had always been considered the ancient Temple of King Solomon. The fact that they had been able to discover such a building must be so satisfactory to all the brethren that he was sure they would most willingly vote the grant which he had named to the Palestine Exploration Fund.

Bro. Bland, Prov. G. Treas. seconded the resolution and it was unanimously agreed to.

On the motion of Bro. Latham, seconded by Bro. the Rev. Dr. Beales, a grant of £15 was allowed to the widow of a deceased brother in Congleton.

Bro. Bland then read the treasurers' account which showed that the finances of the provincial lodge were in excellent condition, and the report was adopted.

The Prov. G.M. then appointed Bros. George Cornwall Legh, D.P.G.M.; Cap. Cope, P.S.G.W.; J. P. Platt, P.J.G.W.; E. Newbold, (Macclesfield), P.S.G.D.; Davies, (Norwich), P.J.G.D.; John Wood, (Bredbury), P.G.S.B.; Woodcock, S.B.; and Jackson, M.C.

The R.W. Prov. G.M. said it had been his custom on previous occasions before closing the lodge to make a few observations with reference to the progress of Freemasonry in the province of Cheshire since the previous Provincial Grand Lodge, and should do so on the present occasion. In the first place he had to lament the retirement from office of the D. Prov. G.M., Lord Combermere. He received his resignation a little while ago, accompanied by the expression of his regret that his time would not permit him to bestow that attention to the duties of his office which he desired. His regret on receiving this resignation was somewhat diminished by the kindness of his good Bro. George Cornwall Legh who had consented to accept the office of D. Prov. G.M. Since the last Prov. G. Lodge he had reason to believe that Freemasonry in Cheshire had made steady progress. He had not had occasion to consecrate any new lodges, but he understood that all the lodges were working well. This after all was the best test of progress, much better than the increase of lodges. Since the last meeting the Prov. G. Lodge of Cheshire had been very successful in reference to the charities. In October they obtained the election of a boy and in May of an aged brother. This must be very satisfactory to the brethren of the province. They had previously had on the charities one aged widow, and one aged brother, so that they had now five. All this had been done in three years. He had the honour to attend in his capacity of Prov. G.M. at the laying of the foundation stone of the Idiot Asylum at Lancaster when their excellent Grand Master visited them in person. He mentioned this to show the interest which the Grand Master took in the welfare of the Craft by coming down specially from London, even at his great age. As a proof also that the spirit of charity was increasing amongst them he might refer to the handsome gift which Bro. Cope had promised. He would say no more on this occasion, but would thank all the Past Prov. officers for the consistent support they had given him. In conclusion the Prov. G.M. announced that the next Provincial Grand Lodge would be held at Birkenhead.

The lodge having been closed,

The members of the lodge then formed in procession, and walked from the lodge room to St. Michael's Church.

The body of the church was appropriated almost exclusively to the brethren, the galleries being occupied by the general public. There was full cathedral service. The choir consisted of Bros. Edmondson, Stafford, N. Dumville, Andrews, Roscoe, and Hayter, assisted by the excellent amateur choir of St. Michael's Church, who had in the kindest manner offered their valuable assistance in the cause of charity. Bro. Twiss, of Knutsford, P.G. Org. of Cheshire, presided at the organ. A very able sermon, and one most appropriate to the occasion, was preached by the P.G. Chap. Bro. the Rev. E. D. Garven, after which a collection was made, the proceeds of which are to be divided between the Macclesfield Infirmary and the Provincial Fund of Benevolence. At the close of divine service the brethren walked in procession to the Town Hall to the banquet. The Prov. G·M. was supported by Bros. Cope, Latham, and Bland, the Prov. G. Chap., and the principal officers of the province. During the after dinner proceedings songs and glees were sung by the professional brethren, Bros. Edmondson, Stafford, Dumville, Andrews, Roscoe, and Hayter.

After the usual loyal toasts had been given, the Prov. G.M. said that he felt quite certain that the manner in which they had drunk the previous toasts was no mere lip loyalty, but he was equally sure that were it possible even with more hearty loyalty they would drink the health of the M.W.G.M the Masonic sovereign of their order. The M.W.G.M., as they all knew, was worthy of their utmost respect and gratitude, because during a long life he had devoted his best energies and abilities to promote the interests of the Craft. He had mentioned to them to-day in the lodge that the M.W.G.M. came from London to Lancaster to perform a ceremony of consecration, and although he was 73 years of age he returned to London. He (the P.G.M.) had the honour to accompany him back to London on the third day. This was the 25th year of his Masonic rule, and most rightly had the Craft determined to celebrate that event. Highly gratified was he to co-operate most cordially in the commemoration which they had determined for such an occasion. The fund would be devoted to no mere purposes of personal gratification. The money would be devoted to an exhibition for the preferment in the world of some youth, some orphan, or perchance some poor Masonic sister, who, for want of such aid might be left in distress. Such was the M.W.G.M's. wish, and he was sure it would be acceded to by the Craft in general. The G.M. was not merely the Masonic sovereign, but by his commanding manner, by his tact and discretion, he had done more to promote the cause of Masonry than any one now living. He therefore begged to propose the health of "The Most Worshipful the Grand Master" with all the honours they could give him. The toast was drunk with enthusiasm

The Prov. G.M. then proposed the health of "The Earl de Grey and Ripon, M.W.D.G.M., and the other officers of the Grand Lodge."

Bro. Æneas M'Intyre, G.R., responded, and said he felt great pleasure and satisfaction in rising to return thanks for the D.G.M. of England and officers of the Grand Lodge past and present. As the P.G.M. had said, most truly the conduct of Lord de Grey and Ripon as D.G.M. required very little eulogy, because his services were so well known. In each succeeding year he had more and more endeared himself to the hearts of the Masons over whom he presided. On all occasions his lordship set an example which might well be followed by the grand officers. Always to be in his place and at the right moment, and always to be able to discharge his duty, were the chief characteristics of the M.W.D.G.M. It was inculcated upon all masons to come punctually to the lodge, and to prepare themselves well in the performance of the duties they had to fulfil. The officers of the Grand Lodge who were present on this occasion (Bros. Latham and Cope) were so well known that he could only say of them that it would be well if all grand officers would emulate them. For himself, he could never forget that his first step in advancement in masonry was when he was connected with the Cestrian Lodge. He was glad to see the members of the craft assembled here in such large numbers. He must also congratulate them on the admirable discourse which they had heard from their Prov. G. Chap.

Bros. Cope and Latham also responded.

Bro. M'Intyre again rose and proposed the health of the Prov. G.M. They were now, he said, in Masonic times of considerable importance. As they had been told by the Prov. G. M., the G. M. of England had completed the 25th year of his presidency over the Craft, and he had now for the first time seen established in the metropolis a hall for the benefit of the whole Craft. They had now a structure which was worthy of the name of masonry. They had a hall that did credit to the G. Supt, of Works; and, after 25 years of his presidency, the work of the G.M. seemed to be completed. In this province they had a Prov. G.M., over whom so many years had not yet passed, but immediately on his coming amongst them a new state of things seemed to have sprung up. Unless they had a good Prov. G.M., Freemasonry would never go in the right path. He proposed the health of the Prov. G.M. the Rt. Hon. Lord de Tabley.

The toast was drunk with true Masonic honours.

The Prov. G.M., on rising, was most loudly applauded, and, in acknowledging the toast, said that he had endeavoured to fill the office faithfully and diligently, and it was a great encouragement to a Mason in his position to find that his endeavours were rewarded with success. To prove that his labours had been attended with success, he might repeat the words of Sir Christopher Wren, "If you wish to see my works, look around." It was an assembly of Freemasons of which any Prov. G.M. might be proud. Three years ago they numbered very few subscribers to the Masonic charities, but now they had five recipients of charity from this province. He found at this table associated with him two brethren of the Grand Lodge. All this was a great encouragement to him to go on in the path of duty. He trusted they would all go on animated with the sentiments of charity. He owed a deep debt of gratitude to all his brethren in the province, and particularly gratified was he to see assembled so many brethren to hold the Grand Lodge in Macclesfield. Owing to the short time at their disposal in the Grand Lodge, one or two matters were omitted. He wished to supplement the proceedings of the day with a vote of thanks to the minister of St. Michael's Church for the kind manner in which he had lent his church for their service. In the name of the Prov. G. Lodge, he would direct the secretary to convey to that gentleman their very sincere thanks. The services of the Prov. G. Chap. should also be acknowledged. He had discoursed most eloquently, and deserved their thanks for his excellent sermon. There had also been another omission. At the last Grand Lodge a resolution was passed that after a brother had served twice in the office of treasurer of any educational charity of the Order, he should, at the expense of the Grand Lodge, receive a jewel. It was a very small acknowledgment; but they knew that the Victoria Cross was only made of iron, yet perhaps it was the most precious thing that a man could have. He had great pleasure in presenting it to Bro. Cope, who had seven times served the office of steward.

The Prov. G.M. then invested Bro. Cope with a handsome and costly jewel, amid loud applause.

He (the Prov. G.M.) had nothing more to say than to thank his brethren from the bottom of his heart for the cordial support they had always given to him in the performance of his duties.

Bro. Cope replied in suitable terms.

The Prov. G.M. then proposed the health of the D. Prov. G.M. coupling with it the name of Bro. Terry, Prov. G. Chap.

Bro. Terry responded.

The Prov. G.M. next proposed the health of the W. Masters and officers of the Macclesfield Lodges, Nos. 295 and 267.

Bro. Bates expressed the sincere thanks of the officers and brethren of the Macclesfield Lodges for the very flattering manner in which their healths had been received. It was a source of the highest satisfaction to the members of these lodges to find that they had succeeded so well to-day.

Bro. M'Intyre proposed the toast—"All Poor and Distressed Masons," which brought the proceedings to a close.

ESSEX.

Upton.—*Upton Lodge* (No. 1,227).—An emergency meeting of this lodge was held on Tuesday, the 22nd ult., at the Spotted Dog, Upton. Bro. L. Bellerby presided, Bros. Gibbs and Kermott were elected joining members. Messrs. F. Wayland, Affendell and Grover having been ballotted for and approved, were initiated by the W.M. into the mysteries of Freemasonry in a very able and efficient manner. No further business being before the lodge, it was closed according to ancient form, and the brethren retired to an excellent banquet, supplied by Bro. Vause, the service of which gave unqualified satisfaction. The W.M. presided and gave the usual loyal and Masonic toasts with great ability. Bro. Wayland returned thanks for the newly initiated brothers in a very able and eloquent manner. The "Visitors" toast was acknowledged by Bro. Decent, the W.M. of the Earl de Grey and Ripon Lodge. The W.M., Bros. Watton, Stephen, and Westcombe contributed greatly to the harmony of the evening, the latter brother giving a very humorous Indian song that elicited roars of laughter.

SCOTLAND.

GLASGOW.

Glasgow.—*Lodge of Glasgow St. John* (No. 3^2).—At the meeting of this lodge on the 15th ult. there was a large concourse of brethren, Bro. Ramsay, R.W.M. in the chair; Bro. McMillan, S.W.; and Bro. McAulay, J.W. On the minutes of the last meeting being read, they were objected to as being incorrect, as it appeared from them that the report of the Historical Committee had been referred back to the said committee; whereas the said report had merely been postponed until the next meeting night on account of the absence of the R.W.M. After some remarks, the objection was sustained, and the minute ordered to be altered so as to agree with the facts. The business of the lodge was then proceeded with, and one candidate was initiated by the S.W., Bro. Park, P.M., acting during the ceremony as S.W. Thereafter "the report of the Historical Committee postponed from the last meeting" was read by request—simply in its integrity—by Bro. Buchan. Bro. Baird offered a few remarks which might be interpreted as expressive of regret at the necessity that had arisen "for parting with Malcolm"; this however merely had the effect of causing the report to go down a little easier. Bro. Park followed Bro. Baird by remarking to the same effect, as he did at the meeting at which Bro. Buchan brought forward the motion for the appointment of a Historical Committee, viz., "that if the charter of this lodge was granted by a King Malcolm, it could not be that of Malcolm III., because he had no brother called David." Bro. Ramsay, the R.W.M., suggested that as it seemed a difficult matter to find out the real truth, the spirit rappers should be consulted, &c. There was also a feeling amongst some of the members that although the Malcolm document is not the real charter, it may be a copy; this elicited the remark that as the lodge and the incorporation had been so long connected, the copy might have been made out for the use of the lodge, when the name of Malcolm might have been substituted for William, and the date 1051 for 1191, so therefore, copy or no copy, there was no longer any use in trying to hail from any charter older than 1190, one of William the Lion. A few more remarks were made, and Bro. Buchan having replied, the report was then passed unanimously. The greater portion of the substance of this report has already appeared in the Freemasons' Magazine for June 20th, and July 25th. In the report read by Bro. Buchan it is added that although the Melrose St. John's Masons are said to have very old documents, yet the oldest they have produced is an old minute book, commencing at 1674, which is not so old by seventy-four years as that of the Glasgow Incorporation Masons, still extant, which begins at 1600, and in which is a lodge minute of date 1613 put in the corporation book at date 1620. In the year 1628 appear the names of the brethren elected to office who signed the Roslin

Charter. Some remarks were also made relative to the builders of Kilwinning Abbey being a branch from those engaged at Glasgow Cathedral. A cordial vote of thanks was, upon the motion of Bro. Buchan, passed unanimously to Bro. Professor Cosmo Innes. It was also agreed that the lodge should endeavour to get a photograph of the 1190 William the Lion Charter. The lodge was shortly afterwards closed in due form.

IRELAND.

NORTH CONNAUGHT.

Opening of the Provincial Grand Lodge.

In consequence of a certain portion of this province having been formed into a district for the establishment of a Masonic Provincial Grand Lodge, and his Grace the Duke of Leinster, G.M. of Ireland, having been pleased to appoint Bro. Hugh Lyons Montgomery, *D.L.*, late *M.P.* for Leitrim, as G.M. of the district, the latter brother convened a meeting of all the lodges in the province of North Connaught, in the Masonic Hall, Sligo, on Thursday evening, the 17th ult., for the purpose of formally opening the Prov. G. Lodge, and in making all other necessary arrangements. There was a very large attendance of the members of the Craft, several of whom came a long distance for the purpose. Shortly after seven o'clock the proceedings commenced by a lodge being opened in the third degree, on the completion of which the R.W.G.M. for the province was conducted in the throne, on which he took his seat, when he received the usual Masonic salute. Bro. Montgomery thanked the brethren for assisting in placing him in the high and exalted position he then occupied—a position that any member of the Craft ought justly to feel proud of—and assured the brethren that nothing should be wanting on his part to further extend the benefits of their ancient and noble Order, whose influence was found of the greatest advantage in all parts of the earth. The R.W.G.M. next announced that he would appoint Bro. J. L. Woods, P.M. 20, Sligo, as D. Provincial Grand Master, after which Bro. Robert Jenkins, P.M. 187, Manorhamilton, was unanimously appointed Prov. G.S.W., and Bro. Alex. Gillmor, P.M. 20, Sligo, Prov. G.J.W. Bro. James Joynt, P.M. 217, Ballina, was next appointed Prov. G.S.D., and Bro. S. M. Cherry, P.M. 20, Sligo, as Prov. G. Sec., the nomination of the other officers being postponed until the next night of meeting.

The private business of the lodge was next gone through, after which the brethren retired for refreshment, when they partook of an excellent supper, the hospitality of the Prov. G.M., after which they separated in peace, love, and harmony.

ROYAL ARCH.

METROPOLITAN.

Royal Jubilee Chapter (No. 72).—A convocation of the above chapter was held at the Horns Tavern, Kennington, on Thursday, the 10th ult., for the purpose of electing the Principal and officers for the ensuing year. Comp. Webb was installed M.E.Z.; and C. Platt and C. T. Foxall were respectively elected H. and J. The brethren then sat down to the banquet, and a very enjoyable and pleasant evening was spent, enlivened by the singing of Comp. Webb and other musical brethren.

DEVONSHIRE.

Provincial Grand Chapter.

The half yearly provincial meeting was held on Wednesday, Sept. 23rd, at the Huyshe Masonic Temple, Plymouth, at 3 p.m. Upwards of 20 present and past principals having assembled, the Prov. G. Supt., the Rev. J. Huyshe, M.A., M.E.Z., accompanied by Comp. Metham H., and Radford J., entered and opened the Prov. G. Chapter, the Comps. were then admitted. The chairs of E.N., Prince Soj., and Assist. Soj. were respectively filled by Comps. Rogers, Elphinistone, Nicholls, and Clemens. The minutes of the previous meeting were read and confirmed. The accounts of the Treasurer were then read and passed, showing a balance in hand of about £40. On the proposition of Comp. Matthews, seconded by Comp. Watts, Comp, Hambley was elected Treas. for the next year. The M.E.Z. expressed the pleasure he had in conferring the collar upon so excellent and well qualified a Comp., since to him as Chairman of the committee of management of the Masonic Temple, the Prov. G. Chapter was mainly indebted for the ample and kind accomodation of this meeting in the building. Comp. Metham H., proposed and Comp Radford J., seconded a grant of £10 10s towards the testimonial fund in honour of the Earl of Zetland, the head of Masonry in England, explaining at some length the intention to mark the appreciation of his long and efficient services for 25 years, by raising a sum which it was hoped would amount to some thousands of pounds, not to be expended in paying him any personal compliment, which would be in direct opposition to his own wishes, but for the support of Masonic principles, probably by affording substantial aid to the charities. These views were endorsed by the M.E.Z., and after some discussion the resolution was passed unanimously.

On the proposition of Comps. Watts and Rae the sum of £10 10s. was voted to the Fortescue Local Annuity Fund. The M.E.Z. took this opportunity of expressing his personal thanks to the companions in the southern part of the province for their kindness and forbearance in having placed on the list of annuitants a distressed but most worthy Mason in a distant portion of the district, when they were numerically strong enough to carry the election of a candidate from their own neighbourhood, at the same time stating that their generosity would be rewarded, since they and the Craft generally would derive benefit from the course which had been pursued, inasmuch as many companions in the locality indicated, who had previously taken no interest in this fund, had been induced to become active supporters of it, and to work in its favour. Bro. Dr. Dowse introduced to the notice of the meeting the case of the widow of a companion recently deceased, and who had been a most active labourer in the Craft, even to the sacrifice of the interests of his own family. On the proposition of Comps. Woolf and Rae a grant of £5 5s. was made in relief of this case. The same amount was voted to the Boys' School on the proposition of Comps. V Bird, and Dr. Hopkins. The M.E.Z. made the following appointments to office for the ensuing year:—Comps. Metham, H; Radford, J.; Whitehouse, E.; Phillips, N.; Bird, Prin. Soj.; Sadler and Bell, Assist. Soj.'s; Brewster, Reg.; Stoneman, Sword Bearer; Cox and Dr. Foster, Standard Bearers; Wiltshire, Dir. of Cers.; Browning, Org.; Chaplin, Banner Bearer; Rogers, J.; Gregory, Assist. J. Considerable discussion, in which many took part, then arose on some minor matters of arrangement, and the Prov. G. Chapter was closed at about five o'clock.

SCOTLAND.

Ardrossan.—*Ardrossan Chapter* (No. 111).—The hall belonging to the Lodge Neptune Kilwinning, Ardrossan (No. 441), was re-opened on the 23rd ult., on the occasion of the annual election in connection with this chapter. The lodge room has for a short period been under the hand of Bro. R. C. Orr, painter, Saltcoats, whose well-known decorative taste is a sufficient guarantee for the chaste and appropriate style in which the work has been executed. The walls are done in oak pannels, which with those shown in the cove of the ceiling, contain some of the leading emblems in Craft and Royal Arch Masonry—the canopy being beautifully depicted on the ceiling. That the Lodge No. 442 should at this early stage of its existence possess such a hall redounds to the credit of its sons and serves also as an index of its prosperity. The chapter having met on the evening in question, proceeded to elect the following office bearers for the ensuing year:—Comps. J. Robertson, Z.; D. Goodwin, H.; J. Macdonald, J.; F. Goodwin, Treas.; John Robertson, Scribe E.; J. Norris, F.; C. Adair, R. Mathews, W. Ross, Soj's.; and H. Hamilton, Janitor. After the election, three brethren were exalted and added to the already long roll of Royal Arch Companions belonging to Neptune Kilwinning Chapter. His re-election to the chief chair in the chapter, viewed in connection with his continued occupancy of the orient in the lodge, shows the high respect in which Comp. James Robertson is held by the brethren in Ardrossan.

Airdrie.—*Airdrie Chapter* (No. 78).—This chapter held its annual meeting for the election of office-bearers on Tuesday evening, the 22nd ult. The chapter having been opened, the minutes of previous meeting were read and confirmed. The following companions were with perfect unanimity elected, viz., Comps. A. Bizzett, Z.; P. Mackinnon, H.; J. Barr, J.; Dr. Torrance, P.Z.; A. Mackenzie, E.; G. Ellis, W.; D. Anderson, Treas.; A. Burns, 1st Soj.; J. Levack, 2nd Soj.; R. Gray, 3rd Soj.; J. Spence, S.B.; and James Taylor, Janitor. This being the only business, the chapter was duly closed.

MARK MASONRY.

DEVONSHIRE.

Provincial Grand Lodge.

On Wednesday, Sept. 23rd, this Prov. G. Lodge met at the Huyshe Masonic Temple, Princess-place, Plymouth, at 1 p.m. Present, the V.W.P.G.M. the Rev. J. Huyshe, M.A.; the V.W. Dr. Dowse, D.P.G.M.; the R.W. Dr. Hopkins, J.G.W., acting as P.G.S.W.; Bros. H. B. Kent, P.G.S.B., acting as P.G.J.W.; S. Jew, M.C.; P. Barrett, S.O.; W. J. J. Spry, J.O.; J. W. Hawton, Treas.; W, H. Maddock, Sec.; E. A. Davis, J.D.; W. Essery, A.D.C.; W. B. Clemens, Supt. of Works; S. Willoughby, W. D. Thomas, M. Paull, Stewards; Foxwell, Org.; J. Masters, acting as Poursuivant; J. Rogers, Tyler, and the representatives of lodges 16, 23, 26, 35, 48, 64, 91, 96, 100. The Prov G. Lodge having been opened, the minutes of the previous regular meeting were read and confirmed. The minutes of a special meeting having also been read, Bro. Bird, P.G.M.O., proposed that they be confirmed with the exception of the portion relating to a reduction in the dues payable by each Mark Mason in the Province to the Prov. G.M. Lodge. A lengthened discussion took place thereupon, and an amendment was proposed by Bro. Davies. The matter terminated in a confirmation of the minutes, as the point in question could not be legally settled on this occasion, and it was considered preferable to give notice of a distinct motion for discussion at the next meeting. The Treasurer's accounts were read by Bro. Hawton, and passed, with a vote of thanks to him for his successful efforts in bringing them into so good a condition, and for the clearness of the statement. It appeared that there was a balance in hand of more than £18. that there were no outstanding accounts unpaid, and that all dues had been received.

By a vote of the Prov. G. Lodge Bro. Hawton was reappointed as Treas. for the next year.

A motion was then made by Bro. V. Bird, of which due notice had been given, altering and clearly defining the manner in which the election of Treas. should in future be conducted; it was seconded by Bro. Rae.

A long discussion took place upon it, in the course of which the Prov. G.M. stated his opinion that the proposed change was unconstitutional, and that therefore he could not put it to the meeting. Bro. Harvey, P.M., brought forward an amendment, seconded by Bro. S. Jew, to the effect that the mode of electing the treasurer should remain as before. Although some modifications in the original motion were made to meet the objections of the Prov. G.M., the amendment was carried by a majority of one, and Bro. Bird's proposition was therefore negatived.

Bro. Dr. Hopkins, G.J.W., referred to the satisfactory state of the funds, to a remark made by the P.G.M., in the course of one of the discussions that the anomalous position of the mark degree as being unrecognised in this country, would be best removed by active efforts in the mark lodges, to advocate the interests of the Masonic charities, and to the neglect of the schools in this province, no contributions being made to them by the Prov. G. Craft Lodge, the Prov. G. Mark Lodge, or the Prov. G. Chap. He concluded with a proposition that a grant of £10 10s. be made to the Boys' school, thus creating a life governorship.

This was seconded by Bro. Kent, put to the meeting, and carried unanimously.

The Prov. G.M. invested Bro. J. Brown with the rank of P. Prov. G. Purst,, in pursuance of a motion made and seconded. He also conferred past rank on all brethren who had served their term of office and paid the fees of honour.

The V.W.P.G. Master appointed his officers for the ensuing year as follows:—Bros. Dr. Dowse, D.P.G.M.; L. P. Metham, S.G.W.; Captain Shanks, J.G.W.; Rev. J. E. Risk, G. Chap.; John Heath, G. Reg.; J. J. Hambley, M.O.; G. Merrifield, S.O.; S. Keys, J.O.; J. W. Hawton, Treas.; W. H. Maddock, Sec.; F. Codd, S.D.; J. Hiffley, J.D.; W. Littleton, D.C.; Wiltshire, A.D.C.: M. Paull, Supt. Works; S. Willoughby, S.B.; W. D. Thomas, Org.; John Way, Samuel Jones, Roseveare, Stewards; John Rogers, Tyler, The Prov, G, Lodge was then closed in due form, with solemn prayer, at 2,45 p.m,

RED CROSS KNIGHTS OF CONSTANTINE.

Rose and Lily Conclave (No. 3).—An assembly of this conclave was held at the Greyhound Hotel, Richmond, on Saturday, the 26th ult. The conclave was opened by Sir Kt. Little, G.R., in the unavoidable absence of the M.P.S., assisted by Sir Kts. R. Ord. V.E.; J. Terry, P. Sov., Recorder; Capt. J. W. C. Whitbread, Insp. Gen. for Suffolk; C. A. Cottebrune, S.G.; A. Thompson, Prefect; J. Dyer, S.B.; J. McKiernan, Herald; G. S. Noyce, J.G.; J. G. Marsh, P. Sov., No. 1, G.A., &c. &c. After the confirmation of the minutes, Colonel Francis Burdett 32°, of Ancaster House, Richmond, was installed as a Knight, and afterwards admitted to the priestly and princly orders, so as to qualify him for a seat in the grand council to which he is nominated. The officers for the ensuing year were elected as follows:—Sir Kts. R. Ord. M.P.S. and Treas.; C. A. Cottebrune V.E., and Comp. Gilbert, Sentinel. The Chevaliers then adjourned to the banqueting hall, and spent a most pleasant evening together. The usual chivralic and loyal toasts were duly honoured, and the health of Colonel Burdett, the newly installed knight, was received with applause, a compliment which the gallant officer suitably acknowledged. We believe Colonel Burdett is likely to be elected a member of the Supreme Grand Council 33° for Ireland, in the room of the lamented Bro. T. Mostyn 33°, G. Treas., just deceased.

PUBLIC AMUSEMENTS.

CANADA AND THE FAR WEST.

Bro. W. H. Edwards, the well-known "American Wanderer," is now exhibiting his mammoth panorama at the Beaumont Institution, Mile-end, illustrative of 9,000 miles of the magnificent scenery of Canada and the Far West. Bro. Edwards gives an excellent descriptive account of the various scenes as they pass before the audience, and the attractiveness of the entertainment is still further enhanced by the introduction of some Trans-atlantic ballads and choruses illustrating the several incident portrayed in the panorama. Mr. Palmyre, negro delineator, appears nightly in a new and exceedingly telling song, "Jemima Jargonell," illustrative of a coloured fancy ball occurring upon the panorama. The majority of the ballads in the entertainment are original, having been written expressly for it by Bro. J. C. Manning, composer of some of the most popular songs of the day.

MASONIC FETE CHAMPETRE.

A Lively Day at Boulevard Grove.

On the afternoon and evening of the 8th ult., the members of the Ancient and Honourable Fraternity of Free and Accepted Masons, under the jurisdiction of the Most Worthy United Grand Lodge of the State of New York, celebrated their annual reunion with a grand picnic, or *fête Champêtre*, at Boulevard Grove, Brooklyn, E.D. For the information of the "uninitiated" it will probably be well to state that this entertainment was conducted under the auspices of the coloured wing of the Masonic brotherhood, and that its patrons were solely persons of African lineage. Not more than half-a-dozen of the descendants of Japhet were on the ground, and these, together with a trio of metropolitans attired in blue and bearing staves, appeared to be present on business. And perhaps 'twas well 'twas so "very select and exclusive," for those for whose pleasure and recreation the festival was gotten up appeared to enjoy themselves as well if not better than they could have done with a crowd of gaping Caucasians surrounding or mingling with them. Everything "went merry as a marriage bell," and a great many marriageable belles went merrily too and came away in a similar mood, and doubtless in some instances with the hymeneal contract fairly open.

The weather was charmingly suitable to the occasion, and the grounds were in excellent order, and, with a social company present, the day was devoted to enjoyment and the interchange of courtesies. It was four o'clock before any considerable number of the picnickians were at the grove, but from that hour until nine o'clock at night they came "afoot," in buggies, and by the street railroad cars. At six o'clock about four or five hundred pleasure seekers were hard at work enjoying themselves at clam counters, restaurant tables, in "swinging boats," on the turf 'neath the leafy trees, and lastly, though to a decidedly predominating extent, in dancing on the floor of the pavilion devoted to the votaries of Terpsichore. The company present was, with few exceptions, very respectable and precise in their deportment, and while displaying in a majority of cases evident attention in the matter of their attire, to the latest fashion bulletins, there were also a number of "old jokers" present who had evidently outlived the age they were intended to flourish in, and (without intending any sarcasm) appeared like "the light of other days," though perhaps not quite so far agone as "the dark ages." They were all men in tight-sleeved coats, of a greenish brown variety of shade and colour, with hats that would have concealed the wearer's ears if those organs would have submitted to be "hid under a bushel," and these old gents shuffled round among the throng with sun-faded umbrellas under their arms and were indiscriminately greeted by the patriarchial appellation of "pop" or "uncle." A number of these fogies had their conjugal partners with them, attired in the plain old costume of the grandmothers of this generation, with bonnets of undoubted coal-scuttle proclivities and proportions. The later editions of these antique works were also on hand, exquisitely gotten up in calf, cloth, and morocco, with occasional patent leather finishes and illuminated with gold. They were represented in almost every shade and tint, from the sombre black to the deep olive, with the blood flushing richly beneath the semi-transparent skin and the pale white that showed the blue veins traversing the cheeks and temples. Men who might have been Othellos, had not "the accident of birth" made them American citizens, flirted with and cavaliered women who might have bamboozled a Mark Antony into fighting Cæsar's navy with a fleet of sixty sail of Egyptian war vessels, as Cleopatra did. Fortunately, however, for ordinary mortals, the world is not now held by a Cæsar, a Pompey, or an Antony, and these courtly ladies, whose "infinite variety" perchance "age could not wither nor custom stale," content themselves by enslaving the hearts of modern "Augustuses" and the "George Washingtons" of to-day; and, instead of picknicking on the Nile in a sixty-oared galley, with a poop of gold, and sails whose perfumed surface the winds loved to kiss, were pleased to go to Boulevard Grove for a day's amusement at a *fête champêtre*.

But, though those who had assembled yesterday were not immortalized by Shakspeare, they were doubtless as happy, being devoid, apparently, of anxiety concerning kingdoms and crowns, and filled places in the community much more consonant with this progressive age and its institutions. They troubled no one, and enjoyed themselves to the fullest extent, and to the music of "Champagne Charlie" and "Captain Jinks" "chased with flying feet the silver hours," until near midnight, at which seasonable time they betook themselves to their homes with pleasing recollections of a day harmlessly and enjoyably spent.—[*New York Herald*.]

PARTY spirit consumes in idle contests that energy which the whole fraternity and humanity needs. By the perpetual interchange of hard names, it makes the brethren suspicious and uncharitable; or it makes them think lightly of the kind of offences which they hear so often charged against our most eminent brothers.

Poetry.

DAWN AND DEATH.

By Bro. J. C. MANNING.

The sobbing winds of winter
  Lingered sadly round the door,
Then ran, in mystic moanings,
  Through the dark across the moor.
The window-panes were streaming
  With the tears which Heaven wept,
And a mother sat a-dreaming
  O'er an infant as it slept;
Its little hands were folded,
  And its little eyes of blue
Were clothed in alabaster,
  With the azure peeping through.
Its wee, wan face, so starlike,
  Was as white as maiden snow,
And it breathed in faintest ripples,
  As the wavelets come and go.

The morn, in golden beauty,
  Through the lattice fairly peept,
But muffled was the window
  Of the room where Darling slept!
The mother's heart was breaking
  Into tears, like summer cloud,
For a starry face was circled
  With a little lily shroud;
And a soul from sunny features
  Like a beam of light had fled;
Before her, like a snowdrop,
  Her miracle lay dead!
Ah! 'twas cruel thus to chasten,
  Though her loss was Darling's gain,
And her heart would rifle heaven,
  Could she clasp her babe again.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 10TH, 1868.

MONDAY, October 5th.—Lodges: Robert Burns, 25, Freemasons' Hall. Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. St. Luke's, 144, Pier Hotel, Cheyne-walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Chapters: Old King's Arms, 28, Freemasons' Hall. Victoria, 1,056, George Hotel, Aldermanbury.

TUESDAY, October 6th.—Colonial Board at 3. Audit Com. of Female School at 2.30. Lodges: Albion, 9, Freemasons' Hall. Temple, 101, Ship and Turtle Tavern, Leadenhall-street. St. John's, 167, Holly Bush Tavern, Hampstead. Old Concord, 175, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter: Temperance, 169, White Swan Tavern, Deptford.

WEDNESDAY, October 7th.—Lodge: Stability, 217, George Hotel, Aldermanbury. Chapter: Prince Frederick William, 753, Knights of St. John Hotel, St. John's-wood.

THURSDAY, October 8th.—Quarterly Gen. Court Female School, at Freemasons' Hall, at 12. Lodges: Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Lily Lodge of Richmond, 820, Greyhound, Richmond, Surrey. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria-docks, West Ham. Chapters: Mount Lebanon, 73, Bridge House Hotel, Southwark. Hope, 206, Globe Tavern, Royal Hill, Greenwich.

FRIDAY, October 9th.—Lodge: Domatic, 177, Anderton's Hotel, Fleet-street. Chapter: Britannic, 33, Freemasons' Hall.

TO CORRESPONDENTS.

Dr. P.—We have received your letter, which we shall answer privately in a day or day.

LONDON, SATURDAY, OCTOBER 10, 1863.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

Concluding Chapter Part III.

By ‡ *Fra.* † WILLIAM JAMES HUGHAN, 18°, *W.M.* 131 *Truro, Hon. Member,* 75 *Falmouth,* 415 *Glasgow,* 1,159 *London; Corresponding Member German Union of Freemasons; Corresponding Editor Voice of Masonry, Chicago, U.S., Knight Companion Royal Order of Scotland, &c. &c.*

It is not my intention to dwell at length on the next part of our sketch. To do justice to Masonic Bibliography according to the Chevalier de Bouneville, "ten men's lives would be a period scarcely equal to the undertaking." Thousands of works have been issued from the Press on Masonry, yet it is true still, that the majority of Masons are scarcely aware of the existence of *tens* of volumes. Masonic literature is confined to a few whose efforts to advance their fellows have been but little appreciated by the great body of Masons, although surely they deserve better treatment.

Commencing with the revered names of Dr. Desaguliers, George Payne and the Rev. Dr. Anderson, (venerable Masters in the science who illuminated the Masonic dark ages); we have a long roll of worthies whose names rush to our memory, Martin Clare, Thomas Dunckerley, William Smith, John Scott, Rev. John Entick, William Calcott, Laurence Dermott, William Preston, William Hutchinson, John Northoouck, Captain George Smith, Alexander Lawrie and Rev. Jethro Inwood. Then we complete the hurried survey by introducing into the living circle of our hearts, Bros. Jeremy L. Cross, Fessler, Dr. Kloss, K. C. F. Krause, Dr. Crucefix, Rev. Dr. Ashe, Thomas S. Webb, M. Thory, Rev. T. M. Harris, Rev Dr. Oliver, Dr. Rob Morris, Rev. Salem Town, John W. Simmons, Dr. Rebold, Mr. Ragon, D. Murray Lyon, Anthony Oneal Haye, Robert Macoy, J. G. Findel, William A. Laurie, and Dr. Mackey, of the speculative second century. The very mention of whose names should awaken grateful feelings in the hearts of Masons. It seems strange as Bro. Dr. Van Dalhen observes, that while the literature of Masonry is so profuse, it is withal so defective in many respects, for several divisions of the subject reliable data are wanting altogether, and the order has been so veiled in the darkest mystery, by those who should have been its best instructors as almost to defy an authentic and complete history. We have attempted in our own humble way to supply whenever possible, any missing link so as to render the chain of evidence more complete. Many points still remain to be cleared up, and it is to their elucidation that the attention of intelligent Masons should be directed. Several otherwise most useful Masons have rendered their researches of so little avail by allowing their prejudices concerning the extreme antiquity of the society, its resemblances to the Building Corporations, Ancient Guilds, Stone Cutters, and other Institutions and Mysteries of earlier days, as also its connection with the absurd legendary accounts of the origin of operative Masonry, that their judgment has been quite warped by an over anxious disposition to reconcile historical facts with innaccuraces and misrepresentations.

On this point let us hear the learned Bro. Krause. In refutation of Bro. Lawries' views as to Masonry dating long before the middle ages, he observes that "when we find in any nation or age social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in seeing any closer connection in them, than such as human nature everywhere, and in all ages is known to have in common—which characteristics form the basis of all social intercourse—unless we are thoroughly convinced by most reliable historical facts that a really historical connection exists. And even such historical connections are very various in kind; first its one thing when an institution flourishes through the being constantly renewed by the addition of new members, its sphere of action and regulations undergoing at the same time repeated changes; and another thing when we learn from history that from an already established Institution, a perfectly new one takes its rise; and again somewhat different is it, when a newly formed Institution, just rising into existence, takes for its model the views, sphere of action, and the social forms of one which has long become entirely extinct. The difference between these three kinds of historical connections must be everywhere most clearly defined, in such cases likewise, where they all three appear. In the history of Freemasonry, the third kind is most especially important, because it is most generally to be found, and to those unversed in the subject, it seems as if there actually existed historical connection of the first and second kind. Take for example the strong resemblance most distinctly marked, between the constitution and symbols in Freemasonry, and the Sect. called the Essenes. Whoever should give this as a reason for asserting that the Essenes had by successive transitions been incorporated into the society of Freemasons, would greatly err by coming too hastily to a conclusion." Bro. J. G. Findel in agreeing with the foregoing, observes "That we may not be led astray in these our inquiries into the history of the society of Freemasons, we need only bear in mind what the English Grand Lodge, the mother of all lodges, happened to meet with in the year 1717 and immediately appropriated. This was the bequest of some ancient lodge of architecture, a simple rite, the three fundamental laws of brotherly love, Relief and Truth, and the so called ancient Gothic constitutions, still existing as documents, all of which bear no remoter date than that of the 12th century."

When we lose sight of the fact, *that* all the grand lodges of speculative Freemasonry in the universe, have all one common origin either directly or indirectly, and *that*, the grand lodge held at London under the Grand Mastership of Anthony Sayer, it is impossible to say what Masons will not believe and fancy, as the most riduculous narratives have been accepted as true and faithful accounts of the commencemet of our Institution. Fortunately the zeal of a few devoted enthusiasts has shed light upon the chaws of contradictory statements concerning our origin, and we now have pure and ancient free and accepted Masonry presented to us in somthing like its original purity and dignity.

Considering the many enlightened men who have been admitted into our mysteries, it seems strange that for years, Masons otherwise liberal and broad hearted, should have had strong objections to Masonic literature, yet our records testify that there have not been wanting members to support the exploded doctrine, that it were better to burn all our histories, and return again to our primeval state in Masonry. Notwithstanding a book of constitution was published within six years after modern Masonry arose as a phœnix from the ashes of the operative society, (A.D. 1723) by authority of the Grand Master, it was long after that date before other works of a similar nature enjoyed a like favour. Captain George Smith for publishing "use and abuse of Masonry," A.D. 1783 was publicly decried by the Grand Sec. Bro. Heseltine, and even Bro. William Preston, the popular historian was opposed in his useful labours by Bro. Northoouck, compiler of constitutions, A.D. 1784. Thanks be, the mists clouding our horizon are now being dispelled, and a Masonic student is recognized as a benefacter to the society at large. To aid in unfolding the literary character of our order, and in educating Masons to understand Masonry, the FREEMASONS' MAGAZINE of London, has for many years been a "Beacon" to the Institution, and still continues its valuable exertions for the welfare of the Craft, in company with similar journals published in France, Germany, the United States, and other countries. It is to be regretted that the circulation of these Magazines are not at all commensurate with their importance, and especially so in England. It is interesting to trace our progress from A.D. 1717 to 1868. In A.D. 1723, when the constitutions were first printed there were but 20 lodges in and about London, and not a dozen else of any kind in the world. When the second edition was published A.D. 1738, the number had increased to 160, and various lodges besides away from England. About this date the lodges were beseiged with applicants, and the Eastern and Western hemispheres, alike participated in the benefits of our honourable society. A.D. 1767 there were 240 lodges under the Grand Lodge of England, but the seceders were also gaining strength at that date, and numerous grand lodges had been formed abroad on a most enduring and cosmopolitan basis. Prov. Grand Lodges as well were then in activity, and everything was suggestive of energy and enthusiasm. In A.D. 1783 a noted writer thus states his own observations as an eye witness. "Use and abuse of Masonry page 303." There are now no less than 1,247 regular lodges in Europe, 187 in America, 76 in Asia, and 13 in Africa, 1,523 lodges in all, that now exists in the world, which on estimating them one with another at 30 members each, make 45,690 Masons in all." But in 1863, what is the result? In Great Britain alone there are now more lodges and Masons, than were to be found in all the world in the year 1780. In fact the membership is extraordinary, and the progress the various grand lodges has made, seems almost fabulous.

In Europe there are upwards of twenty-five Grand Lodges, and in America nearly fifty. There are none however in either Asia, Africa, or Australia, as these countries are mostly under the authority of England and France. The Grand

Lodge at London, in 1717, numbered some four lodges, and about a score of members; it now, however, has over a thousand lodges under its jurisdiction, besides being the parent of many Grand Lodges which are scattered over the four quarters of the globe. It is the first and largest Grand Lodge in the world, and its representatives are everywhere treated with the utmost courtesy and attention. The Grand Lodges of Scotland A.D. 1736, and Ireland, A.D. 1729, have also been most successful, both numerically and Masonically, and exchange representatives with France, (A.D. 1736), and various other grand bodies who value their friendship and representation. In the United States Masonry flourishes on most congenial soil, although of late the religious mania against the Craft seems rekindling. The first Grand Lodge was constituted in the state of Massachusetts. Such, however, are the changes in Masonic history that the first is now several staves down the ladder, so far as the size is concerned. New York, (A.D. 1787), is the largest numbering some six hundred lodges, and Illionois, (A.D. 1823), with a roll of over five hundred, comes next on the list. The majority approximate to three hundred lodges, and with that number are considered an average size. It is calculated that there are upwards of eight thousand lodges in the world, with a subscribing membership of of over five hundred thousand. The total number of Masons, however, is estimated at fully two millions! or, in other words an increase in membership of considerably more than a million and a half in a century! As an evidence of the modern character of the generality of Grand Lodges we may mention that out of the approximate number of seventy, only four were instituted before 1740, and all are indebted to Great Britain directly or indirectly for their knowledge of speculative Masonry. It must be expected that amongst such a large body of Masons there would be a considerable difference in the constitutions of the Grand Lodges. In England, for instance, no degrees are recognized as part of "pure and ancient Masonry" but the "Entered apprentice, Fellow Craft, and the Master Mason, including the Holy Royal Arch"; whereas, in the neighbouring Grand Lodge—Scotland—the Royal Arch is not recognized at all, but the Mark degree is looked upon as "part and parcel" of the ancient institution, and permitted to be worked in a Craft lodge. The United States practise what is called the "York Rite," consisting of nine degrees, and in France the Ancient and Accepted Scotch Rite, together with other rites of much less antiquity, are united with the Craft degrees, and all are recognised as integral parts of the ancient system. In England the "Past Master" degree is given to an "Installed" Master of a lodge only; but in Scotland the degree is condemned by the Craft authorities, although about the same age as the Royal Arch degree. The Grand Chapter of Royal Arch Masons of the latter country, in common with the Grand Chapters of the United States, Canada, Ireland, and others, confer the degree, as also the Mark and Excellent Master, as preparatory and a necessary prerequisite to the Royal Arch, whether the candidate is a Master of a lodge or not.

In England a Master Mason of a month's standing has been constituted a Rose Croix Mason, and thereby entitled to all the privileges of that beautiful degree, and as if that were not a sufficient advancement in the period, the chapter has conducted him through all the intermediate degrees from the fourth to the seventeenth inclusive. After a lapse of some twelve months he has then been exalted a Royal Arch Mason, created a Knight Templar and Knight of Malta, and in all received some thirty degrees. In Ireland, however, none are eligible to be Rose Croix brethren but Master Masons of seven years standing, and only then after having passed through all the intermediate degrees. In England one month can procure the honour of dispensation after being raised to the sublime degree of a Master Mason. We mention these facts to show how dis-united Masonry is in reality as to its laws, although nominally one body. It is palpable that a Mason in one country received on all hands as a "Knight and Prince," would in another be shorn of his dignity, and considered but a pretensious commoner. There are few differences comparatively among Craft Masons; what differences there are belong mostly to the "hautes grades," and excepting those previously mentioned connected with the word of the third degree, we make bold to say that in the three degrees we have generally uniformity and antiquity combined with the most imposing ceremonies that are to be found in any rite or society in creation. Of all degrees deserving recognition in England we think none are so well entitled on the score of antiquity and importance to that honour as the Mark degree. Without doubt it has for centuries been a custom with operative Masons to choose their marks, and in the first part of our analysis we gave as an illustration of that ancient method. We could give many such, but take it for granted that the antiquity of the custom itself will not be disputed, the only question being as to whether there was any ceremony observed at the time. We know of neither record nor tradition connecting ceremony with choosing Marks before the revival of A.D. 1717, although the minutes of lodges at Ayr, Edinburgh, Glasgow, Aberdeen, &c., before that date abound with copies of the marks chosen by the Fellow Crafts. These marks are to be found in old buildings in nearly every country, and are both an interesting and profitable study in an archæological point of view. For intelligence on this head we would refer the reader to Dr. Mackay's lexicon, Bro. Laurie's History of Freemasonry, besides other works in preparation that contain much valuable information relative to the subject. In Scotland several of the lodges continue to work the Mark degree from 1736 down to the present time, including the St. Mary's Chapel, Journeymen, and St. John's Lodges, and it is to them we are chiefly indebted for the preservation of the ritual, as also the latter lodge for its recognition by the Grand Lodge of Scotland. If it cannot be proved that there was ceremony observed in conferring the Mark before 1736, it is quite clear a mark was chosen, hence in England we have departed from the ancient custom, even if we are right in disregarding the mark degree itself, which we very much doubt. Fortunately the mark degree is still preserved in this country by the formation of an independent Grand Lodge of Mark Masters, which has been largely and most influentially supported ever since its formation. We may also state that the degree has very intelligent advocates wherever the English language is spoken. "The vast proportions which this society has assumed, the mysteries involved in its origin and early development, the different forms it has adopted in different countries, not only with regard to its constitution, but also to the customs incorporated with it, the destruction of manuscripts, together with other circumstances, have rendered an investigation and reliable history" exceedingly difficult.

For an analysis of Freemasonry to be complete, the whole of the records of the Craft, together with all the historical connections, would have to be carefully examined, so that their nature may be correctly and fully investigated, and especially such evidences as relate to the period when purely operative Masonry as a secret institution existed. We, however, must rest satisfied with the efforts to weave our notes into something like methodical arrangement, and then to leave the subject almost as unfinished as before, trusting that intelligent Masons, who have opportunity and means, will continue the researches, and eventually complete the grand design of uniting the scattered records of ancient and modern Freemasonry into one harmonious whole.

We forbear entering (beyond the threshhold) on the vexed subject of the antiquity of the "hautes grades." Suffice it to say, that all such degrees of a Masonic character have been instituted since A.D. 1720, and most of them are of less antiquity than the Royal Arch, so far as the period of their revival is concerned and strictly Masonic character. Certainly the Masonic Knights Templars' degree cannot be traced until several years subsequent to A.D. 1740, and the same may be said of the Masonic Knights of Malta, Red Cross of Rome and Constantine, and most of the chivalric degrees, no minutes of which exist of an earlier date than A.D. 1770. It is quite possible to be a thorough Mason without venturing beyond the York rite, although we must acknowledge that several have been much instructed after admission into the ineffable degrees of the ancient and accepted rite. Then, however, it has not been so much through the information conveyed in the degrees, as from intercourse with the many learned and illustrious brethren who are to be found in the ranks of the rite itself. Whilst we are anxious to exalt the English rite as much as possible, we most cheerfully admit that the chief members of what is called the "higher degrees," are favourably known everwhere for their zealous attachment to the Masonic science, and we know they have contributed much to the rapid progress the Craft has made of late years. It is the opinion of several distinguished Masons, that the multiplicity of rituals, clothing, jewels, and ceremonials of so many rites and degrees tends to clog the advancement of genuine ancient Freemasonry. Much has been written on this subject *pro* and *con*. It is not for us to solve the doubts. We simply announce them, that we may endeavour to eliminate pure Masonry from the dross of modern innovation.

The votaries of the high degrees contend, that whereas *before* the union such of the fraternity who were Christians could enjoy the ceremonies of Craft Masonry, because they contained references to Christianity as their chief corner-stone; since 1813 the Christian religion has been virtually unrepresented in the rituals—Jews, Turks, and Christians meet on one common religious level, and are required to worship in the lodge as believers in Natural Theology only; hence the "hautes grades" in retaining ceremonies of a character such as the Rose Croix, afford an opportunity to Christian Masons to still carry out their ideas with respect to Christianity. On the other hand, it is argued, that Masonry at the beginning was intended to be of universal application, and that Christianity was but an accident of its birth, in fact, in no sense an essential of its character or existence. To prove which we are referred to many of the ancient charges which breathe a spirit of Natural Religion, and permit of all classes of religionists to become members (*e.g.*, "Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, and practice the sacred duties of morality * * * and seek by the purity of their own lives to demonstrate the superior excellence of the faith they may profess)." Here we leave the question. It would be foreign to our present purpose, as a member of several of the higher degrees, to consider the relevancy or point of the objections made to their utility, as our subject is purely a Masonic one, and already our analysis has outgrown its legitimate proportions. There is one of the higher degrees, however, which deserves to be better known, viz., the Royal Order of Scotland. Dr. Oliver declares it to be "The only ancient system of Masonry in existence, except the three blue degrees." We ourselves have traced its records from A.D. 1743, and we are assured there are still earlier in existence. One more thing we may be assured of—Craft Masonry knows neither equal nor rival for sublimity, grandeur, and importance in the Masonic edifice, and were but the fraternity to study and examine its history and records, according to their value and significance, the pure and simple English rite of Masonry would be accepted on all hands as the glorious legacy of our forefathers, and the progress of the society from the commencement until now, would be but as the vestibule to the pregnant future.

We must also omit for the reasons previously stated, any more lengthy notice of the extinct Grand Lodges. They are now of the past, and but one united Grand Lodge of England, under the esteemed Grand Mastership of the M.W. the Earl of Zetland, bears sway in this country. The jealous rivalries of sister Grand Lodges held respectively at York and London, have all been merged in the reciprocal desire to act according to the sublime precepts of the Craft, and to live in unity and brotherly love. Accordingly, Masonry in England presents a most pleasing aspect, and under its illustrious Grand Master, who has wielded the gavel for a quarter of a century, was never more united, healthy, and prosperous than at the present time. Long may prosperity continue, but let it never be said that in the midst of such activity and usefulness, we have neglected to guard our portals by allowing our sentinels to fall asleep at the outposts, or permitting numbers to join who are both mentally and morally unfit to become neophytes of so ancient and honourable a brotherhood; on the contrary, may we ever be found as anxious to black-ball improper candidates as we are ready to welcome those who will be an honour to our institution. Then Freemasonry will flourish in deed and truth, for its prosperity will flow from temperance, fortitude, prudence, and justice, and its three grand principles—Faith, Hope, and Charity.

"We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one."

THE END.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 264).

BOOK FOURTH—CHAPTER V.

The King orders proceedings to be followed up—Imbert visits the Knights at Melun, and converses with them—The Parisians present a petition to the King at his instigation, against the Order—Contents of the petition—The Great Idol—Imbert orders the Dominicans to proceed with the investigations—The accusation—Examinations at Paris—The torture applied—Thirty-six die under it—Imbert forges a letter, in the name of the Grand Master, avowing the guilt of the Order—Conflicting confessions—The Grand Master's—Hugo de Peyraud's—Prince Guy Dauphin's—Falseness of the charges—A.D. 1307—1308.

Affairs being now in a fit state for proceeding with the examinations of the Templars, Imbert went to Melun, where the great body of the prisoners were confined. It was not the desire of the King to proceed unnecessarily to harsh measures with them. He desired rather to bribe than to force them into confessions of the guilt of the Order. For this purpose, Imbert saw them often, and held long interviews with them, hinting, rather than expressly indicating, the nature of the confessions required, and promising pardon and favour to those who should confess. In fact, the Templars were made aware that, to obtain their liberty, and even to save their lives, they required to acknowledge the crimes alleged against the Order. Imbert at the same time took notes of his conversations with them, in which their statements were distorted, and which afterwards told with terrible effect against them.

Having thus enlightened the Templars as to the nature of the crimes with which they stood charged, and in a manner prepared them for examination, the King opened the proceedings by publishing a fresh act of accusation, and, by his agents, procured a petition to himself from the citizens of Paris, purporting to be in the name of the French people, calling upon him, as head of the State, to proceed against the Templars. This document stated the detestation with which the people regarded their abominable practices, recapitulated the enormous crimes with which they were accused; their renunciation of Jesus Christ; their desecration of the Cross, upon which they spat three times, in contempt of the faith; the permission to commit crimes of such an infamous character, that the present age refuses to hear them named; and the idolatry, which carried them so far as to adore an idol, the head of which was gilt, and to gird themselves with a cord which had touched the idol, and which they regarded as an amulet.

This idol was said to have been covered with an old skin, embalmed, having the appearance of a piece of polished wax-cloth. In its head were two carbuncles for eyes, bright as the brightness of heaven, and in it all the hopes of the Templars were fixed. It was their sovereign god, and they trusted in it with their whole hearts. It is very possible that in their wars the Templars might have become possessed of such a head, as the Comons and other Eastern barbarians possessed such; but we do not think any one at the present day can believe that men like the Templars, whose whole gallantry proceeded from an exalted idea of Christianity, could have worshipped it. The Templars were furthermore accused of burning the bodies of their deceased Brethren, and grinding the ashes to a powder, which they administered to the younger Brethren in their meat and drink, to make them hold fast their faith and idolatry. They were accused of roasting infants, and annointing their idols with the fat; of celebrating hidden rites and mysteries, to which young and tender virgins were introduced; and other abominations, as absurd as they are horrible. William Paradin, in his "History of Savoy," seriously repeats these monstrous accusations, and declares that the Templars had a hole, pit, or cave in the earth, carefully concealed, where they kept an image of a man, upon which they had spread the skin of a human body, and placed two bright and lustrous carbuncles in the place of two eyes. To this horrible statue they compelled all to sacrifice who desired to belong to their "damnable religion;" and in their ceremonies they agreed to deny Christ, and to tread the Cross under foot, and to curse every thing sacred. After which, assisted by women and girls, seduced to belong to their Order, they extinguished the lamps and lights which they had in the cave. . . . . "Et s'il advenoit que d'un Templier et d'un pucelle nasquit un fils, il se rangoient tous en un rond, et se jottient cet infant de main en main, et ne cessoient de le jetter jusqu'a ce qu'il fu mort entre leurs mains; etant mort ils se rotissoient (chose execrable) et de la graisse ils en ognoient leur grand statue!"

Were anything wanting to prove that the King had no serious crimes to allege against the Order, the character of these charges would at once prove its innocence. The idol, which plays so conspicuous a part in the proceedings, was never produced, although, had it really existed, it could easily have been found. But, as we have already said, their very virtues were turned against them, and they were charged with attempting to conceal the iniquity of their lives, by alms-giving, constantly frequenting church, comporting themselves with edification, frequently partaking of the Holy Sacrament, and manifesting much modesty and gentleness of deportment in the house as well as in public. We have only to ask, could this deception have been possible, or carried on for so long a time, without detection?

Upon receipt of the petition of the Parisians, the King deputed the charge of examination to Imbert, and, and to give it an appearance of justice and impartiality, ordered all the judges, bailies, and seneschals to assist at it, with the lords of the province. Imbert resolved himself to examine the hundred and forty prisoners taken at the Temple, Paris.* The Pope's consent was not asked; and Imbert pretended to have the right of examination as Inquisitor of the Faith, and delegate of the Pontiff. He wrote to all the inquisitors of his Order, directing them to proceed against the Templars as he himself had done done; and in case of their confessing the truth of the charges, to communicate the same to the Minorite Friars, or some other Order, that the people might have no grounds to complain of their procedure, and to send the declarations as soon as possible to the King and himself. They were to use no cruelty towards the prisoners, but if they did not confess they were to employ the torture—a strange contradiction. The commissioners throughout the kingdom delegated to examine the Templars were thus all Dominicans. The whole of the examinations taken in France have not come down to us; but those which have may be supposed to be fair samples of the rest, and we can arrive at a just estimate of the truth of the charges from them. The examinations which have come down are those taken at Paris, Caen, Pont-de-l'Arche, Cahors, and Carcassone.

Before proceeding to the judicial examination, the Templars were confined twelve days in separate dungeons, where they suffered great privations. They were visited by officers of the King, who offered them pardon upon their confessing the guilt of the Order. They listened to the offers with contemptuous silence, nor condescended to interchange a word with their tempters. At length the King resolved to force the confession of guilt from them, and the Dominicans, armed with all their implements of torture, were let loose upon the victims. The following were the Articles of Accusation prepared by Imbert, and circulated for the guidance of his Order in conducting the examinations:—

1. That at their reception, and some times after, and as soon as they could have conveniency for the same, they renounced Christ, or Jesus, or the person crucified, or sometimes God, and sometimes the Blessed Virgin, and sometimes all the Saints of God, being induced or admonished so to do by those who received them. 2, That the Brothers did this commonly. 3, That the major part of them did it. 4, That sometimes they did it after their reception. 5, That the receivers said, and taught those that were received, that Christ was not true God, or sometimes Jesus, or sometimes, the person crucified. 6, That they told those they received that he was a false Brother. 7, That they said he had not suffered for the redemption of mankind, nor been crucified, but for his own crimes. 8, That neither the receivers, nor the persons received, had any hopes of obtaining salvation through him; and this they said to those they received, or something equivalent, or like it. 9, That they obliged those they received to spit upon the Cross, or upon the sign or sculpture of the Cross, and the image of Christ, though they that were received did sometimes spit aside. 10, That they caused the Cross to be trampled under foot. 11, That the Brothers themselves did sometimes trample on the same Cross. 12, That they defiled the Cross on Good Friday. (Item. Quod mingebant interdum, et alios mingere faciebant, super ipsam, crucem.) 13, That they did so on that day, or some other day in Holy Week. 14, That they adored a certain cat that appeared to them at that assembly. 15, That they did this in contempt of Christ, and of the orthodox faith. 16, That they did not believe the Sacrament of the Altar. 17, That some of them did not. 18, That it was the greater part. 19, That they neither believed the other Sacraments of the Church. 20, That the priests of the Order did not utter the words by which the body of Christ is consecrated in the Canon of the Mass. 21, That some of them did so. 22, That it was a major part. 23, That those who received them enjoined this same. 24, That they believed, and so it was told them, that the Grand Master of the Order could absolve them from their sins. 25, That the Visitor could do the same. 26, That the Preceptors, of whom many were laymen, could do it. 27, That they actually did so. 28, That some of them did it. 29, That the Grand Master confessed these things of himself, even before he was taken, in the presence of great persons. 30, 31, 32, 33, These Items are so disgusting, and the charges so absurd, that we cannot insert them. They refer to the unmentionable crime. 34, That at the reception they obliged those they received to swear that they would not quit the Order. 35, That they presently regarded them as professed. 36, That the receptions of their Brothers were made clandestinely. 37. That none were present but the Brothers of the said Order. 38. That, for this reason, there has been for a long time a vehement suspicion against the Brothers of the said Order. 39, That the same were very common. 40, That they told the Brothers they received that they might commit the most disgusting crimes with one another. 41, That it was lawful for them to do so. 42, That they were to do this to one another, and to be passive. 43, That it was no sin among them to do this. 44. That they, or many of them, did this. 45, That some of them did it. 46, That the Brothers themselves had idols in every province, viz., Heads; some of which had three faces, and some one, and some had a man's skull. 47, That they adored that idol, or those idols, and more especially in their Great Chapters and assemblies. 48, That they honoured it. 49, That it was as a god. 50, That as their saviour. 51, That some of them did it. 52, That the major part did it. 53, That they said that head could save them. 54, That it could enrich them. 55, That it gave them all the wealth of the Order. 56, That it made the land produce. 57, That it made the trees blossom. 58, That they bound or touched the head of the said idol with a cord, wherewith they girt themselves on their shirts, or next the skin. 59, That, at their reception, the aforesaid little cords, or others of their length, were delivered to every Brother. 60, That they did this in honour of the idol. 61, That they enjoined them to girt themselves with the said little cords, as is said above, and to wear them continually. 62, That generally the Brothers of the aforesaid Order were received as aforesaid.

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* Dupui, Grutler.

63, That they performed these things devoutly. 64, That they did them every where. 65, For the major part. 66, That those who refused the things above-mentioned, at their reception, or to observe them afterwards, were killed or imprisoned. 67, That some of them. 68, That the major part. 69, That they were sworn not to reveal the same. 70, That it was on pain of death or imprisonment. 71, That they should not discover the manner of their reception. 72, That they durst not talk of the aforesaid things among themselves. 73, That if they were found to discover, they were put to death or imprisoned. 74, That it was enjoined them not to confess to any but the Brothers of the said Order. 75, That the Brothers of the said Order, knowing those errors, neglected to correct them. 76, That they did not depart from the observation of the said errors, and the communion of the said Brothers, though they had power to depart and do as aforesaid. 77, That the Brothers swore to seek the advancement of the said Order by all means, right or wrong. 78, That they thought this no sin. 79. That all that is aforesaid and each particular are known and manifest among the Brothers of the said Order. 80, These things are the common talk, common received opinion and report, as well among the Brothers of the said Order as abroad. 81, That the said Brothers, in the aforesaid great multitude, confessed, as well in court as out of it, and before solemn persons, and in several even public places. 82, That many Brothers of the said Order, as well Knights as priests, and others also, in the presence of our lord the Pope and of the lords cardinals, confessed the aforesaid, or the major part of the said errors. 83, That they did it upon oath. 84, That they did it in full consistory. 85, Let inquisition be made of every brother, of their receivers, the places in which were received, the times of their receptions, and who were present at the same, and the manner of their receptions. 86, Whether they know or have heard, when or by whom the said errors began, and from whom they had their original, and for what cause, and concerning the circumstances, and all other things relating to what is aforesaid, that shall be thought expedient. 87, Let it be inquired of every one of the brothers whether they know where the said heads or idols, or any of them, are, and how they were carried about and kept, and by whom.

(*To be continued.*)

A SKETCH OF THE PHILOSOPHY, TRADITIONS, AND RECORDS OF THE MASONIC ORDER OF THE RED CROSS, OR KNIGHTS OF CONSTANTINE, AT PRESENT UNDER THE COMMAND OF LORD KENLIS, M. ILL. G. SOV.

By Bro. ROBERT WENTWORTH LITTLE, P.M. & P.Z.

(Continued from page 104, *vol.* xvi.)

On the 19th of July, 1813, the following members were present, viz., Sir Knts. Wright, Burckhardt, Da Costa, T. W. H. Woodthorpe, H. Woodthorpe, O'Kelly, Hemming, Percy, Goff and White. The minutes were read and confirmed. The late G.M. reported that he had conferred the Noviciate Cross of the Order upon H.R.H. the Duke of Sussex. "His Royal Highness was then regularly proposed to receive the Grand Cross of the Order, and unanimously elected thereto. H.R.H. was then introduced and admitted to the Grand Cross, and made his offering according to ancient custom. Sirs J. Aldridge, S. McGillivray, Thomas Blacker, and J. L. Goldsmid, Knights Noviciate, being in attendance, were admitted and took their seats. They were almost immediately desired to withdraw. H.R.H. the Duke of Sussex was upon ballot unanimously elected a member of the High Council of the Order, in the room of Sir W. R. Wright, resigned. Sir Harry Woodthorpe was duly elected to the High Council in the room of Sir Charles Dalton, resigned. H.R.H. the Duke of Sussex was unanimously elected, by the ballot of the High Council, Grand Master of the Order for and during his natural life. It was proposed and unanimously resolved that Sirs J. Aldridge, S. McGillivray, and Thomas Blacker should be admitted to the Grand Cross. They were accordingly introduced, admitted to the Grand Cross, and made their offerings in ancient form. H.R.H. the Duke of Sussex then took the oath and was installed G.M. of the Illustrious Order of the Red Cross. It was moved by Sir Thomas Woodthorpe, and seconded by Sir John Goff, that a committee should be appointed to consider the proper costume and regalia of the Order, and upon this motion it was resolved unanimously that H.R.H. the G.M., Sir J. C. Burckhardt, H. J. Da Costa, T. W. H. Woodthorpe, and H. Woodthorpe, members of the High Council, and Sir J. Goff, Grand Cross of the Order, do compose the said Committee. Sir H. J. Da Costa reported that he had conferred the Noviciate Cross of the Order upon Sir James Moss. The Grand Chapter was then closed."

On the 1st of September, 1813, the Red Cross Knights met to arrange for the purchase of P.G.M. Wright's presentation sword. Sir Knts. Burckhardt, Da Costa, Woodthorpe, Dalton, W. H. White, and Foulston, paid in their subscriptions, and Sir Knts. F. Perkins and Hemming intimated their readiness to pay when called upon. It was resolved unanimously that the sum collected or received by the Grand Chamberlain shall be paid by him into the hands of Messrs. Herrie and Co., bankers, and placed to the account of W. R. Wright, Esq., and to acquaint the late G.M., Sir W. R. Wright, of the same, with a request to dispose of the sum, either by the purchase of a sword or other ornament, as a mark of remembrance of that affection and regard his zeal and Masonic labours have established in the hearts of his brethren and companions—this resolution, however, to be subject to the approbation or disapproval of H.R.H. the Duke of Sussex, M.E.G.M. of the Order."

The foregoing extracts, we conceive, amply prove the relation borne by the Red Cross Order to the Masonic fraternity, and the legality of working it in connexion with Freemasonry, is indisputably demonstrated by the following extract from the Articles of Union between the two Grand Lodges of the Craft in 1813, at which period the Red Cross Order, as we have shown, was not only a flourishing body, but enjoyed the enthusiastic support of H.R.H. the Duke of Sussex, and many other eminent brethren.

"2. It is declared and pronounced that pure and ancient Masonry consists of three degrees, and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." *But this article is not intended* *to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.**

The death of the accomplished Bro. Waller Rodwell Wright, was a severe loss to the Red Cross Order, and for some years previous to the decease of H.R.H. the Duke of Sussex, in 1843, we are unable to ascertain where the meetings were held. Some of the Knights Grand Crosses, however, availed themselves of their privilege to confer the Noviciate Cross, as in 1837 the eminent Bro. Hyde Clarke, D.P.G.M. for Turkey, was admitted by Sir Knt. Da Costa, and other living members of the Order were subsequently received in a similar manner.

For several years a limited number of Knights met at the Crown Tavern, Clerkenwell, and the records of this period are stated to be in existence, but further information unfortunately cannot be obtained from their present custodian. The Order continued in this languishing condition until May, 1865, when a few members assembled, and, having re-constituted the Grand Council and elected the venerable Sir Knight William Henry White, Past Grand Chancellor, as Grand Sovereign, proceeded to re-establish the Order upon a working basis. A second Conclave was almost immediately formed—the laws and ritual were revised, and other indications of vigour were soon manifested. Upon the death of Sir Knt. White, in April, 1866, the members unanimously elected Lord Kenlis in his stead. The second Triennial Assembly of the Order was held at the Freemasons' Tavern, London, on the 6th March, 1868, when Lord Kenlis was re-elected and enthroned as Grand Sovereign, in the presence of 50 or 60 Knights, and a Life Governorship of the Royal Freemasons' School for Female Children was voted to the Grand Recorder in celebration of the event.

Since the re-organization of the Order, nine conclaves have been established and about 300 members enrolled, and no discord or dissension has disturbed the harmony which should ever exist amongst a band of brethren.

Faith, unity, and zeal are the principles upon which our chivalric fraternity is founded. A reverential belief in the New Covenant, the blessings of fraternal union, and the advantages of zeal in a good cause, are impressed upon the minds of our aspirants, who are taught to reflect not only upon the mysteries of Life, but on the solemn secrets of the Hereafter. In this respect the Order may well claim kinship with the noble institution of Freemasonry, from which its members are chosen, and with which they consider it their duty as well as their privilege to continue allied.

WHAT we remember best of a dear friend is his last days. By an inevitable illusion, we lend to the conversations that we then had with him a meaning which they have received only from death—we gather into a few hours the memories of many years.

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* The Knights Templar; the Knights of the Red Cross and K.H.S., were the only organized Chivalric Orders existing in England at the time of the Union in 1813, and consequently the above permissive clause applies *solely* to their members.

MASONIC NOTES AND QUERIES.

MASONIC CHARTERS.

Bro. Harris (at page 250) is hardly correct in writing—"For, says he, the more bishops and kings, the more Masonic charters." I did not say so; what I really said is given at page 210. The subject of ancient documents relative to Masonry is one that calls for considerable research and good digestion, after which the fruit will come. The evidence to be derived from them may be divided into direct and indirect. *E.g.* We find the Bishop of St. Andrew's, about the end of the 12th century, issuing letters to the aldermen and burgesses of the lately-erected Burgh, forbidding them to seduce or withdraw any of the builders, hewers, quariers, or other labourers, without licence of the Canon having charge of the fabric. These workmen were to have the same privileges of market for food and raiment as were enjoyed by the burgesses.—W. P. BUCHAN.

OUR SISTERS IN AMERICA.

I have not heard of the movement which a correspondent mentions that our Sisters in America are promoting. All concerning them that has ever reached my ears has been in every respect worthy of the principles of that Adoptive Masonry which owes its rise to some of the most illustrious ladies that France has ever produced.—From Bro. PURTON COOPER'S Masonic Letter-Book, June, 1868.

BENEFITS OF THE "FREEMASONS' MAGAZINE."

I am inclined to attribute to the *Freemasons' Magazine* the greater activity of Masonry, evinced in the improved receipts of the charities, the increase of lodges, and the establishment of the Masonic and General Insurance Company. I also notice with satisfaction the increasing number of advertisements of Masonic congresses, assemblies, and Provincial Grand Lodge meetings. Thus we are in an effective way of getting rid of hugger-mugger and the old hole and corner system.—AN OLD READER OF THE "FREEMASONS' MAGAZINE."

THE CORINTHIAN ORDER (pages 250 & 269.)

In Blackie and Son's "The Popular Encyclopedia" will be found a disbeliever in Callimachus, under the article on Architecture—other architectural scholars ignore the story altogether. However, will Bro. Haye kindly say when this Callimachus lived, "who was the originator of the Corinthian Order?" Bro. Haye might easily understand that the perfection shown in the style of the "Chorajic monument of Lysicrates, B.C. 335," infers and proves that it was no new subject the artist was treating. Bro. Haye fixes the date 500 B.C. as that of the origin of the Ionic—prove it? A good authority says what I believe to be pretty correct,—"The Ionic existed in Greece in one form or another from the earliest ages." The Doric did not take "its rise from the rock-cut tombs of Beni-Hassan in Egypt," but from built-up fabrics, which preceded rock-cut structures. Much more light is needed before the true date of the origin of the three Orders is found. Time and fire have long since settled the wooden structures; time and conquering hordes have destroyed or cast a thick mist over the stone ones; and a view in twilight is not the safest to swear by.—PICTUS.

SOLOMON'S TEMPLE.

Apropos to the remarks in the *Magazine* in connexion with Solomon's Temple, I would call attention to a remarkable circumstance mentioned by Josephus at book 8, chap. 3, sec. 2, viz.,—that above the temple there was another story, which seems to have been of wood; this upper room or Talar may have been for the use of the king when he desired to view the temple ceremonies apart from the people. Josephus says—"Its (the temple's) height was 60 cubits, and its length was the same and its breadth 20. There was another building erected over it, equal to it in its measures, so that the entire altitude of the temple was 120 cubits." The entrance to this upper room seems to have been by a private side door, as it is said—"The king also had a fine contrivance for an ascent to the upper room over the temple, and that was by steps in the thickness of its wall; for it had no large door on the east end as the lower house had, but the entrances were by the sides, through very small doors." Again, at book 15, chap. 11, sec. 1, the height of the Temple of Solomon is alluded to as being 120 cubits, while Zerubbabel's was only 60 cubits high.

In "Jerusalem Explored," by Pierotti (vol. 1, p. 61) he says:—"It was to be 60 cubits broad and 60 high; but these dimensions cannot be relied on, because we are told that the new edifice (Zerubbabel's) was not in any respect equal to the former." This shows that Pierotti was not aware of the existence of the Talar above the temple, which made up the height to 120 cubits.

Solomon's Temple, therefore, with its wings (or side-chambers) would bear some resemblance to an Assyrian palace.

This upper room *over* the temple must not be confounded with the middle chamber of the wings, the entrance to which was also by the side (I. Kings, 6 chap. 8 verse).—W. P. BUCHAN.

RED CROSS OF CONSTANTINE.

I watch with interest each announcement of this new and flourishing enterprise, as it rapidly exhibits the Last New Thing in Masonry. This time, all I can make out is that they have become "Chevaliers," and that this did not prevent them from spending a most pleasant evening together in the banqueting hall. Still, I do not understand the exact advantage of being a Chevalier, or what kind of a Chevalier it is. I shall wait to see what kind of a thing the "Chevaliers" will turn into. So far as I have followed they are the chrysalis state of Prince Masons. As "Chevaliers" they are not deprived of the right of being "Sir Knights." Most of the "Chevaliers" have already been made "Sovereigns."

The dignity of Inspector-General for Suffolk, I am not quite sure whether I have seen before. There was only one Inspector-General for several Sovereigns at the Richmond meeting, but there may be plenty of others outside.—A. & A.

POSITION OF THE TWO PILLARS.

Josephus (book 8, chap. 3) says:—"The left side of the Temple, which was that side towards the north wind." Consequently, the pillar Jachin, on the right hand, was on the south side of the Temple; while Boaz, the left hand pillar, was on the north.—W. P. B.

VALUE OF THE FREEMASONS' MAGAZINE.

While agreeing as to the pecuniary value of the *Freemasons' Magazine*, in the case of Masonic cadgers, I believe it has a pecuniary value in other ways. If it had not been for the discussions in the *Magazine* about principles and forms, which have revived my interest, myself and many others would have retired. In the copy of the *FM.*, taken by the lodge we see new subjects of interest in the ceremonies and general proceedings of the Order, and new topics of conversation among ourselves.—SALOPIENSIS.

GLASGOW CATHEDRAL (page 268).

The lines which Bro. A. Oneal Haye quotes are not on any stone belonging to "Jocelin's Crypt;" although he may have seen them on a detached stone lying there, which stone formed part of the wall of the staircase of the consistory house which formerly stood at the south-west corner of the cathedral. There was a sun-dial there, and the "lines" were under it. I am indebted to Mr. A. D. Robinson for the above information.

Bro. Haye says—"Jocelin's Crypt." I would be inclined to say "Bondington's Crypt." Jocelin died A.D. 1199. Bondington was Bishop from 1233 to 1258.

Did Bro. Haye observe a semi-Norman or transitional pillar near south-west corner of Crypt? It is believed to be a remnant of Jocelin's building.

The man best qualified to give (in my belief) a history of Glasgow Cathedral is Mr. A. D. Robertson, if he would do it; and he is the only one I know of who could give proper drawings explanations, &c., of the old coats of arms on the vaults. If the dates of the different portions of Glasgow Cathedral were properly settled, it would be a guide for other fabrics in Scotland.

I join heartily with those who condemn the act of Vandalism which deprived Glasgow Cathedral of its western towers. Valuable landmarks were then ignorantly destroyed.—W. P. BUCHAN.

HOLYROOD CHAPEL.

One of the tomb slabs has an ornamental cross, the stalk of which passes through an elegantly-formed chalice. Does this refer to salvation being won by the blood of Christ, and is this emblem found any other place? The stone is broken at the base, and no part of the inscription is legible, but it may have belonged to some clergyman, typifying also his raising the chalice in the Communion.—A. ONEAL HAYE.

THE FREEMASONS.

Where is R.Y. when he is quietly allowing Circle at page 229, and Bro. Harris at page 268, to make statements which tend to support my article (at page 90, August 1st) on the origin of the term "Freemason?" Since I planted my views there has been a breeze or two, but, instead of being blown down, they look as if they were taking firmer root. The last blow, therefore, not being strong enough, suppose R.Y. tries the effect of some of the "facts" he knows about, and if he can raise a hurricane sufficient to blow my ideas anent this subject out of existence, I will confess—serve him right.—W. P. BUCHAN.

P.S.—At page 90, August 1, for "freedom of *their* country," read "freedom of *the* country," in third line from foot of page.

THE CORINTHIAN ORDER.

Our late Bro. Hay was an authority, as, for example, on the theory of colour and on the relations of the laws of colour and sound. He was a writer of merit and ingenuity, but cannot be treated as an original authority about Callimachus and the Corinthian Order. It is strange that one of Bro. Oneal Haye's attainments should never before have heard a doubt as to this legend.—R.Y.

MOTTO.

Desire to know, because you love the truth. Dispense that knowledge, because you love your fellowmen.—W. P. B.

PICTUS DEPICTUS (page 268).

In answer to C. M.D.—There is far more harm in talking about the *five* Orders of Architecture than the *three* in connexion with Solomon, because the Romans did not exist until long after Solomon, while the Greeks existed before him; and also because the date of the origination of the three Orders is not exactly known, which leaves room for speculation—and we are speculative Masons. For historical data C.M.D. may examine my other communications.—PICTUS.

ROSICRUCIANS AND THE SCIENCE OF MONEY-MAKING.

The announcement of the solid progress of the Rosicrucian Society is a matter of great moment during the present monetary crisis, and not less than the discovery of gold in South Africa. The grand purpose of the ancient Society of Rosicrucians has been, during many ages, the making of gold from the baser metals, and also of making gold fluid, current and potable. What we now greatly want is for the gold to be made current and more serviceable. On the 8th, with the publication of this number, twelve Aspirants or Breathers will be admitted to the grade of Zelator, or Blower. Thus the bellows and furnaces of the society will now be in full blast.

A matter not less important than this is announced. Although the furnace and the bellows and the blowers are essential, no gold can be made without money; and I am therefore glad to learn that the youthful nobleman, the Earl of Jersey, heir to Child's banking-house, has consented to devote part of his newly-inherited patrimony to this philanthropic institution. Although the Rosicrucian Society had no connexion with Masonry, I beg to suggest that, after relieving the present public distress, it should cast a few ingots of gold to pay off the mortgage debt of the Boys' School.—F.H.

SCOTCH (pages 251 & 268).

"In England we say Scotch and Scotchmen." The expression is both vulgar and incorrect. Many of our best writers, if compelled to use the word "Scotch," do so within brackets, to show it is a quotation. While, at same time, they use the words Scottish, Scots, &c., freely. To Scotch to cut, a Scotch a cut. Burns says,—

> "Scots, wha hae wi' Wallace bled."

Suppose we improve that by saying,—

> "Scotch wha hae, &c."

—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC IMPOSTORS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see in the *Magazine* there are some letters respecting an impostor named Siegmund Sax, a German. He called on me a fortnight ago with the same tale, that his allowance of 15s. per day was insufficient to meet his expenses, and he wanted a loan of £4 or £5 to pay his expenses home to Hamburgh. I declined lending him it myself, but referred him to the Treasurer. He never went. He is about 5ft. 6in. or 7in. height; black hair, very curly, and worn short; has a beard and moustache, also black. He left me his card, which I send to you.

Yours fraternally,

THOMAS HUGHES (W.M. Adams's Lodge, 158.)
Sheerness.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the two last issues of your *Magazine* I observed several letters from brethren in various parts of the country who had been victimized by a plausible young German—Seigmund Sax. Allow me to add another instance in which he was successful in obtaining the sum of £5 from a kind-hearted brother, who is an officer of the lodge of which I am the W.M. This occurred about two months ago, when he made precisely the same statement, viz., that he was travelling for a continental firm, and his allowance of 15s. per day was insufficient to meet his necessary expenses, in proof of which he produced several hotel bills. He asked for, and obtained, the sum of £5, stating that he would forward the amount as soon as he reached Hamburgh, and also a box of prime cigars as a present. His offer to leave his watch and rings as a security till he returned the money was accepted. They were accordingly placed in a small box, which he carefully wrapped up and sealed, and then put his address on the cover. Of course nothing more was heard of Mr. Sax until his name figured so conspicuously in your columns. A few days ago the sealed box was opened in my presence; it contained a silver watch and two rings, and their outside value was from 40s. to 45s. On this occasion he could not produce a certificate, and it is probable that some brother whom he has duped, or to whom he made a similar application, may have detained it.

Yours fraternally,
W.M., No. 1,036.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your *Masonic Mirror* of the 19th inst. contains some letters referring to the doings of a German of the name of Seigmund Sax, allow me to say this very same persons called on me in May last and told me a similar tale to that mentioned by your correspondent, W.M., Lodge No. 299. He entreated of me to lend him the sum of £4, at the same time offering to leave some jewellery to cover the amount. For some time I declined having anything to do with him, but he pressed me so hard and seemed so anxious to get away by the next train that he might catch the continental mail, that I at last yielded to his request, advanced him the required sum, but at the same time I had the precaution to detain the jewellery (which I have since found out is not worth the money lent). Of course I heard nothing more of Mr. Sax or the money. I wrote to the address which he gave me, and the letter was returned through the Dead Letter Office, marked on the outside that Mr. Sax had absconded. From inquiries which I have since made, I find that he served a neighbouring W.M. in a similar manner to myself. I enclose you his address, so that further inquiries may be made about him. "Siegmund Sax, 116, Kolhofen-street, Hamburg."

Yours fraternally,
Bath. W.M., LODGE 364.

P.S.—I should have said that Mr. Sax was not at all anxious to part with the jewellery, but I insisted upon having it.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Reading in your issue of the 19th ult. no less than four letters bearing on the subject of Seigmund Sax's proceedings in the provinces, I deem it but right also to inform you that he obtained of me £5 under similar false pretences. He represented to me that the expense of travelling in England was so much more than he expected, he had only provided a certain sum, which had been expended in hotel bills, rail fares, &c., and asked me for the loan to enable him to pay his present bill and expenses home, when he would return with a supply of money and repay me. His tale appeared so much like truth I lent him the money; but I scarcely need say that I never had the pleasure of again seeing him. Perhaps I should have remembered that "at my initiation I was taught to be cautious," and no doubt many of my Bro. Treasurers would have declined the request, but I doubt much if "P.G.S." and "C.W." could well refuse the appeal of the man. I am sure that the bundle of hotel bills which he produced, with the plausible reason of having run short of money in consequence of not knowing that travelling was so expensive here, were proof against refusal. I can only now console myself that I am not the only Treasurer who has been thus deceived; but I hope that it may prove profitable to us, by exercising a greater degree of caution in the future with such men.

Yours fraternally,
Bath. P.M. AND TREAS. 7 YEARS.

THE CRAFT IN INDIA.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A letter has reached me to-day from India, the writer of which has given a favourable account of Masonic progress at one of the stations there, such as he thought would interest me. There must be very many members of the Craft now in England who have resided in India and may be acquainted with the locality. To them the information must be especially gratifying, I therefore send you a copy of the letter, and in my reply have stated that I should do so, leaving you to deal with it as you think proper.

Yours fraternally,
Totnes, Sept. 28th, 1868. H. H.

"Tremelgherry, Secunderabad, E. I.

"Dear Sir and Brother,—Having seen your prospectus in the *Freemasons' Journal* of the 30th May, I have this day had forwarded to you the sum, rupees 15 (equal to about £1 10s. 7½d.), by public remittance receipt, for which sum you will in due course receive a cheque from Messrs. Cox & Co., for which I request you will kindly forward to me a supply of your bookmarkers. I am anxious to do all I can in my humble way to promote the charities of our Order, and on the receipt of the articles I will try to dispose of them to the brethren and others here at a small profit, which profit I will remit to you to be appropriated as you think proper. I leave the choice to yourself. I should say about an equal proportion of each. Of No. 6 I should like to have four sets. It may be some time after receipt of this before you receive my remittance, as I do not think they hurry themselves in the War Office in such matters.

"We have a very flourishing lodge at this station, our members now numbering close upon 50, and we are daily increasing this in our Craft Lodge. Our Mark Lodge numbers about 25, and our R.A. Chapter about 19. We have a most able W.M. in the person of Bro. Saunders, of H.M. 21st Regt., and I am certain that the prosperity of the lodge is mainly owing to his exertions. Excuse my troubling you with this, but I should imagine, from your prospectus that you have the good of the Order at heart, and will gladly hear good accounts from a place so far away.

"I enclose a receipt from my Paymaster for the money which I have sent you. It is of no use, only a voucher of good faith on my part.

"Yours fraternally,
"M'FANNON, PAY-SERJEANT, B. 14th R.A.
"Treas. of Lodge St. John, No. 434.

"To Bro. Dr. Hopkins, Totnes, Devon."

THE MASONIC INSURANCE COMPANY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I think there is no more scandalous practice than trading in Masonry, the old square and compass mendicant dodge. As an old Mason I always discountenance this. On the other hand, I feel it a duty to support all legitimate attempts at extending co-operation in Masonry. Such I consider to be the promotion of Masonic halls, and I should be glad to find them made more useful to the brethren, as on the continent. Such I consider to be the newly-formed Masonic and General Insurance (advertised in your columns), and I am only suprised not to find it noticed by some of your correspondents. Assuredly it cannot be attacked, but it deserves encouragement as a legitimate attempt at co-operation among Masons for their own benefit, without assuming a strictly trading or speculative character. Masons ought to co-operate for life assurance, on the same principle that they do in some lodges for a provision against misfortune.

Yours fraternally,
UNION.

D. P. G. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am hardly surprised at such an unconstitutional proceeding at Grand Lodge as an objection to the constitutional costume of a D.P.G.M. He has a right to wear his costume on all Masonic occasions, and it is his official duty to wear it in the presence of his superior, the M.W.G.M. It is a gross breach of etiquette to appear before him otherwise clothed.

As this is the case, and as the D.P.G.M. must be qualified as W.M. of a lodge, the usual practice of requiring him and the Grand Wardens to put a blue collar over the purple collar is anomalous and absurd, although he is a member of Grand Lodge as a P.M.

With regard to the suggestion that the Deputies should be appointed by the M.W.G.M. on the R.W. P.G.M.'s recommendation, it is desirable there should be some clear recognition. Practically it is so already, for the P.G.M. is a personal nominee of the M.W.G.M., and is not likely to appoint anyone distasteful; the patent of the D.P.G.M., on which he has to pay a fee, is registered at Grand Lodge, and in some cases the appointment of the D.P.G.M. is made with the full cognizance of Grand Lodge authorities.

The Deputies consist of four classes, in fact. 1st. Deputies with full powers of the D.G. Masters for the colonies and foreign parts. These Deputies perform all the duties of wide districts, including nearly all the functions of the M.W.G.M. himself. 2nd. Deputies of D.G. Masters, acting only in the absence of the D.G.M. Both these classes under the amended constitution hold, on the resignation or decease of the D.G.M., the new office of Acting D.G.M. 3rd. Deputies of P.G.M., having patents for administering the province. 4th. Deputies of P.G. Masters, acting only in the absence of the P.G.M.

There are great differences between the prerogatives of some of these functionaries and of those who are merely nominated by a P.G.M. and sit at his side for once at a P.G. Lodge meeting; but there is not one of these functionaries who does not hold a more exalted prerogative than any W.M. or P.M.

So far from the D.P.G.M.'s meeting with any respect at Grand Lodge, they have been treated with purposed insolence. It has been the practice for years to address them as R.W. or V.W. (and, indeed, when ruling the P G. Lodge R.W. is applicable to them); but a special circular was a few years ago issued from G.L. to deprive them of this courtesy, stating that R.W. was a title of Grand Wardens and V.W. of Grand Secretaries.

There is a ground for a P.G.D. being called upon to put on a blue collar in attending Grand Lodge, bua none for calling a D.P.G.M. or P.G.W. to do so.

The relative rank of D.G.M. cannot be lower than the R.W. rank of Grand Warden.

It may not be necessary to recognise all Past Deputies, but surely a certain specified service, as Acting G.M., as full Deputy, or as simple Deputy, should secure permanent relative rank, instead of a casual Grand Sword Bearership.

Yours fraternally,

ANOTHER D.P.G.M.

MARK MASONRY IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—One of the questions of your correspondent "Alpha" (page 252), was fully answered at the Provincial meetings of the Mark and Chapter for Devon, held on the 23rd ult., reports of which appeared in your last number. First, in the Mark meeting exception was taken to the substance of a resolution passed at a previous meeting, and also that it was carried by a majority of Mark Masons that were present, and had no right to vote. On this the Prov. G. Master desired all who were not members of the Prov. G. Lodge to withdraw, and that past and present Grand Officers, Past Masters, and Masters, and Wardens of lodges alone had right to vote. The withdrawal of the members was not enforced, on the understanding that they were not to vote.

Again, at the chapter held the same afternoon, the desirability of sending circulars to all Royal Arch companions, was warmly discussed; those who argued against its adoption urging that if companions were invited to be present it would be contrary to the constitutions, and that they could not participate in the business of the chapter, of which they were not members, and therefore it would be wrong to invite them to be present.

This view of the question was held by the Prov. G. Superintendent (R.A.,) the Rev. John Huyshe, who gave his decision that if Royal Arch companions were present it was only by courtesy, and that as none were blinder than those who would not see, he declined to see any companions who were not members, unless they thrust themselves into his notice, and that none but past and present Grand Officers, Past Z.'s, and present Principals, were entitled to be present and vote; and on the question being put to him subsequently, he replied—and officers of the Prov. G. Chapter. I am inclined to agree with him in his decision, provided he does not appoint to office a companion who is not a member of the chapter. I think the question of "Alpha" has thus received an answer from a very great authority in Masonry.

Yours fraternally,

VINCENT BIRD, P.M., &c.

MASONIC RELIEF IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—"One who has sat in Robert Burns' Chair in Tarbolton, St. James's, (No. 135, S.C.), has, strange to say, entirely misconceived the whole tenor and purport of my letter on this subject (p. 212-13 *ante*), which was not intended, as he infers, to raise any invidious distinction between rich and poor, either Masonically or otherwise, and I thought I had sufficiently guarded against the chance of any such misconstruction, but to be simply a statement of facts respecting an evil in Masonry, of which I think even your correspondent cannot deny the existence.

I will not yield to him, or to "any other man," in respect for "honest poverty," nor will I deny that "a Mason who has been admitted into the Order for 30s., may not become as good a Mason as he who has paid 30 guineas," but is not your correspondent, in his idea of equality, rather too much inclined to adopt

Pat's notion of it?—"Sure, one man is as good as another, *and a great deal better too.*" The guinea is surely none the worse gold for being stamped.

In describing the two classes into which, as a body, I had divided our applicants for Masonic relief, I stated that among the former, consisting of foreigners, many of whom professed to be "persons of distinction," are to be found not a few arrant knaves and impostors; whilst the latter, consisting of Scotch Masons, as a rule, may be described as occupying a position little above that of artizans.

Surely, your correspondent cannot say that I have in this, cast any slur on "honest poverty;" or does he deny the accuracy of my description of Scotch begging Masons as a body, founded on an experience of thirty years? On the contrary, his remarks rather tend to confirm it.

The money test, as I freely admit, is the least of all the qualifications for the admission of a candidate into Masonry, but surely it has its use. In expressing a fear that through the facilities existing in Scotland (and which your correspondent's communication discloses), far too many persons are admitted into the Order for a small fee, who are not "in *reputable* circumstances" (not *respectable*, as misprinted), I was only quoting from the English "Book of Constitutions," one of the qualifications which every candidate for initiation in this country must possess, and very properly so. Your corresdondent says of a candidate in Scotland, "We do not look to his respectable circumstances." I say, in reply, and again without any slur on "honest poverty"—so much the worse for Scotch Masonry.

I am sorry to admit that in England too many lodges look more to numbers, and to the increase of their funds, than to the selection of "fit and proper persons to become Masons," but the stringent rules laid down by our Grand Lodge, which are binding on all private lodges, offer some check against abuse, but which is wanting in Scotland; where, I believe, the fee for admission and the power of conferring all three degrees in one night are almost, if not entirely, at the discretion of any private lodge; and which system (or rather want of system) I was led to express a fear "offers a premium to many in the lower ranks of life to become Masons from mercenary and unworthy motives."

You, sir, in a note (p, 213) state "this subject is one demanding his lordships' (the M.W.G.M.M. of Scotland) most serious attention, and affecting the deservedly high reputation of Scotch claims and Freemasonry in Scotland." In further confirmation of the correctness of the opinion I have expressed, a brother (than whom probably few have had more extensive and practical experience on the subject) writes to me as follows—"I need not say how fully I endorse all your remarks on the subject of Masonic relief in the provinces. * * So long as Scotland pursues the course it does, we must expect 'battalions' of *distressed Masons.* * * I have had Scotch Masons applying for relief *within a month of their initiation!*"

The worthy Scotch brother is evidently greatly shocked at my want of veracity, and I can imagine him lifting up his hands in pious horror at my not testifying the truth." He quotes (or rather misquotes) the passage in my letter in which I say of the Scotch begging Masons, that they come "not in single files but in battalions," with the remark, "I fear this is an exaggeration, and an exaggeration is equal to a ——." (Save the mark!) I must here, indeed, cry *peccavi*, but I do so in very respectable company, no less than that of "the divine Williams" himself, with whom, it would appear, my censor has no acquaintance. I trust I have not fallen into the hands of one of those "unco guid and rigidly righteous," for whom Scotland is so celebrated, and of whom our Bro. Burns has sung. Now that immortal brother—the "High Chief of Scottish song"—was endowed by the Great Architect of the Universe not only with poetic talent of very high order, combined with great play of fancy, but he also possessed a great sense of the humorous. Without intending any disparagement to the many good qualities which he doubtless does possess, I greatly fear that although your correspondent is "One who has sat in Robert Burns's chair," he has not caught, by contagion, any of the qualities of the great predecessor in its occupancy when he presided o'er the sons of light.

That naughty wit, Syney Smith, said, "It requires a surgical operation to get a joke well into a Scotch understanding," but I trust, however matter-of-fact and practical (pray don't print this poetical) he may be, that extreme course will not be necessary on the present occasion in offering your correspondent, at all events, a negative explanation; and an assurance that I did not mean to tell a——. Masonry, as he knows, is illustrated by symbols, and when I said that Scotch begging Masons came in battalions, I no more meant to imply that they came in "bodies of foot from 500 to 800" (which, to be explicit, is the meaning attached to the word in the dictionary), than Shakespeare, from whom I quoted, meant that troubles "come not in single files but in battalions," from 500 to 800 in number! I simply meant to imply that they were far more numerous than welcome.

There is only one other point on which I will further trespass upon your valuable space, which I must apologise for having already so far intruded on. Your correspondent thinks "that any *ordinary learned* Mason (not even a D. Prov. G.M.) might detect an impostor from a free and accepted Mason," and in this I fully concur, even though, as he infers, "the D.P.G.M. has been a little rusty." The examinations of applicants for Masonic relief, however, is a subject on which much might be profitably written could it be done consistently. I will only say that it requires some tact and discretion on the part of the examiner, or he may impart more valuable information than he will gain, and that, if left alone, many of them—some of them gross impostors—will, to use a vulgar but expressive illustration of my meaning, "cut their own throats" only too readily and openly, in their endeavours to obtain relief from every one they come across, in their character of worthy brethren in distress. I have heard of instances of travellers in carriages on the public road being saluted by some of these individuals. In conclusion, let me assure my worthy Scotch brother, that I have not "set down aught in malice" against him, but in the best Masonic spirit, and believe me to remain,

Yours fraternally,

D.P.G.M.

PRESTONIAN LECTURES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The attention of the members of Grand Lodge must be called to this subject more forcibly. Something more useful than what has hitherto been done in supposed compliance with the donors' wishes must be done in future.

The rapid advancement of our Order, the substantial progress we have made in the number and importance of our members, their greater intelligence and their greater desire for Masonic knowledge, all demand that this bequest should be administered in a more useful way.

Yours fraternally,
"A Teacher."

ANOTHER MASONIC IMPOSTOR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Permit me to make use of your paper for the purpose of inquiring if there are any members of the Craft who know anything of a Frenchman Charles Jallouet who has favoured this town with his presence at regular intervals for the past five years. I have relieved him several times, and to-day he turned up again soliciting assistance, denying he had ever seen me before. No doubt many of the fraternity have been visited by him, and may perhaps be able to state if he is a *worthy* brother (or if a brother at all)? He is evidently well up to his calling, and has a peculiar knack of finding out suburban and newly-made brethren. He has a French accent, is tall, of dark complexion and most impertinent in his manner. Do any of the Craft recognise him from this description? if so, as some of our religious friends say, "perhaps they will tell us their experience."

Yours fraternally,
K.T.

THE PRINCE OF WALES AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—My attention has been drawn to the following extraordinary paragraph, which has appeared in the daily journals during the past week:—

"The Prince of Wales and the Freemasons.—The *Glasgow Citizen* understands that, in answer to a recent address to the Prince of Wales, suggesting the propriety of his fraternising with the Masonic body as a fitting preparation for the coming ceremonial at the Glasgow New University Buildings, a communication, dated Dunrobin Castle, has been received from Sir William Knollys, 'that the Prince does not propose, at all events for the present, joining any Masonic lodge, and that he regrets, therefore, he is unable to accede to the suggestion in question.'"

Now, sir, I must say that I read this paragraph with feelings of the most profound astonishment—and, if the statements therein contained are true, with the greatest regret—that anyone could be found to violate one of the first and greatest principles upon which our Order is founded.

The paragraph is meagre as to details, but it contains sufficient, if true, to demand a full and searching investigation by the Grand Lodge of Scotland to ascertain from whom a document so utterly repugnant to all true Freemasons has emanated. As it states that the address *suggested* to the Prince of Wales, the "propriety of fraternising with the Masonic body," it is to be presumed that those who had the assurance to offer such a "suggestion" were themselves Freemasons (or why should they take the trouble of asking the Prince of Wales to become one of that body "as a fitting preparation for the coming ceremonial at the Glasgow New University Buildings)." The impertinence of the request is only equalled by the apparent motives that actuated it, and I am at a loss to discover in what way an introduction into Freemasonry is at all essential to any "coming ceremonial," let it be in Glasgow or elsewhere.

I should also like to know who were the persons from whom the request originated. Did it come from any lodge; or, before being sent, did it receive the sanction of the G.M.M. or Grand Lodge of Scotland, or by whom were they authorised to present a request to the Prince of Wales that he would allow himself to be introduced into Freemasonry? These are questions which ought to be strictly inquired into, for the merest tyro in Freemasonry must feel a blush of shame rise to his cheek to find that touters can be found for candidates for admission into our Order, even should they by skilful angling succeed in landing so big a pot as the Prince of Wales in their net.

I am plain-fashioned enough to think that, as regards candidates for admission to our Order, it matters little whether they are high or low, and every one who has passed through the first degree can readily understand my repugnance to the course that has been so unwarrantably pursued.

There can be no doubt that the Masonic body would be glad to see the Prince of Wales, like many of his Royal predecessors (and his maternal grandfather amongst the number), in the ranks of the most ancient and honourable society in the world, but who would regret to see that accession obtained by the means which have so improperly and so ineffectually been taken for that purpose.

Trusting that some explanation will be given of this proceeding, I am—

Yours fraternally,
P.M.

A SUGGESTION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dr aeSir and Brother,—In the course of conversation amongst the members of a lodge here a few evenings ago, a brother suggested that, if the children at the Masonic Girls' School were instructed and employed in the art of making Masonic aprons and other paraphernalia, a large income would be derived from the profit thereon, judging from the price paid to the dealers. In several charitable institutions in this district the inmates are employed in some occupation that assists the funds, and perhaps it might be applicable to *our own* charities.

If you will kindly insert this in your journal, it will no doubt be seen by those brethren who have the management of the above institution, and who will be better able to judge than myself if the scheme is practicable.

Manchester. Yours fraternally,
J.W.

Peculiarities of Faith.—Faith knows no other law than the interest of what it believes to be the truth. The end which it pursues being, in its view, absolutely holy, it makes no scruple about invoking bad arguments in behalf of its proposition when good ones do not succeed. If this evidence is not real, so many others are! If this prodigy is not genuine, there are many others which are!

The true sign and word of a Christian may be found in John 12: 33-35, and 15; 12-17: "A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another. I call you not servants; for the servant knoweth not what his lord doeth: but I call you my friends; for all things I have known of my father I have made known unto you * * * This I command ye, that ye love one another."

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

Lord Pelham, the Prov. G. Master for Sussex, has appointed Wednesday, the 21st inst., for laying the foundation stone of the Masonic Hall at Lewes, on which occasion his lordship will perform that ceremony with Masonic honours, assisted by all his provincial officers; and as the Prov. G. Master is deservedly a great favourite, and highly popular amongst the brethren in the province, a very large muster is expected to be present.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

Yorkshire (North and East).—The annual Provincial Grand Lodge will be held at the Town Hall, Hull, on Thursday, the 15th October, under the auspices of the Minerva Lodge (No. 250).

Provincial Grand Lodge of West Yorkshire.—A meeting will be held on Wednesday, 28th inst., at Meltham, near Huddersfield. The Right Hon. Bro. the Earl de Grey and Ripon, D.G.M., will preside. After the meeting his lordship will lay the foundation stone of the Meltham Convalescent Home.

We are glad to be able to announce to our readers that we shall shortly publish a series of articles entitled "Chips of Foreign Ashlar," from the pen of our talented brother, J. A. H.

Royal Masonic Benevolent Institution for Aged Freemasons.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

Royal Masonic Institution for Boys.—A quarterly general court of the governors and subscribers will be held at Freemasons' Hall, on Monday, the 19th inst.

Provincial Grand Lodge of Wilts.—A meeting will be held at the Assembly Room, Salisbury, on Wednesday, the 14th inst. The R.W. the Prov. G. Master, Bro. Lord Metham will preside.

As we did not receive the reports of the meetings of the Prov. G. Lodge of West Lancashire and Leicestershire until just before going to press, we are obliged to let them stand over until our next issue.

Grand Lodge of Mark Masters.—A meeting of Grand Lodge will be held on Wednesday, the 21st inst., at the Guildhall, Worcester. Grand Lodge will be opened at half past two.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

At a Quarterly General Court, held on Thursday last, the following children were elected:—

No. on list.	Name.	Votes polled.
7	Crampten, Mabel Harriette	837
15	Mills, Eliza Alice	625
3	Bryant, Maria Ann	534
9	Haskins, Zillah	510
17	West, Margaret	501
10	Flintoft, Maria Louisa	419
5	Bowles, Gertrude Elinor D.	394
8	Fink, Christiana Dorothea E.	387
4	Moores, Constance Louise	305

The following is the list of the unsuccessful candidates, with the number of votes polled, which will be carried forward to the next election:—

No. on list.	Name.	Votes polled.
1	Dunn, Emily Alice	63
2	Barrett, Kate Isabella	277
6	Byrne, Alice Jane	83
11	Roberts, Frances Jane	121
12	Storry, Elizabeth	249
13	Bindon, Clari Rosina A.	301
14	Upton, Jane Robson	123
16	Story, Martha Louise	7
18	Wicks, Clara Mercedes	116
19	Molineux, Alice Ritson	161
20	Palmer, Mary Cornwall	63
21	Holland, Eliza Ellen	60
22	Chapman, Ada Gertrude	3
23	Stone, Martha	15
24	Kelly, Ada Kate	40
25	Baker, Edith Sarah	9
26	Aggleton, Sophia	279
27	Claisen, Mary Theresa	75
28	Belcher, Floreuce Kate	30

METROPOLITAN.

Egyptian Lodge (No. 27).—A meeting of this lodge since the vacation took place at Anderton's Hotel, Fleet-street, on Thursday, the 1st inst. There was a numerous muster of brethren and visitors, amongst the latter of whom we noticed Bros. J. Boyd, P.M., 145; J. Thompson, P.M., 862; J. Denton, P.M., 827, 1,001; G. Stacey, P.M., 539; W. Watson, W.M., 861. The W.M., Bro. John Coutts, presided. The minutes of the lodge meeting having been read and confirmed, Bro. Macrae was raised to the sublime degree of a M.M. Messrs. Andrew Carter, Thomas Cook, and J. Armston, having been balloted and approved were initiated into the mysteries of Freemasonry. Bro. William Gordon Hepburn being balloted for was elected a joining member of the lodge. Five guineas were voted to the Grand Master Commemoration Fund. Bro. Jacobs, P.M., stated that he would represent the lodge as Steward to the Girls' School at the next festival. Bro. Tibbis, S.W., stated that he would represent the lodge as Steward at the festival of Aged Masons. No other business offering the lodge was closed, and the brethren retired for refreshment. A very excellent banquet was served by Messrs. Clermore. The usual loyal and Masonic toasts were given and responded to. Bro. Boyd in replying to the toasts of "The Visitors," adverted to the very perfeet working of the W.M. and officers of the lodge, which tribute of praise was certainly well earned. The enjoyment of the evening was considerably enhanced by the very excellent singing of Bro. D. H. Jacobs, whose powerful and melodious voice is always acceptable to the brethren of the above lodge. Bros. Skidmore and Wheeler also contributed to the harmony of tho evening, which thanks to the care of the comforts of the brethren exercised by the W.M., was most enjoyably and profitably spent.

Lodge of Industry (No. 186).—The regular meeting of this lodge was held on Tuesday evening, the 22nd ult., at the Freemasons' Hall, Bro. W. Mann, W.M., presiding, supported by his officers. The business of the evening was conducted in Bro. Mann's usually excellent style, after which a banquet was served up under the superintendance of Bro. Gosden, the courteous manager of the establishment, and to which ample justice was done. After the usual loyal and Masonic toasts had been given and responded to, the remainder of the evening was spent in fraternal conviviality and social harmony. The Tyler's toast broke up the meeting.

Lodge of Joppa, (No. 188).—This prosperous lodge met on Monday last, the 5th inst., at the Albion Hotel, Aldersgate-street, Bro. M. Van Diepenheim taking his seat at 4 p.m., supported by his officers and numerous visitors, amongst whom were Bros. Drew, No. 74; Blake, 586; John Denton, 815; Napauer, 1017; N. Levy, late 188; D. W. Jacobs, P.M., 27; Smithett, 180; Asher, 27, Glasgow; Ettlinger, Turin, Italy; Eltham, 1,000, Priory; Arthur Carr, 795; C. Gammon, St. John's, 759; H. Drayton, Lodge La Cesaree, Jersey. The lodge having been opened, the minutes of last meeting were read and confirmed, after which Bros. Gale, and W. H. Hebb, were introduced, questioned and passed to the degree of F.C's. The lodge having been raised to the third degree, Bros. S. Lazarus, M. Bennett, and M. Parker were admitted to the sublime degree of M.M. The whole of the ceremonies were most impressively rendered by the W.M. The lodge having been lowered and finally closed, the brethren adjourned to refreshment, presided over by the W.M., who gave the usual loyal and Masonic toasts in a very effective manner. Upon the visitors being toasted Bro. D. H. Jacobs in a very eloquent manner returned thanks. The musical arrangements were under the direction of Bro. P. E. Van Noorden. The vocalists were Mrs. Martin, Miss Jacobs and Madame Scheegans. Miss Harrup presided at the piano. Master C. Solomons, a grandson of Bro. S. Solomons a member of the lodge, was very well received. He certainly bids fair to attain a good position in the musical world. Bro. Henri Drayton rendered most effectively a scene of his own composition, "The Death of the General." It was most enthusiastically received, and it well wanted the encomium passed on it. Bro. Angylfi, too sang some excellent songs. A very pleasant evening was spent, and the brethren separated at an early hour in peace and harmony.

Crystal Palace Lodge (No. 742).—This lodge met on Thursday, 1st inst., at the Crystal Palace, Sydenham. The lodge was opened in due form by the W.M., Bro. T. Foxall; Bros. Rees, Sterner, Schultze, and Flintoff were raised to the sublime degree of M.M's. Bros. Lambson and Lock were passed to the second degree, and Mr. F. E. Hunt was initiated into the order. The W.M. performed the various ceremonies in a highly creditable manner, and was highly complimented by the brethren and visitors on his perfect working. The brethren, seventy-five in number, then adjourned to the banquet room, where a sumptuous dinner was provided by Bros. Bertram and Roberts, the well known caterers to the Palace. The usual loyal and Masonic toasts were given and responded to. Bro. Layton, in a very neat speech, returned thanks for the visitors. Some very excellent singing by Bros. Allsop, Todd, Ohren, Bignell, and Eade brought a very delighful evening to a close. The visitors were Bros. Allsop, P.M., 879; Todd, P.M., 215; Smeed, P.M., 946; Dyer, P.M., 201; Ohren, 382; Layton, 181; Thompson, 1,223; Muster, 25; Hilton, 184; Bignell, 463; Culpeth, 463; Eade, 913.

Perfect Ashlar Lodge (No. 1,178).—*Installation Meeting.*—The first anniversary of this young but prosperous lodge was held on Thursday, October 1st, at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey. Bro. J. Donkin, W.M., being absent, Bro. J. W. Avery, W.M., 619, Beadon Lodge, and J.W. of this lodge, took the chair. The minutes of the preceding meeting were read and unanimously confirmed. Bro. Leon Ashton was, in an excellent manner, raised to the third degree. Bro. Frederick Walters, P.M., 73, Mount Lebanon Lodge, Sec., then took the chair. Bro. J. Donkin, W.M., presented Bro. F. H. Ebsworth, S.W., and W.M. elect, for the benefit of installation. The board of Installed Masters was opened and Bro. F. H. Ebsworth duly installed into the Solomonic Chair. He invested and appointed Bro. J. Donkin I.P.M. The board was then closed. The brethren were admitted, and the W.M. proclaimed and saluted in all the degrees. He then appointed and invested as his officers Bros. J. Donkin, I.P.M.; J. W. Avery, P.M., S.W.; J. Green, J.W.; Dr. Dixon, P.M., P.Z., Treas. (re-invested); F. Walters, P.M., Sec. (re-invested); H. Bartlett, S.D.; D. Rose, J.D.; G. F. Grace, I.G., J.W.; Dudley, Dir. of Cers.; J. H. Fudge, W.S.; and W. J. Laing, P.M., Tyler. The usual charges were then given, and at the termination of the ceremony great applause greeted the labours of the Installing Officer. Five guineas previously voted at the preceding lodge meeting were paid to the indefatigable collector, Bro. E. Harris, for the Boys' School. The report of the audit committee showed that everything was paid for, and a small balance in the hands of the treasurer. Besides those mentioned, there were present Bros. J. Hamsworth, J. A. Axtell, T. W. Cox, J. J. Morse, G. Free, P. Fry, J. Ruse, S. Batcher, and others. Amongst a large number of visitors we noticed Bros. E. Harris, P.M., Treas., 73; G. Free, J.D., 73; W. Herbert, 73; J. W. Halsey, P.M., 134; H. Massey, W.M., 619; C. Williams, and others whose names we were unable to ascertain. A handsome P.M. jewel, manufactured by Bro. H. T. Lamb, was presented to Bro. J. Donkin, P.M., which had been subscribed for him by the voluntary subscriptions of the members of this lodge, by Bro. Dr. Dixon. Bro. J. Donkin, P.M., returned his thanks for this valuable present.

Villiers Lodge (No. 1,194).—The first anniversary meeting of this young lodge was held on Saturday, the 3rd inst, at the Northumberland Arms Hotel, Isleworth. The lodge was opened by the W.M., Bro. E. Clark, assisted by Bro. Dr. S. E. Clarke, S.W.; R. Gurney, Treas. R. W. Little, P.M., Sec.; W. Dodd, S.D.; T. Small, W. Harvey, E. T. Oshaldeston, R. A. Steel, J. Jones, J. F. Mason, A. A. Pendlebury (P.M.), F. J. Lancaster, &c. After the confirmation of the minutes Mr. John M. Keane was duly initiated by the W.M., after which Bros. Jones and Mason were raised by Bro. Pendlebury, P.M. The chair was then taken by Bro. R. W. Little, P.M., who installed Bro. Dr. S. E. Clarke as W.M. of the lodge. The officers appointed were as follows:—Bros. J. Frickett, S.W.; W. Dodd, J.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; H. Allman, S.D.; E. T. Oshaldeston, J.D.; F. J. Lancaster, I.G.; S. Small, Dir. of Cers; W. Harvey, Wine Steward. The addresses were then delivered by Bro. Little, after which Bro. W. Smith, *C.E.*, P.G.S., P.M., &c., rose and requested the W.M. and members to recommend a petition for a new lodge to be held at Southall, Middlesex, to be called the Gooch Lodge in honour of Bro. Sir Daniel Gooch, the chairman of the Great Western Railway. Bro. Little, P.M., said that as an initiate of the oldest lodge in the metropolitan county, and also as an officer of the youngest he had great pleasure in proposing that the strongest possible recommendation be accorded to the petition, which being seconded by Bro. Clark, I.P.M., was unanimously agreed to. The usual banquet followed the proceedings of the lodge, and the social board was honoured with the presence of two distinguished visitors, Bros. W. Smith, *C.E.*, P.G.S., &c.; J. G. Marsh, W.M. 192, P.M. 28.

PROVINCIAL.

BERKS AND BUCKS.

Maidenhead.—*St. John's Lodge* (No. 795).—A meeting of this lodge was held on Tuesday, the 6th inst., at the Orkney Arms Hotel. The W.M. being absent on account of a domestic affliction the chair of K.S. was filled by Bro. W. Watson, P.M. This being an installation meeting the attendance of brethren was numerous. The lodge having been opened and the minutes of the previous meeting confirmed, Bro. W. Watson in a masterly manner installed Bro. Charles Gammon the W.M. for the ensuing year. The newly elected W.M. elected his officers as follows:—Bros. J. A. Berger, S.W.; W. Worrel, J.W.; H. H. Hodges, P.M., Sec.; A. Lumley, S.D.; C. Harvey, J.D.; A. Can, I.G.; Moule, Dir. of Cers.; Turner, Steward; C. Nowell, Tyler. Bros. H. W. Linders, E. Warwick, and W. E. Goody were elected joining members. Bro. T. A. Can was raised to the sublime degree of M.M.; and Mr. J. Boyne, having been balloted for and approved, was impressively initiated into the mysteries of the Craft. It was proposed and carried unanimously that a P.M.'s jewel should be presented to the retiring W.M., Bro. L. H. Isaacs. Bro. Hodges, in proposing that the lodge subscribe to the Freemasons' Magazine, pointed out the usefulness of being well informed as to the doings of the Craft, and adverted to the good it was capable of affecting, more especially by warning the brethren against impostors, and quoting the case of Seigmund Sax. This was unanimously carried. It was also proposed that a letter of condolence should be addressed to Bro. L. H. Isaacs; the Secretary was accordingly requested to carry out the wishes of the lodge. No other business offering the lodge was closed, and the brethren adjourned to refreshment, and a very pleasant evening was spent. The visitors were, Bros. M. Van Diepenheim, W.M., 188; Smeed, P.M., 946; H. M. Levy, P.M., 188; H. W. Lindus, 23; Plumber, W.M., 795.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge*, (No. 710).—The monthly meeting was held at the Masonic Rooms, on Thursday 1st., when there was a fair muster of the brethren. The lodge was opened soon after six o'clock by Bro. J. Heath, W.M., assisted by the following officers Rev. Bro. Powring, Chap.; Dr. Hopkins acting as I.P.M.; J. Marks, P.M., acting as S.W.; W. Oldrey, J.W.; R. H. Watson, Sec.; Pridham, S.D.; W. Cuming acting as J.D.; Niner, I.G. The minutes having been read and confirmed, the lodge was opened in the 2nd degree. Bro. Chudleigh, a candidate for the rank of M.M., was presented to the W.M., examined by him as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the third degree, Bro. Chudleigh was reintroduced, properly prepared, and raised to that degree by the W.M., who performed the ceremony very ably, also giving the traditionary history, after which he called upon Bro. Dr. Hopkins to deliver the lecture on the tracing board, the explanation of the working tools and the proper charge, who of course complied with the request. The lodge was then resumed in the second and subsequently in the first degree. A ballot was taken for the election of a W.M. during the ensuing year, which resulted in favour of Bro. George Heath, past S.W. His absence from this meeting was explained by the W.M. and the chaplain, as owing to detention in London by important personal matters. On the proposition of the J. W., seconded by the S.D., Bro. Watson was re-appointed treasurer. The following letter was read by the W.M.

"Totnes, Sept. 26, 1868.

"To the W.M. of the Pleiades Lodge, No. 710.

"Worshipful Sir and Brother,—

"As every lodge is possessed of certain property in furniture &c., to a share in which each candidate becomes entitled in virtue of his initiation fees, it appears to me right that each joining member should do something, however trifling, for the benefit of the lodge. If such a plan were generally adopted, in addition to the furniture necessary for carrying out the ceremonies, there would soon be an accumulation of books, of articles of adornment, or of means of illustration, either useful or ornamental. Under this impression, W.M., I beg to offer for the acceptance of the Pleiades Lodge, a sheet of Masonic emblems, with their explanations and appropriate mottoes, designed and executed by myself, which I have had framed and glazed for the sake of preservation. I hope that it may be useful to your younger members. At least it will, after I shall have left Totness and my connexion with you shall have ceased, be a memento reminding those who remain to carry on Masonic labours, of the temporary membership, and earnest, if not very effective efforts of

Yours faithfully and fraternally,
HENRY HOPKINS,
P.P.G.S.W.—P.M. &c.

Some highly complimentary remarks were made by the chaplain, who concluded by proposing a hearty vote of thanks to Bro. Dr. Hopkins for his present, and instructions to the secretary to insert his letter in the minute book. This was seconded by the acting S.W., supported by the W.M., and passed unanimously. Bro. Dr. H. briefly acknowledged the compliment, and then at some length brought before the notice of the lodge the claims of the Palestine Exploration Fund for pecuniary assistance from all branches of the fraternity, and gave notice of his intention at the next meeting to propose a grant of £2 2s. towards it. Bro. Radmore of Plymouth tendered his best thanks to the members of the Pleiades Lodge, for the aid given him in the form of votes for an annuity from the Masonic Benevolent Fund, in which he had been successful. No other business offering, the lodge was closed at 8 o'clock.

As the tree takes in the air, and the elements and particles which float in the air, so the soul drinks in knowledge, and, by a divine alchemy, changes what it learns into its own substance, and from within outwardly develops itself, and grows with an inherent force and power like that which lies hid in the grain of wheat.

SCOTLAND.

GLASGOW.

THE CRAFT AND THE UNIVERSITY FOUNDATION STONE PROCEEDINGS.

A meeting of the Provincial Grand Committee was held on the 2nd inst., in St. Mark's Hall. Bro. J. B. Walker, Prov. G. Treas., who presided, explained in reference to the demonstration of laying the foundation-stone of the University Buildings. at Gilmore-hill, that the Masonic body could take no part in the ceremony; in the first place, because the stone could not be laid with Masonic honours, his Royal Highness the Prince of Wales not being a Mason; and in the second place, because in the arrangements the position of the Grand Master Mason of Scotland had been ignored—it being his prerogative, either personally or by depute, confirmed by Royal Charter, to lay the foundation-stones of all public buildings in Scotland. The chairman also expressed his regret that the College authorities had not intimated to his Royal Highness that they wished the stone laid with Masonic honours, in which case his Royal Highness could have called upon the Grand Master Mason of Scotland to perform the ceremony, to whom in turn the Grand Master could have reported that the work was properly performed. He added that, although the Masonic body could not appear in the clothing of the Craft, there was nothing to prevent them being present as citizens.

ROYAL ARCH.

METROPOLITAN.

INDUSTRY CHAPTER (No. 186).—The consecration of this chapter took place on Monday, the 21st ult., before a large gathering of companions and influential members of the Craft. The interesting ceremony was conducted by Comp. W. Watson, P.Z., &c., who was assisted by Comps. Matthew Cooke, P.Z.; Stuart, P.Z.; and Albert, P.Z. The following companions were installed in the principal chairs, viz., Comps. W. Mann (the present able Master of the Industry Lodge); W. Bartlett, H.; and H. G. Lake, J. (both Past Masters of the Industry Lodge); after which the following companions were appointed officers:—Comps. H. Carpenter, P.Z., Scribe E.; E. Clarke, Scribe N.; John F. Berry, Treas.; E. J. Page, P.Z., as Prin. Soj.; T. Price, 1st Assist. Soj.; J. W. Blake, 2nd Assist. Soj.; C. W. Nochmere, Steward. After the above ceremonies were concluded, several brethren were proposed for exaltation at the next meeting of the chapter, which will be on Tuesday, the 20th ult. The brethren then adjourned to refreshment, and a very pleasurable evening was spent.

VICTORIA CHAPTER, No. 1,056.—The installation meeting of this young and flourishing Capter was held at the George Hotel, Aldermanbury, on Monday the 5th inst. The Chapter was duly opened by the principals and the minutes of the previous meeting, and of a Chapter of Emergency were read and confirmed. The audit committee then presented their report, which showed a very satisfactory balance in hand. The candidate for exaltation not being in attendance a conclave of third principals was formed, and Comp. R. W. Little, P.Z. and S.E. very ably installed Comp. Edward Clark into the chair of J., after which a conclave of first principals was formed when Comp. James Brett, P.Z. and treasurer in as equally an efficient manner installed the H. Comp. Charles Hosgood into the chair of Z. The installation of Comp. G. H. Oliver as H., was deferred in consequence of the absence of that companion through indisposition. The M.E.Z. invested the officers elected at the previous meeting, viz.: Comps. Alfred A. Pendlebury, S.E.; William Long, S.N.; James Brett Treas.; Charles Gottheil, Prin. Sojr., and W. Grant, Janitor. The Prin. Sojr. then appointed Comps. J. Forsyth, and A. E. Harris, his first and second assistants, Comp. Higmann was appointed Dir. of Cirs. Bro George Horatio Jones having arrived, the ballot was taken and pronounced to be unanimously in his favour, he was then properly prepared, admitted and exalted into Royal Arch Masonry in a highly efficient manner. In addition to the companions named above, we observed Comps. H. Ebnhuus, J. G Marsh, and Massey, letters were read from Comps. Oliver, and Marks. The Chapter was then closed and the Comps. adjourned to the banqueting room, where the usual toasts were duly honoured and a pleasant evening was spent. We must not omit to state that the Past Principal's jewel voted to Comp. Pendlebury, P.Z., would have been duly presented at this meeting, had not the companions resolved to supplement the sum voted, by their individual subscriptions in order to present that E Comp. with a more substantial token of their esteem.

INSTRUCTION.

Metropolitan Chapter of Instruction.—The usual weekly meeting of this popular chapter of instruction was held on Tuesday, the 6th inst. The chair of M.E.Z., was ably filled by Comp. H. Radcliffe, Z. elect of the Enoch chapter, No. 11, and he was supported by Comp, Gotthiel, P.S. 1,056 as H.; Clark, J. 1056 as J.; Newton, J. 174 as S.W.; Little, P.Z. 975, H. 177 as S.E.; Tanner, P.S. 975, as P.S.; Brett, P.Z. 177 and 975, Preceptors; Mason, Z. elect 820; Mann, Z. 186; Scott, 145; Foulger, 177; Grant, 1,056; Wilkinson, and other companions whose names we are unable to remember. Comp. Mason having offered himself as a candidate, the ceremony of exaltation was performed, after which the three clauses of the third section were worked. Comp. Brett, in a highly efficient manner, delivering the explanatory address relating to the banners of the Twelve Tribes. Now that the Masonic season has fairly commenced, we cannot do better than to recommended all Royal Arch Masons who may be in quest of instruction, to seek it at the Metropolitan Chapter, where every opportunity will be afforded them to become proficient members of this interesting branch of Freemasonry.

CUMBERLAND AND WESTMORELAND.

Carlisle.—*Chapter of Union* (No. 310).—The regular quarterly convocation of this chapter was held on the 28th ult., at the Freemasons' Hall.—The M.E.C. Thos. Routledge, P.Z., acted as Z.; Comps. F. W. Hayward, P.Z., as H.; John Slack, as J. The chapter was opened, and the following companions were admitted:—Comps. G. G. Hayward, J. 310; A. Woodhouse, Prin. Soj.; H. Fleming, J. 412, S.E. 310; Jesse Banning, 333, Preston; W. Court, G. Turnbull, S.N.; John Barnes, Janitor. The ballot having proved unanimous in the favour of Bro. John Cumming Tait, Master Mason of Philanthropic Lodge (No. 106), Kings' Lynn, he was elected a companion of the Order by Comp. T. Routledge. No other business being before the chapter, it was closed and all parted in harmony.

SCOTLAND.

Glasgow.—*Caledonian and Unity Chapter*, (No. 73).—The autumnal equinoctial meeting of this flourishing, prosperous, and well established chapter, was held in their chapter rooms, 170, Buchanan-street, on Tuesday evening, the 29th ult., for the election of office-bearers for the ensuing twelve months. The chapter was opened with due solemnity by the respective principals, Comps. McRoberts, Gray, Balfour, &c. The minutes of the previous meetings were read and unanimously approved of. Afterwards the election took place, when the following talented and energetic companions (whose names are a sufficient guarantee to the Glasgow brethren and companions that the Caledonian and Unity Chapter is still well supported), were elected, viz.:—James Gray, M.E.P.Z.; Thos. McRoberts, P.P.Z.; James Balfour, M.E.P.H.; David Gilchrist, M.E.P.J.; John McLeman, Scribe E.; John Rogers, Treas.; Robert Gillespie, Scribe N.; Thomas Findler, 1st Soj.; Arch. Douglas, 2nd Soj.; Hugh McDonald, 3rd Soj.; Thos. P. Mullen, Chancellor; William Jamieson, Janitor. A statement of the funds was read by Comp. Rogers, Treas.; which showed a goodly balance at their credit in the Bank. There being no further business before the chapter, it was closed in due and ancient form.

MARK MASONRY.

METROPOLITAN.

Southwark Lodge of Mark Masons.—*Installation Meeting.*—The regular meeting of this old prosperous lodge of Mark Masters was held on Monday, 5th inst., at the Bridge House Hotel, Wellington-street, Southwark. In the unavoidable absence of the W.M., Bro. A. Avery, the lodge was opened by Bro. A. D. Loewenstark, G.P., P.M., and Treas. The minutes of the previous lodge meeting were read and unanimously confirmed. Bro. C. Swan, P.S.G.D., P.M., took the chair. Bro. A. D. Loewenstark, P.M., presented Bro. T. J. Sabine S.D., and W.M. elect, for installation. The board of Installed Masters was formed, and Bro. T. J. Sabine was duly installed into the much coveted chair of Adoniram. The board was then closed. He appointed for his officers Bros. A. Avery, I.P.M.; H. Massey, S.W.; A. D. Loewenstark, J,W and Treas.; F. Walters, P.G.P., P.M., Sec. (reappointed for the eighth time)—this appointment was received with great applause by all present, proving the high esteem and the respect this brother is held in by all who know him—E. Harris, Reg. of Marks; J. Trickett, *C.E.*, S.D.; M. A. Loewenstark, J.D.; Rev. F. Besant, Chap.; J. Reed, G.O., Org.; E. Palmer, Dir. of Cers.; A. P. Stedman, I.G.; J. Terry, W.S. The charges were then delivered in an admirable, impressive manner, and at their conclusion a hearty burst of applause proved how well the work was appreciated. A vote of thanks was given to Bro. C. Swan for the admirable manner he did the installation. The meeting nights were altered to the second Saturday of January, April, July, and October. The circular issued from Grand Lodge of Mark Matters was read and its resolutions were unanimously agreed to. Notices of motion were given, first by the W.M., to propose that the secretary be elected as an honarary member of this lodge, in consideration of the many years of devoted labour he had given to this lodge. By the Secretary, secondly "That the rule referring to the charity fund be erased." The indefatigable secretary succeeded in securing Bro. E. Palmer as a steward for the forthcoming festival for the Boy's School to represent the Caveac Chapter. The lodge was closed. Visitors, Bros. C. Swan, P.G.S.B., P.M.; C. Cottebrune, P.G.S.B., P.M., 8; &c. The refreshment followed after labour. The usual toasts were given and received.

LEICESTERSHIRE.

Leicester.—*Fowke Lodge*, (No. 19).—The brethren of this lodge assembled for the first time since the summer recess, at the Freemason's Hall, on the 30th ult., under the presidency of the W.M. Bro. Kelly, P.G.M. The following brethren were also present: Pettifor, P.M. as S.W. (in the absence of Major Brewin); W. Beaumont Smith, J.W.; J. E. Clarke, as Sec.; Duff, M.O; Atwood, S.O.; Moor, J.O.; Weare, S.D.; Stretton, Treas. and Reg.; Manning, I.G.; Partridge, Hunt, Baines, and C. Bembridge, Tyler. After the lodge had been opened in due form, the minutes of the last meeting were read and confirmed. There were seven candidates on the list for advancement, most of them from the country, but in consequence of the heavy rain throughout the day, only one, Bro. George Toller, S.W. of the John of Gaunt Lodge, was present. He was regularly advanced to the degree, and had the lecture and the working tools explained to him by the W.M. A communication from the Grand Secretary of the degree was read, containing the copy of proposed resolutions to be brought before the Grand Lodge of Mark Masters at Worcester, to which the W.M. was authorized to assent on behalf of the lodge. The lodge was then closed, and the brethren adjourned to refreshment.

PUBLIC AMUSEMENTS.

HOLBORN THEATRE.

The drama of "Blow for Blow," by H. J. Byron, continues to draw crowded audiences—its stirring incidents, combined with really good acting, comprising the names of well-known members of the theatrical profession, viz., Messrs. Parselle, Cowper, and G. Honey. The latter talented comic actor keeping the audience in a roar of laughter in every scene he appeared. The Misses. Lydia Foote and Weathersby played the parts allotted to them, in so powerful and energetic a manner, that at the end of each act, they were called before the curtain by a fashionable and discriminating audience. Bro. C. Nugent (late of H.M. Theatre) is the box book-keeper, his name alone is sufficient to ensure the comfort of the visitors.

THEATRE ROYAL, ADELPHI

Will re-open this evening instead of, as previously announced on the 3rd inst., the scenery and effects requiring more rehearsals to ensure its being placed on the stage in a perfect manner.

Poetry.

A TRIBUTE OF GRATITUDE.

Respectfully dedicated to the V.W. Bro. John Hervey, P.G.D., on reading of his appointment to the office of Grand Secretary, by a Mason's daughter, who cherishes a thankful remembrance of his benevolent kindness to her widowed and afflicted mother.

J oyous were the writer's feelings
O n the day she read the news,
H ighly has Grand Master placed thee,
N o one better could he choose.

H eavenward shall the orphan's pleading
E 'er ascend, kind friend, for thee;
R ichest blessings strew thy pathway,
V igorous health thy portion be.
E ach delight earth can afford thee
Y ear by year may God award thee!

A. C. S.

MONODY

On the Death of a Young Lady who Died on the Day fixed for her Marriage.

By Bro. J. C. Manning.

Scarce nineteen summers had breathed their bloom,
Had breathed their bloom on her dainty cheek,
When they bore her away to the voiceless tomb,
With hearts so full they were like to break.

And down in the churchyard, old and green,
In the churchyard green, where the yew-tree waves,
A dark little mound of earth is seen,
One billow more to the sea of graves.

"Ah, me!" 'twas said, in the gorgeous light,
In the gorgeous light of a purple dawn—
"With life so hopeful of pure delight,
Away from the world to be rudely torn.

"To be rudely torn in the tender hour,
In the tender hour, when her heart was young,
While the virgin dew on the opening flower,
With a trembling joy like a jewel hung.

"Ere the budding soul, so sweetly shy,
Had opened its core to the coming kiss,
Of an earthly love, that was born to die,
Ere it filled her heart with its hallowed bliss."

So, down in the churchyard, old and green,
In the churchyard green, where the yew-tree waves,
A dark little mound of earth is seen,
One billow more to the sea of graves.

For nineteen summers had breathed their bloom,
Had breathed their bloom on her dainty cheek—
And they bore her away to the voiceless tomb,
With hearts so full they were like to break.

With hearts so full—even this belief
Dispell'd not a tear from their aching eyes;
Though they saw their beloved, through clouds of grief,
An angel beyond in the golden skies.

At the age of twenty we think that life is much to long for that which we have to do, and that there is almost a fabulous distance between our age and that of our grandfather; but when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and as we have spent or wasted our time, we halt and look back along the way we have come; then it is we discover that we have made life short and thrown away a large portion of it. Then, in trying to balance our accounts with Time, we deduct from the sum total of our years the hours unnecessarily spent in sleep, the waking hours squandered, and worse than wasted, in folly and dissipation, or those in which not one thought has ruffled the sluggish pool of our mind, and we acknowledge with a sigh that we could have learned and done, in half a score of years well spent, more than have done in our forty years of manhood.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 17TH, 1868.

Monday, October 11th.—Lodges: Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. Peckham, 879, Edinboro' Castle, Peckham-rye. Chapter: Mount Sion, Radley's Hotel, Bridge-street, Blackfriars.

Tuesday, October 13th.—Lodges: St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Wellington, 548, White Swan Tavern, Deptford. Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Chapter: Jerusalem, 185, Freemasons' Hall.

Wednesday, October 14th.—Com. R. M. B. Inst., at 3. Lodges: Fidelity, 3, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Campden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 771, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Arms, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

Thursday, October 15th.—Lodges: Constitutional, 55 Ship and Turtle, Leadenhall-street. Temperance, 169, White Swan, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Cosmopolitan, 917, Great Western Hotel, Paddington. South Norwood, 1,139, Gate House Hotel, South Norwood.

Friday, October 16th.—Audit Com. Boys' School. Lodges: Middlesex, 143, Albion Tavern, Aldersgate-street. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 975, White Hart, Barnes.

TO CORRESPONDENTS.

Dr. P.—We have received your letter, which we shall answer privately in a day or day.

[We have received an indignant letter complaining of a letter, signed by W. Harris, P.M., which appeared in our last issue under the heading "Important Masonic Conference;" but, inasmuch as the complaining Bro. Jones cannot possibly be identified in any way with the Bro. Jones from America mentioned in our correspondent's letter, we are at a loss to understand why such a complaint is made.—Ed. F.M.]

Errata.—In communication, "D.P.G.M. No. 1," at p. 270 271 of your last number; at p. 270, 1st column, 15th line from bottom, for "is" read "in"; 13th line from bottom, for "of the Craft" read "by"; same page, 2nd column, 12th line from bottom, for "Prov. G.M," read "Pro. G.M."; p. 271, 6th line from top, for "D.P.G.'s." read "D.P.G.M.'s.

C. K.—Letter received.

C. M. (Buenos Ayres).—Thanks for your communication, shall always be glad to hear from you.

C. W. (Jerusalem).—The letter you refer to in yours of 22nd September, never came to hand. We never send to the place you mention for letters.

Zetland Testimonial.—We have received a letter with enclosure for publication from Bro. J. M. Clabon, in answer to the two letters that appeared in our columns of last week, but inasmuch as it did not arrive until late in the day on which we go to press, we are compelled to allow it to stand over until our next issue.

C. P. C.—Your letter and copy came to hand. We will write you fully next week.

LONDON, SATURDAY, OCTOBER 17, 1868.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 288).

BOOK IV.—CHAPTER V.—(*contd.*)

The examination at Paris commenced immediately after the 13th of October, and lasted all November. This was the most important, both on account of the number and the rank of the Templars. Imbert went first to Melun. He was accompanied by the nobles whom the King had named to assist, and be present at the interrogations. He read over to the assembled Templars the articles upon which they were accused, and on which they were to be examined. He then took their oaths to speak the truth after which they were examined separately. To this formality was added the unveiling of the instruments of torture, to be used against those who should maintain the innocence of the Order. What was understood as testimony or confession by Inquisitors was an affirmative answer by the accused to such questions as might be asked. The guilt of the accused was assumed, and no witness for the defence heard. It was a useless task on the part of the accused to attempt to reason with the Inquitors. It only added to the crime with which they stood charged, and however absurd and unreasonable such charges might be, to impugn the sense and judgement of those who professed to believe in them, was a crime little less than those for which they were then examined. In the case of the Templars, it might have been thought that they would not have been confronted with each other. This was not done.

The sight of the torture had no effect upon the Templars. When asked to confess, they denied with indignation the charges, and the work of blood and agony commenced. The whole hundred and forty Templars were tortured, but in such a rude and violent manner that the members of many were dislocated, and the environs resounded with frightful cries. The strongest sustained these torments for a long time and confessed nothing, so that they were carried back to their prisons, bleeding and mangled. Thirty-six died under the hands of the torturers, protesting their innocence and the holiness of the Order. Some, after suffering for a long time, gave in to pain, and confessed to a part of the facts imputed to them. But others, unable to bear the touch of such tortures, confessed at once, in the hopes of obtaining release.

We can hardly blame these confessions. The sufferers were confined in solitary dungeons, none near to console and cheer them; they felt abandoned by the world, even the consciousness of their innocence was of no avail, and their only hope was in the clemency of their judges. To add to their distresses, winter had set in with fearful rigour, and a dungeon of the Middle Ages was horrible beyond description. They were scarcely allowed the necessaries of life; they were stripped of the habit of the Order, and denied the consolations of religion, being in the light of heretics. This was sufficient, however, to overcome the fidelity of many, and Imbert descended to commit a fraud, exactly in keeping with his character. He forged a letter, purporting to emanate from the Grand Master, in which De Molai confessed the crimes of the Order, and called upon his brethren to do the same. Enthusiasts in religion or politics, says Lardner, are supported by the consciousness of rectitude, and bear up against privations or torture in firm reliance on the favour of the Divinity, or the praise and esteem of a grateful and admiring posterity. But many of the Templars, were far from being such characters. They were illiterate Knights, who had long lived in a luxurious indolence, and perhaps indulged in arrogance to their inferiors. The crimes of which they were accused, sundered the people from their cause, and their power was broken. It is, therefore, not to be wondered at, that many embraced the offers made to them, backed as these were by the forged letter of their Grand Master.

Such were the means employed to draw the truth from the accused. An Inquisitor of the Faith, a member of a holy order, forges a letter whereby men are led to commit a more deadly sins than even those of which they were accused; for it fixed in the popular mind that such abominable practices had been performed, and thus established a falsehood on the throne of truth, to the discredit of humanity, and the disgrace of all religious orders, for abuses existing in one might easily exist in all. There is no parallel to this in history, nor can we put much faith in depositions, however akin to truth, where the examination commences with torture.

The point which the Inquisitor was anxious to establish, was the denial of Christ. The Templars who confessed, acknowledged that upon their reception they denied Christ, and spat upon the Cross three times; but many of them qualified this by stating that they had been compelled to do so by the brethren.* Peter de Villars deponed that he had not denied Christ till after they had shut him up in a prison for a day and a night. Matthew de Quenoy stated that they had kept him imprisoned for three days on bread and water before he did so. Constantine de Biciac said, that to make him consent to it, the brethren dragged him with violence all over the apartment. John de Buvine declared that he had been imprisoned eight days; and Elias de Jotro, that upon his refusal he was beaten and imprisoned upon which violence he gave in, denied Christ and spat three times upon the Cross. These depositions were afterwards recalled by the Templars. The evidence produced with regard to the unmentionable crime is so trifling, the details so disgusting, and three of the accused only confessing to its actual committing, that we do not feel called upon to notice it further. Besides, this portion of the accusation was not so important in the eyes of Imbert as the others, and the Templars were not pressed very strongly on this point.

In regard to the charge of idolatry—in public estimation the most serious, since those who were guilty of it were no longer Christians—sixty-eight deponed to it. They acknowledged to the posession of the image, which was of a hideous shape, having four feet, two in front and two behind. They never saw it except at a Grand Chapter, when all the Templars adored it, taking off their caps and prostrating themselves at its feet. It did not appear, from the depositions, to be kept at any particular town, although several Knights named Montpelier. If it had only been kept there, the French brethren could have been accused of idolatry; but the depositions were carefully worded so as to obtain a general confession; nor do we find, although it would have formed valuable evidence, that the idol was ever sought for. In all probability, had it been required, the Inquisitor would have forged an idol as he had done a letter. Some of the witnesses had heard of such an idol, but had never seen it; others had seen it, but never adored it. Some deponed that on their reception, a cord was passed round their bodies, which had touched the idol, and this cord they were ordered constantly to wear. Some, however, had never heard of these cords. All was contradiction.

Many there were, however, who bravely maintained their innocence, and whose depositions are, strange enough, to be found among the records. John de Chateauville, Henry d'Hercigny, John de Paris, and many others, boldly denied that such crimes were committed at their reception, or that such abominations had ever existed. They stigmatised the charges as the device of the devil, who wished to overthrow one of the bulwarks of Christianity, so that he might the more readily turn away souls from the Cross. They stated that there was nothing proposed, nothing said, nothing done, but what was wise and honest, and the torture failed to change their depositions.

Matthew de Bosc Adhemar made a charge against a preceptor, which might have been true, but is easily explained. He had never seen nor heard of the idol, but having caused the Holy Mass to be offered up three times a week in his house, he was forbidden by his superior to do so. He does not, however, state the reason for this, which might have been justifiable by the laws of the Order, or because his house was under interdict. A great ground of complaint against the Templars was their celebrating mass in places lying under interdict oftener than the privileges granted to the Order by the Popes permitted. Adhemar further deponed, that, being troubled in mind at this, he had intended going to Rome to confess, and receive absolution; but although he had arranged with seven Knights to accompany him, he never made the voyage.*

It is questionable if the Grand Master and the Grand Prior of France made any confession, for they afterwards denied having done so, with the exception that the Grand Master stated that he confessed to some abuses which had crept into the Order. In Imbert's account, the confession runs, that the Grand Master declared that, at his reception, they made him three times renounce Jesus Christ, an avowal strangely opposed to his well known character, to the opinions held by all of his worth—totally inconsistent with the speeches he made in defence of the Order, and with the tone of the conversations he had held with the

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* Dupui.

* Dupui.

Pope, who had been struck with his unassuming devotedness. If he ever made such a statement, which we cannot believe, it must haue been wrung from him by the devilish cruelties of the Dominicans, who tortured till the patient confessed or fainted, or, as happened in many instances with the Templars, was driven mad. He is not said to have made any other avowals. He expressly denied the existence of sodomy in the Order. He did not confess to having spat three times upon the Cross, although this was an important part of the ceremony of renouncing Christ. Evidently Imbert could make little of the gallant De Molai, either by torture or cajolings, and sent him away without further examination, but horribly mangled, to his prison at Corbeil.

The deposition of Hugo de Peyraud, the Grand Prior of France, appears to have been an entire fabrication, or taken down when he was reduced to such an extremity of weakness that he was unconscious of what he said, for his torments were of a most fearful description. Having failed in obtaining anything of moment from De Molai, who, being old and in infirm health, they feared might die under greater torture, Imbert and his Dominicans put forth the whole of their fiendish efforts upon De Peyraud. His confession runs, that at his reception, he had three times renounced Christ, and as many times spat upon the Cross. He had seen the idol at Montpelier, which he had adored like the others, but with his lips only, and not with his heart. Guy, the Prince Dauphin's, evidence is totally unworthy of being taken as his utterance. He deponed, that he was only twelve years of age when he entered the Order, and, consequently, was unaware of the abuses in its interior. He was received at that early age, according to his deposition, when, in reality, he did not get his mantle for six years after. He renounced Christ and spat upon the Cross. De Peyraud and he afterwards denied having made such confessions, or that such crimes ever existed in the Order.

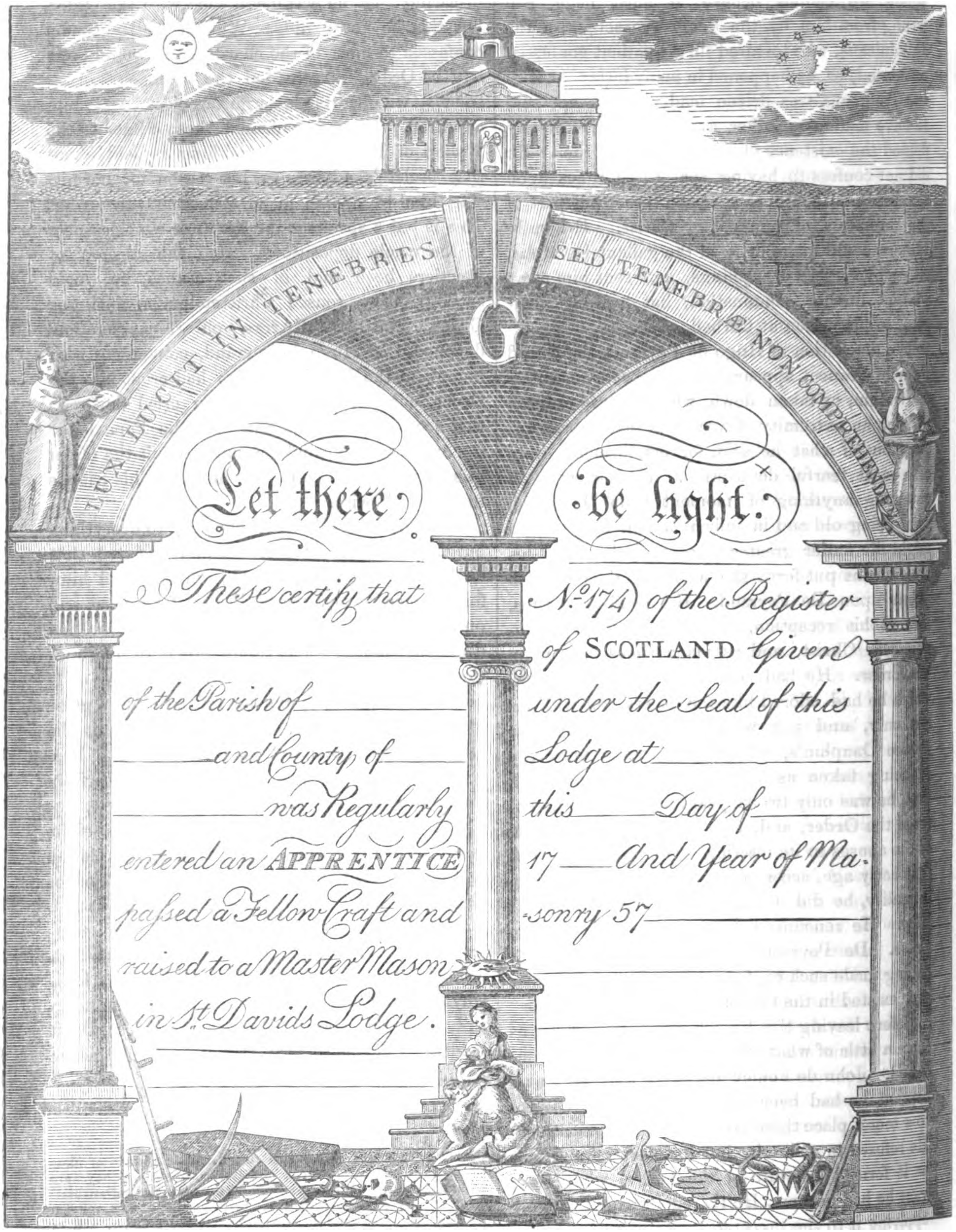
Before leaving this branch of our subject, let us learn a little of what others of the Templars confessed. John de Fouley declared that, at his reception, he had been conducted by the preceptor to a secret place there to make his renunciation.* He refused to make it, but was constrained to it, as it formed a statute of the Order, whose servant he had become. He thereupon said "Nego," applying it to the preceptor. Afterwards he had consulted Boniface Lombard, who counselled him to make a protestation before the officials in Paris, declaring that he was dissatisfied with the Order, but this he never did. William de Hautmenil confessed to most of the charges, and would have left the Order, but dreaded the reproaches of his friends, who had made large sacrifices to get him admitted. He had confessed these crimes to the Bishop of Poictiers; but nothing is said about that prelate's advice, or his reason for permitting him to remain in so abandoned an Order. This is but a specimen of the utter worthlessness of the whole depositions. Had the Bishop of Poictiers been told of such crimes, he would speedily have roused Christendom against the Order. Matthew d'Arras, on re-examination, deponed, that Hugo de Peyraud, conversing with him about the disorders which had crept into the Order, complained of its being cried down on that account; that the King and the Pope hated it; and that they would require to quit the Order to save themselves, and bade him warn his friends to do so likewise.

John de Pont-l'Evêque deponed to everything but the unmentionable crime, and declared that he had confessed to a monk, who ordered him, for penance, to fast every Friday for a year, and on that day to wear no shirt. Simon Chrètien declared, that for a long time he resisted his superior, and would not renounce Christ. In the end, however, he gave in; but his refusal on this point restrained them from asking him to commit the other crimes. Geoffrey de Goneville, the Preceptor of Aquitaine and Poitou, who was fearfully tortured before he could be made to confess, deponed, that he had been received twenty-eight years before in the House of the Temple at London, by Robert de Torville, Grand Prior of England. De Torville shewed him in a missal a picture of Jesus Christ on the Cross, and commanded him to deny Him who was crucified. Terribly alarmed, he exclaimed, "Alas! my lord, why should I do this? I will on no account do it." But the Grand Prior answered, "Do it boldly. I swear to thee that the act shall never harm either thy soul or thy conscience."

(*To be continued.*)

THE first Christians were visionaries, living in a circle of ideas which we should call dreams; but, at the same time, they were the heroes of the social war which has ended in the enfranchisement of the conscience and the establishment of a religion whence the pure worship, announced by the founder, will at length come forth.

FAC-SIMILE OF THE DIPLOMA OF BURNS'S MOTHER LODGE



LUX LUCIT IN TENEBRES SED TENEBRÆ NON COMPREHENDE

Let there be Light.

These certify that

____

of the Parish of ______________

______ and County of

______ was Regularly

entered an APPRENTICE

paſsed a Fellow Craft and

raised to a Master Mason

in St. Davids Lodge.

Nº 174) of the Register

of SCOTLAND Given

under the Seal of this

Lodge at ______________

this ______ Day of

17__ And Year of Ma-

-sonry 57______

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, *A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the "History of Mother Kilwining," &c.*

(*Continued from page* 142.)

EPISODES IN THE EARLY HISTORY OF THE "ROYAL ARCH" IN AYRSHIRE.

The epoch at which the Royal Arch Degree found its way into, and the nature of the connection which it formed with Scottish lodges of Craft Masonry, are points of interest to the Masonic student. Stirling is credited with possession of the oldest of the Scottish records of Royal Arch Masonry; but instead of the mere assertion that there are preserved at the town in question certain documentary proof of the Arch degree being in 1743 worked in connection with a Stirling Lodge of Freemasons, might it not be more satisfactory were the fact demonstrated by the production of authenticated excerpts from the records referred to—a step which, so far as we are aware, has not yet been taken in support of the position assigned to the Stirling Ancient Lodge as the pioneer of Scotch Royal Arch and Masonic Templarism; although the official revision in 1861 of the Introduction to the Laws of the Supreme Grand Royal Arch Chapter of Scotland afforded an excellent opportunity for so doing.

It is not till 1778 that we find any trace of the Royal Arch being worked in either of the ancient Masonic provinces of Cunninghame, Kyle, or Carrick. The degree was introduced into Ayrshire through the medium of the Hibernian element which is believed to have permeated the lodge St. James, Newton-on-Ayr, shortly after its erection by the Grand Lodge of Scotland. Whether its operations at first embraced also the degrees of Masonic Templarism cannot now be ascertained; but its pretensions to the knowledge and practise of degrees other than those of Craft Masonry were supported by its assumption of the title of "Super-Excellent Royal Arch Lodge of Ayr,"—a designation under which it received partial acknowledgment at the hand of some of the sister lodges in the district, but which it subsequently saw reason to abandon. With the resumption of its proper title, the Lodge St. James not only continued to work the Royal Arch degree but began to confer also that of Knight Templar, and was through its members the means of creating within its own district a taste for those orders which in 1800 were denounced by the Grand Lodge of Scotland as having no connection whatever with St. John's Masonry. But it was not in Ayrshire alone that the influence of this lodge was felt in the spread of these degrees: it imparted them to some of the originators of Ayr and Renfrew Militia St. Paul, to which lodge, as we showed in a recent paper, the Royal Arch of Stirling was in 1799 indebted for instruction in those so-called higher degrees, of which—on the occasion of their repudiation by the Stirling Ancient Lodge—they were the alleged conservators. Thus in an indirect manner were Irish Masons the means of restoring to what is supposed to be the most ancient seat of the Royal Arch in Scotland, a knowledge of the *mysteries* of that Order.

Among the Ayrshire Lodges which towards the end of last century became acquainted with the Arch and Templar degrees was Tarbolton St. David—Burn's mother lodge—a fac-simile of whose diplomatic plate we have through the spirited co-operation of the Editor of the Magazine, been privileged to present. [See preceding page.] While the designs shown in our illustration embrace symbols that were seventy or eighty years ago identified with the degrees of Craft, Royal Arch, and Knight Templar, the phraseology of the diploma is purely that of St. John's Masonry. But this is not singular; for it was not till after the Early Grand Encampment of Ireland, and the Grand Conclave of Scotland, had by charter planted encampments in the west of Scotland that R.A. and K.T. diplomas began to be issued. The elaborate design of the prefixed certificate was no doubt intended to convey the idea that "high degrees" were conferred in the Lodge St. David, and by this means to assert its superiority over its rival, St. James, Tarbolton. The very short connection which Burns had with his mother lodge accounts for his non-acquaintance with the Arch degree at the period of his visit to St. Abb's Lodge, in encampment of which, in 1787, he was "made a Royal Arch Mason."

In his last work on the "Royal Arch," Dr. Oliver says that some uncertainty exists as to the nature of the constitution of those Scotch lodges of the 18th century which attached "Royal Arch" to their name. As the lodges commented upon by the author just quoted existed by charter from the Grand Lodge of Scotland, their constitution could not in any way be different from that of other lodges; but that the selection of the title in question might be the result of their promoters' previous connection with, or admiration for, the Arch degree, is not unlikely. Indeed in the case of the Maybole Royal Arch Lodge this seems to have been the case; for as a bar to its erection in 1797 in was urged by the old lodge of Maybole that the projectors of the new lodge had comported themselves "very superciliously" towards the brethren of No. 14—"they also give out that their lodge is of a different order of Masonry from that of other lodges; they say that they have higher mysteries in which they instruct their intrants, and that they have *new* and much more numerous ceremonies." A further charge againt the Royal Arch Lodge was that their pretended meetings for the study of the so-called "higher mysteries" were really held for the purpose of instilling into the minds of their intrants the principles of infidelity, that the Bible had in the lodge been replaced by Payne's "Age of Reason," and that their teachings were altogether of a revolutionary character, inimical alike to the interests of Church and State.

So averse were the Scotch-made Masons of Carrick to the introduction of any degrees purporting to be higher than those of Craft Masonry, that the foregoing charges were formally preferred against the Royal Arch Lodge in a communication addressed by Macadam of Turnberry (then Master of the old Maybole lodge) to the Lord Lieutenant of Ayrshire, who in the peculiar circumstances of the case, sought the advice of a leading member of the Scotch Bar. That gentleman being of opinion that the case was not such as could be dealt with by the civil authority, the matter was brought before the Masonic court at Edinburgh. In entering upon an investigation of the case, the committee of the Grand Lodge "considered the charges as of high importance, and which, if substantiated, will not only subject the brethren complained upon to the highest censure, but will cause them to forfeit their chartered right to meet as a lodge, because the Grand Lodge of Scotland recognises no degrees but those of Apprentice, Fellow Craft, and Master Mason, justly denominated St. John's Masonry." The defenders having been arraigned before the Grand Lodge, at a Quarterly Communication held in the Parliament House, Edinburgh, May 19th, 1799, a debate took place as to the relevancy of the libel—whereupon it was decided "that none of the charges brought against the members of the Royal Arch Lodge prior to the 6th of February, 1727—the date of the letter from Grand Lodge authorising them to hold Masonic meetings—were competent to be the subject of investigation before the Grand Lodge, because till that date they were in no shape under their jurisdiction." Witnesses having been brought forward in support of the complaint, another discussion ensued upon "the propriety of examining them regarding Royal Arch Masonry or Knights Templars, seeing that those degrees are not sanctioned or acknowledged by the Grand Lodge, who are total strangers to these orders of Masonry"; and Grand Lodge having "found that no questions anent the degrees mentioned should be put to the witnesses," the case was proceeded with. The complainers, however, failed to substantiate their charges, and the defenders were honourably acquited—they having, before judgement was given, produced "certificates from the Lodges Royal Arch, Ayr; and St. David's, Tarbolton, testifying to their good conduct as Masons, from the ministers and elders of the parish of Maybole, testifying to their good conduct as men and Christians; and from the commander of the Maybole Volunteers, testifying that eighteen of their number were members of this corps." We have been thus particular in giving prominence to this interesting feature in the history of the Maybole Royal Arch because of its being one of those Scotch lodges whose title suggested to Oliver the possession of a constitution different from that of those which had not "Royal Arch" incorporated with their name. The practice of the Royal Arch and Templar degrees was subsequently resumed by the brethren of the Lodge Royal Arch, in their individual capacity, under a Black Charter from the Early Grand Encampment of Ireland. And as strengthening their Masonic relationship with the Emerald Isle, the Royal Arch of Maybole homologated the act of one of its sons, who, in February, 1804, "had at the Boyne Aquaduct, county of Meath, entered four members to No. 264"; it also granted a dispensation to the brother in question "to *enter* such as he might consider worthy."

The connection formed toward the close of the last century between lodges and the degrees of which we have been speaking cannot, as a rule, be traced in the minute books of the Craft; but in some such records that we have seen the nature and extent of the union referred to are clearly enough defined. In this respect the records of Ayr and Renfrew Militia St. Paul are unique, and go far to show the chaotic condition in which some of our so-called high degrees existed at the period of which we speak. Having in some former papers adverted to this point, we shall at present content ourselves with giving only a very few extracts in illustration of the subject under consideration:—

"Linlithgow, February 15th, 1799. At a meeting of emergency of Ayr and Renfrew St. Paul's Lodge, the R.W.M. in the chair—the lodge being opened in due form, when the following brethren, Master Masons, were admitted to the degree of Excellent and Super-Excellent Royal Arch Masons, when the above and following brethren were admitted to the Illustrious Order of Night Templars and duly dubt Nights of the same." The cash books shews 6s. 7d. to have been paid by each of the brethren who had received the Arch and Temple degrees—2s. being paid by those who had only, at the meeting in question, being Nighted.

"Stirling, November 22nd, 1799. At an emergent meeting of the Ayr and Renfrew St. Paul's Lodge, the following brethren, Master Masons, after having regularly passed the chair of this lodge, were admitted to that of Excellent and Super-Excellent Royal Arch Masons, and likewise duly dubt Night Templars, viz., the R.W. Master of Stirling Royal Arch, John Fraser."

"Stirling, December 5th, 1799. At a monthly meeting of the Ayr and Renfrew St. Paul's Lodge, the R.W.M. in the chair, it was unanimously agreed that no brother, unless he had attained the degree of Night Templar, should bear any office in the lodge."

Such innovation upon the ceremonial proper only to lodges of St. John's Masonry did not long escape the notice of Grand Lodge; for in October, 1800, a letter was received by St. Paul's from that body, "prohibiting and discharging this and all other lodges holding of the Grand Lodge of Scotland to hold any meeting above the degree of Master Mason, under penalty of the forfeiture of their charter." While those lodges which had hitherto practised the Arch and Templar degrees rendered an apparent obedience to this Grand Lodge law, it was not till the erection of the Grand Conclave in 1811, and the Supreme-Grand Royal Arch Chapter in 1818, that a thorough separation of the Orders of Blue, Red and Black Masonry was effected.

WHENCE THE WORD "FREEMASON" IS DERIVED.

"Freemason" has never in Scotland been applied to designate members of the Mason Craft; at least there are no records extant to show that it has. As far back as 1326 we find, in the Scottish Chamberlain's Accounts, that it was "Robert, the Mason," who repaired by contract the fortifications of the castle of Tarbet; and the Masons who were employed in executing the work were paid at the rate of £6 12s. 4d. a year. Both before and after the importation of Speculative Masonry, the members of Scotch Masonic *Incorporations* were called "freemen Masons," irrespective of the description of stone upon which they exercised their skill. The adoption by *Lodges* of the distinguishing title of Freemasons and their reception of Speculative Masonry were of simultaneous occurrence. It was in January, 1735, that the Lodge of Kilwinning began to designate its members "Freemasons"; and its minutes show that in September of the same year an ex-provost of Glasgow was "admitted a Freemason and member of the Lodge of Kilwinning." Again, a recipient of the Canongate Kilwinning's charity is, in the books of that lodge, under date August 6, 1735, designated "a Freemason." These are the earliest notices that we have been able to discover of the term being used in Scotland. Bro. Papsworth's derivation of Freemason is an unhappy one. He might as well apply his theory to the case of the "Liberli Farmerii" (Free Farmers) of the 13th century—a class of Scottish agriculturists who as shown by Tytler, were so named becaus eof stheir enjoying certain freedom in the exercise of their vocation, in contradistinction to the bondage in which the unfree tillers of the soil were held.

"ENTERED" APPRENTICE.

The following excerpt from a fragmentary document still preserved at Kilwinning shows the strictness with which the Mother Lodge was wont to observe the formalities that in Operative times preceded the entry of Apprentices:—

"Kilwyning, the 20th of December, 1643.

"The qlk day in this heid court of tee Ludge of Kilwyning holden thair be the Wardane, Deacoune, and remanent brethrein, of the Massoun Craft, it is appoynted be thame to geve ourders to Robert Fultoun and Rt. Fultoun and John Fultoun to enter every ane of thame ane Prenteis, they gevand advertissment to the Deacoune to meit thame with the ordure; and this we testifie to be the trouth be these presents subscrypt with our hands. Jhonne Barklay, Wardene; James Ross, nottar and clerk of the Court, subscrybis for Hew Craufurd, Deacone; Robert Neal, of'cr.

"Thir names underwriten hes subscrybit the actis and ordinanceis and hes found cautione to give satisfactioune before our Brethrein at the first ocasioune,—the principall namis Allane Fultoune in Stokbrigs, cationer for him Robert Foultoune in Montkthen; John Fultoune younger, cationer for him John Fultoune his father; Allane Fultoune in Monkthen, cationer for him Johne Fultoune in Craigend; James Fultoune in Bent, cationer for him Robert Fultoune in Mains; Allane Fultoune, Johne Fultoune, James Fultoune, Allane Fultoune.

"Be it kent to you brethrein, upoune the twentie day of May, 1644, the Deking, Hew Craufurd, and thir forenamit Maysteris and *Enter Prenteis* heirin insert, ther is entert to our Luge William Darosche, servitor to Robert Fultone in Monkthen; and James Fultoune, brother to John Fultoune in Craigend; and William Fultoune, servitor to Robort Fultoune in Mains; and James Kimming, servitor to Allane Fultoune in Stokbrigs—quhilk we oblesse us to pay their buiking and presaint thame to be entert at nixt court."

The introduction of non-operatives in the Kil-Lodge led to "Entered Gentleman Apprentice" and "Entered Operative Apprentice" being used to denote the two classes into which the intrants were ranked; but with the Lodge's abandonment of the Operative element in the constitution of its membership came a return to the ancient nomenclature in designating brethren of the lowest Masonic grade.

MASONIC NOTES AND QUERIES.

ANCIENT MEMORANDA.

The following extracts from the accounts of the churchwardens of the parish of St. Peter, Cheap, in the City of London, may not be uninteresting to Freemasons (*inter alia*):—

"1559. Item paide for Caringe the Egele of Bras, vjd. Item paid to the ffremason for cuttinge away St. Peter's Tabernacle and the holywater stock, &c.

1566-7. For a bynge for Mr. Alderman Avenons pew dore and for mendyng Mr. Alderman Duckets pewe doore, xijd. Paid a freemason for mendynge a cracke on Mr. Duckets pewe and in the maids lofte, iiijs.

1584. Payde the xijth of Marche for red wands (?) for them that have the plague, jd. Payde for mendinge of the wyndowe ouer the church dore where the waights goe thorow."

These "waights" or musicians were accustomed to play, standing upon the leads of the church, when any procession passed along Cheapside.—**James Frederick Spurr.**

RED CROSS KNIGHTS OF CONSTANTINE.

Seeing that a 32° has been exalted to the higher dignity of a Red Cross Knight of Constantine, I wish to ask whether this privilege is confined to the 32°, or extends to the 31°, or even the 18°, and whether there is a lower scale of fees for members of any particular degree in advancement to the next degree of Red Cross, &c. I note further that he was at once admitted to the priestly and princely orders, so as to qualify him for a seat in the Grand Council, and this is a seat in the Grand Council of 33° in Ireland. Is Red Cross, &c., intermediate between 32° and 33° or higher than 33°? What is the real connexien between Red Cross, &c., and the A. & A. Rite? Further, if a Red Cross, &c., has not already reached the 32°, is he privileged to take that or the 33°, or any other degree, on and preferential conditions or lower terms from the Supreme Council in England? How far does the Red Cross, &c., recognise the 32′ or 90° of the Rite of Misraim?—30°.

GRAND LODGE LIBRARY.

There is small hope of our having a Grand Lodge Librarian and Library when so many members of Grand Lodge and others care nothing for the *Freemasons' Magazine*, if they care for having at all. This state of affairs is a great disgrace to us.—A **Mason of 20 Years Standing.**

MASONIC AUTHORS.

Bro, Sir Edward Strachey should be commemorated as the author of a work of reputation and research.—**Note.**

CABLE TOW.

A Bro. is a telegraph clerk. Can the Atlantic cable be considered as the length of his cable tow, or would this be considered going great lengths? I see by American newspapers that couples have been married by electric telegraph, has any American ever been initiated by telegraph? Can the knightly degrees be communicated by electric telegraph?—? ? ?

CAPTAIN TORCKLER.

Can any of your readers or correspondents inform me, through your columns or otherwise, if they know the present address of a "Captain Torckler." Can they also inform me if he is a Freemason, and if so, in what lodge was he initiated, and when, and of what lodge he is now a member?—P.Z.

RED CROSS OF CONSTANTINE AND ROME (page 284)

As our learned Bro. Hughan has referred to the modern date of the Masonic Orders of Malta, Red Cross, &c., as since 1740, I wish to ask him what is the earliest date at which the Red Cross of Rome appears as a Masonic Order.—J. **Charters.**

BRO. HUGHAN AND MASONIC PERSONAL DECORATIONS.

Will you allow me to put on record an expression of public opinion contained in Bro. Hughan's expositions, but to which our Bro. Hughan gives no decided adhesion:—

"It is the opinion of several distinguished Masons that the multiplicity of rituals, clothing, jewels, and ceremonials of so many rites and degrees tends to clog the advancement of genuine ancient Freemasonry."

This is the growing opinion of Masons competent to form a judgment, even of such as have themselves entered upon other than Craft degrees. The first step towards accomplishing a better state of affairs will be the concentration of jurisdiction in the hands of the G.M. of England, as in Ireland and Scotland. —SIMPLEX.

ROSICRUCIANS.

Not very well understanding your announcement and the remarks of F. H., I do not form any distinct idea of the operations of the Rosicrucians of London, and the names of Zelators and Aspirants are new to me. While admitting that any practical mode of increasing the circulating medium is just now most desirable, I do not at all conceive how this or any practical end is to be accomplished. Granted this may be done by the Earl of Jersey issuing cheques on his own bank for any public or charitable object as the Boys' School, but he cannot want the machinery of Aspirators and Zelators for that. A banker's clerk with a wooden shovel in his hand would do as well, or better. For the same reason much *aurum potabile,* or the philosopher's stone, cannot be very easily expected to be got out of temporary furnaces, such as stated by F. H., particularly if worked in a tavern or public-house. Such furnaces are only portable and temporary. The processes, as stated in the old books in the Rosicrucians, are very long and cannot be well got through at a sitting. I have read much about the Rosicrucians, but no reading or discourses can be of any use without practical instruction in the laboratory. A learned writer has been stated to be the Master-General; but, with all the explanations of F. H., I entertain grave doubts whether he or the medical gentlemen associated with him have sufficient chemical and philosophical practice to work out or demonstrate any of the intricate operations in the books. The society can scarcely be of any practical utility in its present shape, and I doubt also whether it will produce much gold.—P.G.S.W.

PRINCE OF WALES.

The indecency and impudence of the application to the Prince of Wales to become a Mason are enhanced by the fact that a G.M. has the prerogative of "making Masons at sight," one which is exercised in the case of Princes, and no lodge has the right to tout for Royal Masons in derogation of this prerogative.—A DEPUTY.

BRO. HARRIS AND HIS COMPRESSED ORDERS.

It is but justice to Bro. Harris to say that his views of rapidly propagating his various degrees are by no means impractical. He hardly goes far enough. He and Sir Knight Jones conferred upon each other all kinds of orders and degrees on a hearthrug, as appears on his own confession. In the same number of the *Freemasons' Magazine* it is stated that Bro. Burdett received at Richmond, in one sitting, all "the priestly and princely orders" in a concern styled the Red Cross Knights of Constantine. There was no making two bites of a cherry in this case. I wish him luck of it.—INSPECTOR-GENERAL.

THE SACRED SWORD-SONG.

In what collection is this song to be found? It looks very much like American Masonic poetry. I recognise the flavour of it.—READER.

A MASONIC LIBRARY.

Your correspondents need not fear about the establishment of a Masonic Library in London if Grand Lodge has neglected it, and has no librarian or anyone else to look after it. Yet, if I am rightly informed, at 33, Golden-square, they will already find a valuable collection of books and M.SS., with the courteous assistance of accomplished Masons.

A notice of motion for next Grand Lodge Communication appears very desirable.—?.

THE CORINTHIAN ORDER.

Callimachus, the sculptor and architect, was born at Corinth during the 6th century B.C. Callimachus, the poet, at Cyrene, during the 3rd century B.C. (Blackie and Son's publications). I am not aware that they have yet been deemed authorities. Pictus will excuse me differing with him in every other view he has expressed with regard to architecture. Chamber's Encyclopedia, the Brittanica, and others support my views. Has R. T. ever read Bro. D. R. Hay's "Orthographic Beauty of the Parthenon," or any of his works upon "Form?" I had the privilege of knowing Bro. Hay for many years; and, from all I have heard and know, he was considered by small learned men here and elsewhere a rather good authority upon other subjects than "sound" and "colour," more especially upon "Greek art."—ANTHONY ONEAL HAYE.

RIDICULUS MUS.

Bro. Harris, P.M., is so overcome by his own self-appreciation, and the plaudits of a very small admiring circle of small friends as to believe everything he does to be a matter of great moment. He, or his friend for him, remonstrated very strongly about my gentle remarks; but, if he were not led astray by such influences as I have intimated, he would hardly rely on Sir Knight Jones and his aristocratic connexions, or tell us so much about his weak gin and water. I am still of opinion that such proceedings as those of Bro. Harris and the conferring of innumerable high-sounding degrees in the name of Masonry is an abuse of Masonry. This I say, notwithstanding I am a member of the A. & A. Rite with its 33 Degrees. It is well enough known that the major part of these are practically suppressed, and I took my 18th Degree in the practical suppression of the others. Such is now the general practice, and they are not professed to be given in many places, so that while an old Order like the A. & A. Rite is weeding out its degrees, titles, and ceremonials, others like Bro. Harris, Jones and their co-mates are engaged in inventing new ones to flutter and to perish.—A. & A.

GLASGOW CATHEDRAL.

Bro. Buchan misunderstands me. I make no pretension to know anything about Glasgow Cathedral, further than examining it very minutely in 1859. On turning to my note in No. 483, this is what I say:—"In Jocelin's crypt there are the following lines," which I quote. Now the crypt I saw them in was called Jocelin's. I booked it as such, and gave the lines as the important part of the note, not heeding very much what name the place I got them in was known by.—ANTHONY ONEAL HAYE.

MASONIC CHARTERS AND ANCIENT DOCUMENTS.

This is a subject that calls for great care, research, knowledge, and fair play. As I hinted at page 210, I am afraid that few ancient * charters, given directly or personally to "the Masons," or building fraternities, may be found; yet it is certain there is a vast amount of information to be derived from our ancient records, if properly collated and considered; let the proper track be once got into and then kept. Such "privileges" as those granted in the "letters issued" (see page 289) are worthy of consideration.

I am afraid there is some great mistake or misconception on the part of "R.Y." in his communication (page 229, Sept. 19th). *E.g.*, he says: "In Scotland guild charters could have only two examples—Anglo-Saxon, of which we have evidence in the English records, and Norman or French, of which there are plenty of instances."

Will "R.Y." oblige me by mentioning one Norman and one French Scottish guild charter, so that I might know something about them? I imagined that our Scottish charters were generally in Latin; but, to make sure, I consulted the best authority I was acquainted with, and I believe the following remarks to be worthy of the *highest consideration* from all interested:—"I think there were no 'guild' charters either in Anglo-Saxon or Norman English times. Chartered guilds in boroughs were comparatively late. Our (Scottish) charters were in Latin without variation till 1400. Indeed, till that time the vernacular was not used in any writing (the exceptions so few and so late as only to strengthen the rule).

I do not know what R.Y. means by guild charters having "examples" either Anglo-Saxon or Norman. There are plenty of charters, indeed, in both languages—but 'guild' charters, I think, none.—W. P. BUCHAN.

RIGHT OF G.M. TO LAY FOUNDATION STONES.

The G.M. has no such right, although the hereditary G.M.'s, the St. Clairs of Roslin, by virtue of being Crown officers, had. When St. Clair surrendered his office and the Grand Lodge was constituted, the G.M. ceased to be a Crown Officer, and could not collect fees from the operatives. The Duke of Athole on several occasions protested against the late Prince Consort presiding at the laying of foundation stones as interfering with his prerogative as G.M., but, on investigation, it was found that no such prerogative existed.—A. O. HAYE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GRAND LODGE LIBRARY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am decidedly of the opinion expressed by P.M. Appoint a "librarian" *first*; books will follow. Many may give small collections, in such a case, who would be demented if they gave only to have their donations flung aside into some unlit and out-of-the-way room, to become heaps of dust, uncared for and unused.

Grand lodge might make an annual grant for purchases, and lodges and individual members might become subscribers, thus obtaining at the lowest expense, from such a central depôt, the largest possible amount of Masonic reading. A plan, such as the great circulating libraries adopt, would render private lodge libraries needless.

I am convinced that, in proper hands, a library would prosper; but whilst in such hands *one hundred* books, well cared for, circulated, and read, would assuredly prove a most successful nucleus, I should like to know what good can emanate from storing *a thousand* in some closet at "the Hall," where neither you nor I can reach them?

Your librarian must be a man of large reading; your library embrace works of almost every science and language, for science (as in its large signification) is the Mason's Craft, and language is his necessary evil.

Bro. Harris, P.M., is very funny; but, what would you say—if I may suggest it—to allotting your next two spare pages to the first part of a list of those books which the shelves of a library, such as we ought to boast of, should contain. Brethren who have the will and the power to give, or the opportunity to obtain the books, would have an excellent guide then; whilst now one, and then another, would be able to throw out a suggestion as to editions, &c.

Would you then open your columns to "Important Masonic Conferences?"

Yours fraternally,
W.M., KIM.

ZETLAND COMMEMORATION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Observing the letters of "West Country" and "A P.M. of 25 Years Standing" in your paper of the 3rd inst., I beg to enclose a copy of the circular and printed statement which has been sent to all Prov. and D. Prov. G.M.'s, to all present and Past Grand Officers, and to the Masters and Principals of all lodges and chapters both in England and the Colonies. You will observe that the letter offers copies of the statement to all who ask for them; and that the letter states that the form which the project shall take will depend on the amount of subscriptions, and will be determined at a meeting of the General Committee. This meeting has not yet taken place, nor can it usefully be held until returns have been received from the numerous lodges and chapters who do not recommence their meetings until November.

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* By "ancient," I mean the period when the building of our cathedrals, monasteries, &c., was going on—say from about the 11th to the 15th centuries.

I may add that Bro. Terry, the Secretary, is in constant attendance here, ready and anxious to give all possible information; and that he is in frequent communication with Bro. John Havers, the Chairman, and with Bro. the Rev. R. J. Simpson and myself as Hon. Secretaries. Yours fraternally,

JOHN M. CLABON.

"THE ZETLAND COMMEMORATION.

"Worshipful Brother,—You are no doubt aware that Grand Lodge has resolved that, inasmuch as the present year completes the quarter of a century during which the Earl of Zetland has presided as Grand Master of England, it is a fitting opportunity to pay him a just tribute of respect and regard.

"Grand Lodge has appointed a Committee to carry this object into effect, who have delegated their functions to a Sub-Committee.

"We enclose a copy of the resolutions of Grand Lodge, and the names of the Committee and Sub-Committee.*

"The Committee are of opinion that a fund should be raised for commemorating the 25th anniversary of the Grand Mastership of the Earl of Zetland; and they have resolved that the subscriptions of individual brethren be limited to one guinea, lodges and chapters being at liberty to contribute at discretion.

"The form which the project shall take will depend on the amount of subscriptions, and will be decided at a future meeting of the Committee; but we are happy in being enabled to state that the Grand Master is gratified at the proceedings of Grand *Lodge*, and expresses his approval of the Commemoration, provided that it takes a form not of a merely personal character to himself, but that it shall be in commemoration of his Grand Mastership, as connected with the furtherance of some one or more of the Masonic Charities.

"We are to invite the co-operation of yourself and of your *Lodge* in raising the necessary funds for the commemoration.

"The Committee desire to leave *the details* of proceeding to the Provincial and District Grand Masters; but at the same time they will be willing and anxious to give them any aid which they may require.

"The Committee suggest that subscriptions be collected by the Masters, Principals, and Treasurers of the several lodges and chapters; and they request that remittances be made by cheques crossed "Willis, Percival & Co," through the G. Sec. Bro. John Hervey, Freemasons' Hall; the G. Treas., Bro. Samuel Tomkins, 76, Lombard-street; or the Hon. Secretaries, Freemasons' Hall; unless the Prov. or District G.M.'s shall otherwise direct. Each remittance should be accompanied by a list of subscribers, in order that proper receipts may be sent.

"The Committee will supply copies of the enclosed paper to Prov. and District G.M.'s, and to Masters and Principals of lodge and chapters.—We are, Worshipful Brother,

Yours fraternally,
R. J. Simpson } Honorary
John M. Clabon } Secretaries.
James Terry, Secretary.
Freemasons' Hall, London, W.C., August 27, 1868.

MASONIC LIFEBOAT FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have to acknowledge the receipt of the following sums from Alexandria, in Egypt:—

The Zetland Lodge of Alexandria, No. 1,157	£5 5s.
W. Bro. A. E. Simond, W.M. and founder of No. 1157	£1 1s.
Bro. Bassett	£1 0s.

I owe these contributions to the exertions of a very zealous brother who has taken a great part in placing Masonry in Egypt on a good footing, our Bro. Simond, and as tribute to my connexion with the district and my services to it as Acting District G.M. It was while officiating at Cairo in that capacity that I had the advantage of initiating Bro. Bassett.

I take advantage of this opportunity to say that I trust such an example will wake up the seaport lodges at home. During the past session much of my available time was taken up with the Masonic Archæological Institute; but, now that it is placed on a sure foundation, I trust that this next session, in co-operation with the National Lifeboat Fund, that we may accomplish this other object, which is one of great interest, particularly to our seafaring brethren and maritime lodges.

Yours fraternally,
HYDE CLARKE.
32, St. George's-square, S.W.

FRAUDULENT CLAIMANTS FOR CASUAL AID.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—If it would interest your readers and benefit the Order, I could send you a list of callers upon me who I have proved to be *traders* on Masonry, and I could give illustrations of some of the dodges resorted to to fleece the unwary Treasurers and Almoners of Masonic lodges in the country, as well as the younger and greener members of the body. Some of the schemes are remarkable—many very stale.

Yours fraternally,
"EAST LANCASHIRE."
Manchester, Oct. 10, 1868.

D. P. G. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A London Mason is quite justified in saying "We make very small account of Provincial Masons at our lodge." I can pass a high eulogy on our London brethren for their hospitality so far as eating goes; the eating is first rate, but the sauce is not quite so good. I have heard London Masons of good position say, in placing their guests, "Oh! he is only a Provincial," such being the tribute to his purple apron. As the London Mason says, they are stuck down any how, and I have seen a D.P.G.M. put below his juniors. For that matter, I have seen a Grand Officer treated so more than once—and there are Grand Officers who allow themselves to be so treated.

The neglect of Provincials prevails throughout the evening, and hospitality can hardly be said to be satisfied under such circumstances. The Prov. G. Officer, who has come up to London to attend a charity festival and visits a metropolitan lodge is very apt to go back with a sorry impression of London manners. American, colonial, and foreign brethren are treated after the same summary fashion described by a London Mason.

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* For copy of resolutions and names of committee see advertisement in present number.

Yours fraternally,
ONE OF THE PROVINCIALS.

A SUGGESTION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—J.W. makes a suggestion, and a very good suggestion indeed; which is that the girls in our school be trained in the embroidery of Masonic aprons.

It is one which should not be allowed to die out. In the first place, brethren are severely taxed for aprons and paraphernalia. In the next, instruction of our girls in Masonic embroidery would enable them to execute other embroidery, as ecclesiastical, &c., from which some of them in after life would obtain employment.

It is a legitimate employment for the girls to make Masonic aprons, &c., at the school, and some would obtain occasional earnings on leaving school by doing work for Masonic Patrons.

Yours fraternally,
G.M.

SCOTCH MASONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I do not understand D.P.G.M. to object at all to the admission of respectable men in any station of life, but it is an old landmark of Masonry, observed in all countries of the world, and even now everywhere, except in Scotland, that a candidate shall be in reputable circumstances, so as to be sufficiently master of his own condition and conduct. It requires no arguing to show that men in a state of practical pauperism cannot be admitted, for, as they cannot relieve the distresses of others, so they ought not to claim relief from their brethren. Serving brethren come under a separate and distinct category.

There is no objection to brethren in distress being relieved, but the contrary; but there is every objection to the admission of brethren for the purpose of being relieved. I have known this done under some circumstances. During the Portuguese exile in 1830 there were many of these gentlemen initiated and adopted by French lodges for the express purpose of giving them a monthly stipend in supplement of the small government allowance.

Yours fraternally,
ANOTHER D.P.G.M.

RED CROSS OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your readers must have been interested in the concluding portion of the history of the Red Cross of Constantine by Sir Knight Little, which appeared to be drawn up from authentic documents in his possession. It is to be hoped he will not be restrained from accomplishing his task. The history he has given up to 1813 is very clear, and with the rare advantage in such histories of being taken from authorities.

The parts most important to your readers are, however, as it may be said, slurred over; namely, those after May, 1865. There appears to be nothing in the history that is secret, and nothing that Sir Knight Little need be ashamed of.

The facts, I deduce, are these: that a number of gentlemen of high standing were concerned in an institution calling itself the Knights of the Red Cross of Constantine, that they attended very assiduously for some years, and that at last the institution died out. It was then started afresh.

Of the first part Sir Knight Little has given us a very good account; but I see very little of Masonic reference. It rather looks like one of the many assemblages of gentlemen of the era enrolled under the like knightly designation. H.R.H. the Duke of Sussex cannot have considered himself as infringing the constitutions or prescriptions of Masonry.

About 1865 or 1866, it is stated, "the laws and rituals were revised." What is wanted to be known is the history of the changes then made. Sir Knight Little would render a good service by publishing the ritual, laws, and records as revised. This would clear up many doubts.

I knew, as many did, the I. L. Goldsmid of the 19th July, 1813. He died a few years ago as Sir Isaac Lyon Goldsmid, Bart., Baron de Goldsmid and Palmeira. He was a very strict and conscientious Bro. and member of the Great Synagogue to the day of his death, and could not consequently have participated in ceremonies such as have been lately described in your pages. He was also little disposed to participate in Masonic ceremonies. He was in great intimacy with some of the persons named down to the day of their deaths.

Will Sir Knight Little enlighten us on this?

Yours fraternally,
M.M.

ANOTHER "SCOTCH" ROYAL CHARTER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Scotland for ever, hurra We have got another Royal Charter; so one cheer more—Hurrah!! hooray!!! (Positive, hurra! comparative, hurrah!! superlative, hooray!!!)

I feel better after that; and, my overcharged feelings being somewhat relieved, I can therefore proceed with the more solemnity to write about such an important matters.

We have our Malcolm and David *Royal Charters*, and, to complete the trio, the Prov. Grand Committee of the Glasgow Province tells us (as per report of their meeting at page 298 of the *Magazine*) that the Grand Master Mason of Scotland has got a "prerogative," confirmed by "Royal Charter," entitling him to lay the foundation stones of all public buildings in Scotland.

Do tell us something more about it. When was it granted? and what king or queen was *so* kind as to do it? I have been running over the long list of our "crowned heads" from—

> "Fergus, the first of our kings, I suppose."

to our Scottish Solomon, James VI., and down even to Victoria Regina; but which to lay hold on and carry off in triumph I cannot decide. I therefore *hopefully* appeal to you, or some of your learned correspondents, for "more light." Do tell us all about it?

Yours fraternally,
SEMPER VIRENS.

P.S.—Please put my name down for a shilling subscription to buy a gold box to put it (the Royal Charter) in. Perhaps—but I only suggest—a gold snuff-box might do. We could fold it up nicely, you know; and, if said gold snuff-box had a glass top (plate glass, mind) with a small triangular (I think that shape would have more effect) aperture or hole in the top we might be able both to see and smell it. I suppose it is too late now to try, but at least we are at liberty to imagine, the effect upon the Prince of a sniff, had he only got it on his way to lay the foundation stone of the new Glasgow University. The effect that *might* have been produced is a fair subject for speculation.—S. V.

ANCIENT AND MODERN FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I desire to sympathise with the remark of our very worthy Bro. W. J. Hughan which he expresses at page 281, viz.:—"Masonic literature is confined to a few whose efforts to advance their fellows have been but little appreciated by the great body of Masons, although surely they deserve better treatment." When brethren such as Bros. D. Murray Lyon, Hughan, &c., devote so much of their time and talents for our information, the least we can do is not merely to read over what they write, but to *study* it carefully. It is not the mere swallowing of food that produces benefit, but the good digestion thereof. Although I may not take *everything* they say as infalliable, yet, were I to differ from them on some points, I would give that subject the more consideration. I find that those who are the most ignorant are often the most conceited and bigoted, although in Masonry they hardly "know a B. from a bull's foot;" they are so blind as not to see it, and if a lamp is held up for them, why they shut their eyes; they delight to grovel in the dark; their motto is, and they walk up to it,—"Ignorance is bliss, so 'twere folly to be wise." The only good *they* see in Masonry is—"Eat, drink, and be merry." "Knowledge is not in our way." However, we hope for better things, and believe better and more honourable times are coming.

Yours fraternally,
PICTUS.

TIT FOR TAT.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—When in Hamburg lately, I inquired of Bro. Volkers, Grand Secretary and other brethren if they knew Seigmund Sax, the Masonic impostor. I find that Sax was unknown in Hamburg, but the brethren there had reminiscences of sundry pretended English or Scottish Masons who had imposed on them in a similar way to that in which Sax has duped English Craftsmen.

Yours fraternally,
J. A. H.

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

WE understand that a Rose Croix Chapter will be opened at Whitby, Yorkshire, on the 5th Nov. It has been suggested as desirable that a meeting of the Talbot Chapter Rose Croix, at Sheffield, should be held the day before the opening of the new chapter at Whitby.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

WE learn that a Conclave of the Red Cross Order, No. 10, is about to be opened at the Assembly Rooms, Weston-super-Mare, and Major-General G.B. Munbee will be the first M.P. Sovereign of the new conclave.

PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.—A meeting will be held on Wednesday, 28th inst., at Meltham, near Huddersfield. The Right Hon. Bro. the Earl de Grey and Ripon, D.G.M., will preside. After the meeting his lordship will lay the foundation stone of the Meltham Convalescent Home.

WE are glad to be able to announce to our readers that we shall shortly publish a series of articles entitled "Chips of Foreign Ashlar," from the pen of our talented brother, J. A. H.

WE have been informed that Bro. Colonel F. Burdett, 33°, has been unanimously elected a member of the Imperial Council of the Red Cross Order, and will occupy the position of High Chancellor. It is thought that the gallant Colonel's accession to the Order will probably lead to its recognition by the Supreme Grand Council of the 33° for Ireland, where it will be worked under the supervision of the Grand Council of Rites. It is understood that similar arrangements are on the *tapis* between the Red Cross Council and the Grand Orient of France.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

WE have been requested to publish the following caution:—"Brethren are fraternally requested not to respond to an appeal for charitable aid which has recently be made from Crickhowel, in South Wales."

GRAND LODGE OF MARK MASTERS.—A meeting of Grand Lodge will be held on Wednesday, the 21st inst., at the Guildhall, Worcester. Grand Lodge will be opened at half past two.

METROPOLITAN.

Domatic Lodge (No. 177).—The first meeting of this lodge or the season took place on Friday evening, October 9, at Anderton's Hotel, Fleet-street. Bro. Joseph Smith P.M. and Treasurer took the chair. The following P.M.'s were present, T. Smith, Brett. Carpenter, Elmes, Thompson, and Simpson. The lodge was opened in due form and with solemn prayer; after which it was opened in the higher degrees and Bros. Spiller and Blakeman was raised to the degree of a M.M. The lodge having been lowered to the second degree Bros. Ralph and Chubb were respectively passed to the degree of E.C. The lodge was then resumed to the first degree and Bro Elmes, P.M. and Secretary, brought under the notice of the brethren a communication he had received from the Grand Secretary with respect to the proposed celebration on the occasion of the Right Hon. the Earl of Zetland completing a service of 25 years as Grand Master, and £5 were voted from the funds of the lodge to that object. Some other business was disposed of and the lodge was closed in due form and with solemn prayer. The brethren adjourned for refreshment, and the banquet was served up in Bro. Clemow's usual style of excellence, and gave the most entire satisfaction. On the removal of the cloth the W.M. proposed the formal loyal and Masonic toasts, which were duly responded to and honoured. After which Bro. Carpenter, in one of his droll and happy speeches, proposed the health of the acting W.M. Bro. Smith returned thanks. The W.M. then proposed "The health of the P.M.'s of the lodge," and alluded to the very great service they had been that evening in assisting the working of the lodge. Indeed he scarcely knew what they should do but for their P. Masters. They were always there ready to do any duty that might be required of them, whether it was to preside as W.M. or undertake the subordinate office of I.G., and they at all times felt it to be not only their duty, but to them a pleasure to render any assistance in their power. He then alluded in particular to their Bro. P.M. Thompson, who some years ago took the initiative in a work which they all entirely concurred in by the removal of the lodge to the place in which they were then assembled, and ever since that time they had been well satisfied with the change, and the lodge had prospered in a most extraordinary manner. The toast was very cordially received, Bros. Brett and Thompson respectively returned thanks, the latter expressing his gratitude for the way in which his name had been mentioned in reference to an event which took place some years ago, and as sufficient time had since elapsed for them to judge whether he had done right, to receive that renewed mark of their favour was most pleasing to him as a P.M., and he could assure them that at all times he should be ready to do everything which could tend to their prosperity, and the happiness of the brethren of the Domatic Lodge. The health of Bro. Elmes, P.M. and Sec., and of Bro. Tanner, J.W. and Assist. Sec., were next given and very heartily responded to, for which those brethren returned thanks. "The Officers of the Lodge" was the next toast for which Bro. Walford returned thanks. "The Lay Members of the Lodge" was a new toast proposed by the W.M., and for which Bro. Silverton returned thanks. The tyler's toast brought a very happy meeting to a close at ten o'clock, and by common consent it was admitted to be one of the most pleasing known to the Domatic Lodge, everything going on in the most harmonious and regular manner, without the slightest hitch in any way to mar the proceedings. Bro. Blakeman and other brethren greatly contributed to the pleasures of the evening by some choice ballads.

The Lion and Lamb (No. 192).—This ancient lodge held a meeting at the George Hotel, Aldermanbury, on Thursday, the 8th inst., presided over by Bro. J. G. Marsh, W.M., who opened lodge in proper form, after which the minutes (as usual), were read by the secretary and received partial confirmation. Bro. Kent was then introduced and being found worthy was passed from the E.A. to F.C., the ceremony being well performed. A letter was then read by the W.M. from the Zetland Commemoration Committee, but a consideration of the amount to be voted to that fund was postponed till the next meeting. A motion made at a previous meeting by Bro. Muggeridge, respecting old or country members was brought forward by Bro. Osgood, P.M., and carried. Several other matters of interest to the lodge only, were discussed and disposed of. The brethren then adjourned to an excellent banquet, to which the visitors present were invited. The pleasures of the after evening were much enhanced by the excellent singing of Bros. Harvey, Abbott, Raffe, Kent, &c., which was much applauded.

Macdonald Lodge (No. 1,216).—The monthly meeting of this lodge was held on Wednesday evening, October 7th, at the head quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell. Bro. J. Stevens, S.W. and P.M. presided in the early part of the evening as W.M., Bros. De Keyser, J.W.; J. J. Curtis, Sec.; Dubois, S.D.: Wagstaff, J.D.; Green, S.G., Waterall, Steward. The members present were Bros. Puckle, Scrutton, Messenger, Croxin, Thomas, Elliott, Fourdrinier, Ball, Francis, Dicker, Rassam, Kethro, Allen, and the following visitors: Bros. Marshall, W.M. 22; J. Reed, P.M. 720; H. Thompson, P.M. 177 and 1,158; Gompertz, S.W. and Grocott, both of 869; White. 22; Anson, 720; Hare, 193 and 1,044; Budges, Royal Philanthropic. The lodge having been opened in due form, the minutes of the last lodge were read and confirmed. Bro. Thomas was questioned as to his proficiency in the second degree, and being considered satisfactory the lodge was opened in the third degree, and Bro. Stevens impressively raised him to the third degree. The W.M. (Bro. Irvine), then took the chair, and Bros. Elliott and Rassam, (the latter it will be remembered was one of the Abyssinian captives) were passed to the second degree, and the W.M. gave a very interesting description of the tracing board. The lodge was now called off for a short time, and on resuming Mr. Henry Hammond was initiated into the mysteries of ancient Freemasonry. Some presents to the lodge by two of the members were announced and the thanks of the lodge were given to them, and they were also ordered to be recorded in the minutes. The lodge was then closed in due form and with solemn prayer.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

Silloth.—*Solway Lodge* (No. 12,20).—This flourishing young lodge, which is doing good work, and bids fair to become one of the best lodges in this province, held its last meeting on Tuesday evening, the 6th inst., at the Albion Hotel, under the presidency of Bro. F. W. Hayward, P.M. and P.Z. 310, P. Prov. S.G.W., supported by Bros. A. Routledge, P.M. 327, P. Prov. G.P., in the west; and Bro. Dr. W. Jones, 371, in the south, and a large number of members and visitors. After the minutes were read and confirmed, the ballot was taken for Messrs. J. Stubbs and J. Ewart. The examination of Bros. Howe and Lowry Turner was proceeded with, and being concluded they retired. The lodge was then opened in the second degree, when the ceremony of passing Bros. Howe and Turner was performed. The lodge was then resumed in the first degree, and the candidates, Messrs. Stubbs and Ewart, were then introduced and initiated, Bro. G. G. Hayward, P.M. 310, P. Prov. G.S.B., acting as deacon on this occasion. Upon the usual questions being asked by the W.M., two gentlemen were proposed to be initiated at the next meeting, and also one for joining. No other business being before the members, the lodge was finally closed, and the brethren adjourned to refreshment, spending the remainder of the evening in the pleasures of social intercourse and harmony.

LANCASHIRE (WEST.)

WIGAN.

Provincial Grand Lodge.

The annual meeting of the Provincial Grand Lodge of West Lancashire was held on the 12th inst., in the Public Hall, King-street, Wigan. Notwithstanding the uninviting nature of the weather during the day, there was a muster of about 120 brethren from different parts of the country, lodges in Liverpool, Wigan, Woolton, Ulverstone, Prescot, Preston, and several other places sending their representatives. Amongst those present were the following provincial grand office-bearers:—Sir T. G.F. Hesketh, Bart., M.P., R.W. Prov. G.M.; the Right Hon. Lord Skelmersdale, D. Prov. G.M.; Gilbert Greenall, M.P., P.G.S.W.; Rev. G. H. Vernon, P.G.C.; Captain A. C. Mott, R.N.R., P.G.S.B.; W. Laidlaw, P.G.S.; J. Hamer, P.G.T.; J. Bowes, P.P.G. Reg.. C. and W.; N. H. Beazley, P.G.D. of Cers.; H. B. White, P.G.A.D. of Cer.; H. S. Alpass, P.G.S.; R. Wylie, P.G.S.; T. Armstrong, P.G.S.D.; J. Skeaf, P.G.O.; F. Binckes, P.G.S.; W. Smith, C.E., P.G.S.; J. Molineaux, P.P.G.O.; S. D. Lees, S.P.G.W., East Lancashire; S. White, P.G.P.; J. B. Lambert, P.P.G.D., East Lancashire; J. H. Younghusband, P.P.J.G.D.; J. Pickering, P.G.S.; P. Ball,

P. G. Tyler; and W. H. Ball, D.P.G. Tyler. Amongst the others present were Bros. G. Broadbridge, W. Richardson, Rowson, D. W. Finney, R. Kellett, J. Lunt, E. C. Cooper, P. Robinson, F. W. Wignall, W. Archer, Stansfield, Cox, Quayle, T. A. Smith, Leather, Pickup, S. Johnson, Bunting, Clark, Mulligan, Ashmore, H. Hodgson, W. Woods, Barlow, A, Worrall, T. J. Hughes, J. Jones. S. Ibbs, W. Barrett, Rowdekin. H. Thornton, R. Landless, W. Yates, W. Smith, W. H. Grummer, E. Harbord, J. H. Johnston, S. Oliver, E. Maw, L. Rowbotham, J. B. Mackenzie, T. Chesworth, T. Ridley, Fowler, Holland, Cookson, R. Wilson, T. Jones, Sudbury, W. M. Williams, Shorn, Hilton, Shaw, Summer, Houghton, Leach, J. Platt, G. Bennington, J. Case, J. Jeldart, M. Wilson, C. Leedham, J. Cook. E. Cook, J. Sellar, G. Cornfield, J. Wood, J. H. Peck, J, Gaskell, J. R. Cook, J. Hocken, T. Milligan, W. Swift, J. Leech, H. Evans, S. A. Oliver, &c.

After the Craft lodge had been opened up to the third degree by Bro. the Hon. Captain Stanley, W.M. of St. George's Lodge, No. 32, Liverpool, a procession of grand officers was formed, and having promenaded the lodge room to impressive and appropriate music, and the R.W. the Prov. G.M. having ascended the throne he was saluted with the customary honour.

Grand lodge having been opened, the Prov. G. Sec. read the minutes of the previous annual and special meetings, which were unanimously confirmed.

Bro. James Hamer, P.G.T., read the financial statement showing the receipts and disbursements from the 1st October, 1867, to the 6th October, 1868, from which it appeared that the receipts for the year amounted to £1,248 10s 4d, including £109 1s for the educational fund for West Lancashire, £296 3s 10d for Provincial Grand Lodge fees, and £843 5s 6d for the fund of benevolence. The balances at the close of the year were £900 in the bank, and £104 in hand; total £1,004 16s. The provincial fees this year amount to £123 15s 9d, upon which a vote of 10 per cent. has been passed, yielding £12 7s 6d for the London charities.

The accounts were unanimously approved.

The following brethren were appointed officers of the Prov. G. Lodge for the ensuing year:—Bros. Captain the Hon. Frederick Stanley, M.P., Prov. G.S.W.; Younghusband, Prov. G.J.W.; H. S. Alpass, Prov. G. Sec.; Captain Mott, Prov. G.S.D.; Robert Wylie. Prov. G.J. Deacon; Sam. White, Prov. G, Sword Bearer; Marsh, Prov. G. Purst.; Dr. Moore, Prov. G. Supt. of Works; Geo. Broadbridge (of Liverpool), Laidlaw, Ibbs, and Rowson, Prov. G. Stewards. Bro. Peter Ball was appointed Prov. G. Tyler, and Wm. Ball Prov. G. Assist. Tyler.

On the motion of Bro. Thomas Wylie, the sum of ten guineas was ordered to be given to the Widows' Fund, in London, so as to constitute the D. Prov. G.M. for the time being a life governor.

Bro. T. Hamer, Prov. G. Treas., said the brethren in Liverpool had found great inconvenience owing to the inadequate accommodation afforded by the present Masonic Temple in that town. They proposed to erect a new temple on the site of the old, and they had already either in the bank, or in promises, about £1,200; and they wanted the sum of £2,500 to build such portion of the proposed building as was required now. He begged to propose that the sum of £100 be given by the Prov. G. Lodge towards the erection of the contemplated Masonic Temple in Liverpool. The whole of that sum might not be required at once, but should the motion be passed he should immediately pay over £50 of it.

Bro. Armstrong, P.G.J.D., seconded the motion.

Bro. Thomas Wylie stated that the R.W. Prov. G.M of West Lancashire, had promised £50 towards the temple, and he would thus be constituted a life director.

In answer to a question,

Bro. Thomas Wylie said if their funds would allow them to do so, they intended to establish a Masonic Club in the temple, which would be used both by brethren in the province and other parts of the kingdom.

The motion was passed unanimously.

Bro. Hamer, Prov. G. Treas., proposed that it be a recommendation from the Prov. G. Lodge to the house committee of the Masonic Temple in Liverpool, that a bazaar be held in that town, either in June or July next, with the view of obtaining funds towards the erection of the proposed temple, and that the different lodges be recommended to support such bazaar.

Bro. Thomas Wylie seconded the motion.

The motion was passed unanimously.

Bro. Alpass, Prov. G. Sec., read a letter from the committee of the Palestine Exploration Fund, soliciting a donation towards the funds. The fund had been liberally supported by the Grand Lodge, and many of the Prov. G. Lodges. Bro. Alpass stated that the excavations proved that what was known as ancient Jerusalem was founded upon a still more ancient Jerusalem. The old city appeared to have been well sewered, and provided with water by aqueducts; and it was recently found that a vaulted chamber was likely to prove one of the great traditions of Masonry, especially interesting to Royal Arch Masons. He proposed that they should follow the example of Cheshire, and give twenty guineas to the fund.

Bro. Thos. Wylie seconded the motion, which was carried unanimously.

Bro. Lord Skelmersdale, D.P.G.M., moved that £25 be presented to the fund for commemorating the anniversary of the 25th year of the rule of the Earl of Zetland, M.W.G.M. of the Freemasons of England.

Bro. Mott, P.G.S.B., seconded the motion, which was carried by acclamation.

Bro. Alpass called attention to the present state of the Boys' School, London, which was now in debt to the extent of £10,000, and after eloquently advocating the claims of the institution upon the hearty support of the brethren in the provinces, he proposed that the sum of 100 guineas should be given to the above-named institution. Bro. Younghusband alluded to the favourable condition at the present time of the Educational Institution in Lancashire, and seconded the proposition with much heartiness. Bro. Dr. Lees, Oldham, stated that in his division of the provinces the sum of £2,000 had been raised for this excellent purpose, and several officers connected with the different lodges had promised handsome contributions in addition. Bro. Binckes secretary to the Boys' School in London, thanked the R.W. Prov. G.M. for his kindness in presiding at the last annual festival connected with the insitution, and also the brethren generally for their hearty co-operation. At present they had no fewer than 53 applicants on the list for admission to the school, but, unfortunately, they had only accommodation for nine of these, simply in consequence of this debt, which weighed so heavily upon the institution. However, the very moment the debt was removed, he thought he was right in saying that their building would be filled, and instead of having only 103 boys they would have 120 or upwards. On these grounds he founded his appeal for support, and again thanked the brethren for what they had done, as well as what they had promised.

The proposed donation was at once agreed to.

The Prov. G. Sec. having asked the official sanction of the R.W. Prov. G.M., that not only the proceedings of the present and all future provincial meetings and lodges, but of all the Craft lodges should be recorded in the FREEMASONS MAGAZINE, such permission was accorded by the Prov. G. Master, who called the attention of the Craft to the usefulness of such a paper.

Bro. Mott read the minutes of the proceedings of the Court of Governors of the West Lancashire Masonic Educational Institution for the past year, which were confirmed. Several children, orphans of deceased brethren, were voted on the foundation, and the requisite funds for their education and subsequent advancement in life were also voted unanimously and cordially.

On the motion of Bro. the Rev. H. G. Vernon, M.A., P.G.C., the committee of the institution for the ensuing year was appointed.

On the Motion of Bro. Beazley, P.G.D.C. (who eulogised very highly the services of the secretary), Bro. Mott was re-appointed for the ensuing year.

The re-election of Bro. Younghusband, as treasurer, was about to be proposed, when he rose and announced that in consequence of his approaching removal to the neighbourhood of London, he was compelled reluctantly to resign his office. He regretted leaving that division, where he had found so many warm and kind-hearted friends, and he thanked the R.W. Prov. G.M., and his brethren collectively, for their uniform kindness In concluding, he proposed that Bro. G. Broadbridge should be appointed his successor, and paid him a very high compliment for his invariable diligence in connection with the institution—a striking proof of which was given at the last annual ball, when upwards of £400 was the balance in hand for the benefit of the institution after paying expenses.

Bro. Mott seconded the nomination, and the appointment was unanimously confirmed.

Bro. S. J. M'George was re-elected medical adviser to the institution; and after the appointment of the committee for the ensuing year, the business of the court closed with a vote of thanks to the different office-bearers.

Some routine business having been transacted, the Prov. G. Lodge was closed in due form after solemn prayer.

The Craft Lodge, of which the W.M. of Lodge 178, Bro. Milligan, acted as W.M.; Bro. Wilson, W.M. of Lodge 241, acted as S.W.; and Bro. Johnson, W.M. of Lodge 113, acted as J.W., was then closed in due form and with solemn prayer.

Nearly 100 brethren sat down to a splendid banquet, in the Crown Assembly Rooms, the *menu* comprising every delicacy of the season, supplemented by an ample desert. The Prov. G.M. presided, supported by the D. Prov. G.M., the P.D.G.M., Rev. G. R. Holm, Rev. J. Simpson, Bros. Morton, Faithful, Iredale, Lemon, &c. The vice-chairs were occupied by Bros. Boulton and Busher. "Praise the Lord, O my Soul," was sung before the repast, and thanks were returned by the singing of "*Non nobis Domine*." After the removal of the cloth, the Prov. G.M. gave "The Queen," followed by the anthem of "God Save the Queen," the toast of "The Prince and Princess of Wales and the other members of the royal family" was next given and responded to, and was followed by Mr. Brinley Richards' solo and chorus of "God Bless the Prince of Wales." The Prov. G.M. then gave the "Army, Navy, Militia, and Volunteers," which was followed by the glee of "Yes, Brothers, Yes," and acknowledged by Bro. Captain Mott, of the Royal Naval Reserve. The following toasts were "The Earl of Zetland, M.W.G.M.," which was duly honoured, and succeeded by Parry's glee of "Hail to the Craft," and "The Earl De Grey and Ripon, R.W.D.G.M., and the other officers of the Grand Lodge," succeeded by Webbe's glee of "Wine gives the lover vigour." Bro. Gilbert Greenall, M.P., then gave in eloquent and suitable terms the healths of Bros. Lieutenant-Colonel Sir T. G. Fermor-Hesketh, Bart., *M.P.*, R.W. Prov. G.M., West Lancashire; and Lord Skelmersdale, W.D. Prov. G.M. West Lancashire," both of which were duly responded to and acknowledged. The other toasts were "Stephen Blair, R.W. Prov. G.M., East Lancashire; Lord de Tabley, R.W. Prov. G.M., Cheshire; and Lord Kenlis, R.W. Prov. G.M., Cumberland and Westmoreland;" "The Prov. G. Officers past and present;" "The West Lancashire Institution for the education and advancement in life of children of distressed Masons;" "The Worshipful Masters of the Lodges in the province," responded to by Bro. John Molineux; "The Visiting Brethren;" "The Prov. G. Stewards;" "The Ladies;" and 'All Poor and Distressed Masons." The various toasts were interspersed with glees and songs, and it may be mentioned that Bro. T. J. Hughes, in one of his finest efforts, received a unanimous encore.

The proceedings, which were of the most harmonious and brotherly description, were brought to a conclusion at a suitable hour.

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held on Monday evening, the 5th inst., at the Masonic Rooms, Athenæum, Lancaster. The chair of K.S. was occupied by Bro. Dr. Moore, W.M., who was supported by Bros. Hall, S.W.; Mason, as J.W.; Bros. Dr. Russel, Broadhurst, Rossall, and Prosser. Visitors—Bros. John Hatch, S.D., 281; John Shaw, 281; Taylor, and Watson. The lodge was opened, the minutes confirmed, and the usual business transacted. The W.M. reported that the next meeting of the Provincial Grand Lodge would be held at Wigan, on the following day, and expressed his intention of representing the Rowley Lodge on that occasion. He also brought before the notice of the lodge communications he had received concerning the Palestine Exploration, Zetland Memorial, the Institution for Aged Freemasons, and the West Lancashire Masonic Educational Institution, and made an appeal on behalf of the latter charity, which was freely responded to by the brethren present. The third degree was then conferred on Bro. Broadhurst, F.C., by the W.M., and the lodge was finally closed in accordance with ancient custom.

LANCASHIRE (EAST).

HULME.—*Blair Lodge* (No. 818.—Last Friday evening the annual institution festival took place in connexion with the Blair Lodge, at the suite of rooms devoted to the purpose in the Hulme Town Hall. There was a large attendance, and amongst the visitors were Bros. Romaine Callender, D. Prov. G.M.; Dr. Lees, Prov. S.G.W.; Wike, Prov. J.G.W.; John Barker, Prov. G. Treas., and several other Prov. G. Officers of East Lancashire. The Treasurer's report was read and passed, and the interesting ceremony of installing the W.M. was then proceeded with and admirably performed, and when the Board of I.M.'s was dissolved and the lodge re-opened for the admission of all M.M.'s, the following officers of the lodge were invested by the newly-installed W.M., Bro. W. J. Fowle:—Bros. J. Redford, being the new S.W.; W. Worthington, J.W.; J. D. Kennedy, Treas.; W. P. Norris, Sec.; Pochin, S.D.; Vertegans, J.D., and Newton, I.G. The lodge was closed down to the second degree, and the F.C.'s admitted and shown the first degree, when all the rest of the brethren were received. The usual salutations and addresses having been given in each degree, and the ordinary routine business of the lodge having been completed, presentations of jewels were made to the retiring W.M., W. P. Groves, and also to one of the old P.M.'s, Joseph Ettoft, P. Prov. G. Reg., who is highly esteemed in the lodge. The lodge was then closed in peace and harmony, and the brethren retired to banquet. At the banquet the usual loyal and Masonic toasts were proposed and responded to, and the brethren separated at an early hour, after spending a happy and fraternal evening.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE.

The annual general meeting of this Provincial Grand Lodge took place at the Freemasons' Hall, Leicester, on Wednesday the 7th inst., and was more numerously attended than on any similar occasion, since the installation of Earl Howe, Prov. G.M., twelve years ago.

Owing to the advanced age and infirm state of health of the estimable nobleman who has ruled the province during that period, the Deputy Prov. G.M. Bro. Kelly, presided.

Among the P.G. Officers present and past, were Bros. Kelly, D. Prov. G.M., as Prov. G.M.; W. Pettifor, P. Prov. S.G.W., as D. Prov. G.M.; G. H. Hodges, P.S.G.W.; G. F. Brown and W. B. Smith, P. Prov. J.G.W.; the Revs. S. Smith, *D.D.* (W.M. 779), and W. K. Robinson, *M.A.* (W.M. 1,130), P.G. Chap.; John Spittal, *M.A.*, (P. Prov. S.G.W.), and W. Langley, (S.W. 1,130), P. Prov. G. Chaps.; R. Brewin, (P. Prov. S.G.W.), P. G. Treas.; E. Morris, (P. Prov. S.G.W.), P.G. Sec.; J. Baratt Jacques, (the Temple), P. G. Reg.; C. Stretton and T. Sheppard, P. Prov. G.D.; J. E. Hodges, P.J.G.D.; S. Davis, W. Weare, and W. Johnson, P. Prov. G.D.'s; R. W. Johnson, (Melton), P. G. Supt. of Works; A. M. Duff, (W.M. 523), and W. Robotham, P.G.D. of Cirs.; C. Johnson, (P. Prov. G.S.W. Jersey) as P.G. Org. E. Gosling, P.G. Purst.; J. Adlard, P. Prov. G.P.; Thorpe, Barfoot, Tolly, and Douglas, P.G. Stewards; G. Ashforth, *M.D.*, and J. M. Kew, (Market Overten), J. Hunt, (Thornby Grange), and many other officers and members of the private lodges in the province, except No. 1,007, Loughborough.

Among the visitors were Bros W. Smith, *C.E.*, F. Binckes, R. Spencer, and J. F. Klein, P.G. Stewards of the Grand Lodge of England; J. L. Hine, P. Prov. G.S.W., and Tunnah, Prov. G. Sec., of the P.G. Lodge of East Lancashire; the Revs. R. H. Quick, 166, London, and R. W. Burnaby late of 279, Leicester, and Apollo Lodge, Oxford; John Hart, (Nottingham), S. S. Stallard, and L. L. Atwood, Lodge Garden City, Chicago, U.S.

The acting Prov. G.M., having opened the Grand Lodge in form, expressed his deep regret, which would be heard by all the brethren, that the state of their beloved P.G. Masters' health precluded the possibility of his being present and presiding over them on that occasion. Although this was a service of great regret to all, it would not be one of surprise to those brethren who had been present at the last meeting of the P.G. Lodge at Ashby-de-la-zouche last year, and who saw the infirm state in which his lordship then was, in spite of which and at risk to his health, he made an effort to be in his place and discharged the duties devolving upon him in Grand Lodge.

He then read all that which he had received from the P.J.M., with a most kind message to the assembled brethren.

The minutes of the last annual meeting and of a Grand Lodge of Emergency were read and confirmed.

Reports were presented by the W.M.'s of the several lodges in the province, with the exception of the Howe and Charnwood Lodge, No. 1,007, Loughborough, from which neither returns of fees nor reports had been sent.

The P.G. Treas. read a statement of his accounts, as audited, which were duly passed, and Bro. Brewin was unanimously re-elected to office. The Acting P.G.M. then appointed and invested the following brethren as the Prov. Grand Officers for the ensuing year:—Bros. Rev. Samuel Smith, *D.D.*, W.M. 779, Prov. S.G.W.; S. Davis, I.P.M. 50, Prov. J G.W.; Revs. W. K. Robinson, *M.A.*, W.M. 1,130; and John Spittal, *M.A.*, P.M. 523, P.G. Chaps.; Major Brewin, P.M. 523 and 1,007, P.G. Treas.; E. F. Mammatt, S.W. 779, P.G. Reg.; E. Morris, P.M. 279, P.G. Sec.; Alexander Marshall Duff, W.M. 523; and Edward Houlston, J.W. 50, P.G. Deacons; E. Ison, J.W. 779, P.G. Supt. of Works; H. Douglas, J.W. 1,130; T. Thorpe, S.D. 279, P.G. Dir. of Cers.; W. Adcock, Sec. 1,130, and Lieut. *R.L.V.C.*, P.G. Sword Bearer; C. Johnson, P.M. 523, P.G. Org.; W. Barfoot, P.G. Purst.; E. W. Stanley, J.W. 279; T. H. Buzzard, J.W. 523; J. Hunt, 523; W. Alcock, J.G. 779; R. Warner Hole, J.W. 1,007; and T. Markham, I.G., 1,130, P.G. Stewards; and C. Bembridge, P.G. Tyler.

Bros. Pettifer, P. Prov. S.G.W., and W. Beaumont Smith, P. Prov. J.G.W., were appointed to represent the P.G. Lodge, with the *ex-officio* members on the Hall Committee.

A communication from the Zetland Commemoration Committee was read, and a grant was made out of the P.G. Lodge funds, the Acting P.G.M. expressing regret that the province being a small one, and their funds very limited, they were not in a position to contribute to as great an extent as some of the larger provinces, or as their wishes would prompt them to do. It was arranged that the W.M.'s of the several lodges should transmit the contributions of their lodges and of individual brethren to the D. Prov. G.M., as an *ex-officio* member of the Commemoration Committee, to be forwarded in one list to London as the contributions of this province.

A communication was also read respecting the Palestine Exploration Fund. The D.P.G.M. made some remarks explanatory of the objects of the fund, and described some of the highly interesting discoveries already made in connection with the ancient Temple of Jerusalem, also reading some passages from a recent report in the FREEMASONS' MAGAZINE. A grant of £1 1s. was made from the P.G. Lodge Fund, and the P.S.G.W., the Rev. Dr. Smith, intimated his intention of bringing the subject before his lodge, No. 779, and hoped the other W.M.'s would do likewise.

The Acting P.G.M then said that he wished to avail himself of the opportunity of the Masters and brethren of the lodges in the province being present, to bring under their notice an important subject—that of the too indiscriminate relief of strangers applying for assistance in the character of "distressed Masons," as a great amount of imposition was practised by many of these men. He then referred at length to the correspondence which is now appearing in the FREEMASONS' MAGAZINE AND MASONIC MIRROR, on "Masonic Relief in the Provinces," and especially to the case of the now notorious swindler, Seigmund Sax; bearing testimony to the great value of the MAGAZINE, not only as a means of checking these practices upon the charity of the brethren, but also from the interesting and instructive articles on the history and symbolism of Masonry, as well as the reports of lodge meetings which it contained, and strongly recommending it to the perusal of the brethren. Bro. W. Smith, *C.E.*, P.G.S., gave an interesting account of facts in the career of Seigmund Sax in this country, not only in the character of a commercial traveller for a house at Hamburg, but also in the character of one of the detective police of that city, under which designation he succeeded in swindling the brethren at Liverpool to the extent of some £800! Bro. Binckes, on behalf of the Royal Masonic Institution for Boys, expressed his thanks for the liberal contribution of upwards of £200 through the D.P.G.M., as Steward of the charity after his visit three years ago.

The Prov. G. Lodge was then closed in form and with prayer.

The banquet took place shortly afterwards in the hall, and to which the Prov. G.M., Lord Howe, had, as usual, contributed a liberal supply of venison and game, and some remarkably fine fruit. The dinner was excellent, and the wines of first rate quality. Nearly 70 of the brethren sat down to table, and this number being more than had been expected, there was a deficiency of waiters, this being the only drawback to an otherwise thoroughly successful meeting. The D. Prov. G.M., Bro. Kelly, of course, presided; and the vice-chairs were filled by the Grand Wardens, the Rev. Dr. Smith and S. Davis. Grace was said by the Rev. W. K. Robinson, and thanks returned by the Rev. Spittal, the P.G. Chaplains.

The usual loyal and Masonic toasts (alternating with songs) were duly honoured. In proposing the "better health of the Prov. G.M.," the D. Prov. G.M. said that, to dilate on the virtues of Lord Howe in any assembly of Leicestershire men, and especially of Leicestershire Masons, would be quite superfluous, as they were patent to all; that it would be sufficient to state that his lordship carried out in his daily life the virtues inculcated by the excellent and time-honoured institution of Freemasonry, and especially that excellent Masonic, no less than Christian virtue, charity. Indeed, Lord Howe's charity was profuse and proverbial, and that it was a high honour to the Craft in Leicestershire to be presided over by such a man, who had been a zealous member of the province for nearly half a century, during the last 12 years of which he had ruled over them as their chief. Long might he so continue!

The toast was received with great enthusiasm, and was succeeded by that of "The D. Prov. G.M.," which was also most cordially received and accompanied with musical honours, and to which Bro. Kelly responded.

The next toast was that of "The Visiting Brethren," among whom were no less than four P.G. Stewards of the Grand Lodge of England, an American brother, two clerical brethren, and others. This was ably responded to by Bro. W. Smith, *C.E.*, on behalf of the visitors.

Due honour having been done to the P.G. Officers of the year, and the P.G. Officers, the D. Prov. G.M. proposed "The Masonic Charities." He said that in the outer world the question was often asked "What is the good of Freemasonry?" and that instead of attempting to explain in a few words to the initiated a system, which it required the study of a lifetime to learn thoroughly, it would be far better to point to our noble charities as the best proof of the good of Masonry.

After speaking at some length upon the several charities, the amount annually raised for these purposes by the voluntary contributions of the brethren, &c., be concluded by calling upon Bro. Binckes to respond to the toast.

This was done by Bro. Binckes with his usual eloquence, and after acknowledging the toast on behalf of the Girl's School and the Asylum, he made a very forcible and touching appeal for aid to the Boy's School under the peculiar and unfavourable position in which it was now placed owing to the debt of £10,000, which pressed so heavily upon it. Under these circumstances it was urgently desired, that the debt should, if possible, be cleared of during the coming year; that effectual assistance in this object had been promised by several provinces, and he hoped that of Leicestershire would not be behind others.

After again referring to the very handsome sum of upwards of £200 contributed by the province three years ago, under the stewardship of their D. Prov. G.M., he announced that the Rev. Bro. Langley, S.W. of the Rutland Lodge, No. 1,130, had undertaken the office of steward at the next festival, and he concluded by expressing a hope that, whilst he could ask those brethren who had already so liberally contributed, to put their hands into their pockets again, Bro. Langley would receive liberal support from the many other brethren in the province, who are not at present supporters of the charity.

The D. Prov. G.M., in proposing "The Masonic Press," with which he coupled the name of Bro. W. Smith, *C.E.*, as the representative of the FREEMASON'S MAGAZINE AND MASONIC MIRROR, again bore testimony to the great value and interest of that publication, of which he had been a constant reader for the last three years, and which was worthy of far greater support from the Craft than it received, for strangely enough, recent correspondence in its pages on the Seigmund Sax swindle brought to light the fact that there were P.M.'s in the Craft of many years' standing who had never heard of its existence.

Bro. Smith responded in suitable terms, and after several other toasts, "The Parting Song" and "The Tylers' Toast" brought a pleasant reunion to a close.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—The usual monthly meeting of the members of this lodge, took place at the Masonic Hall, on Wednesday, the 7th inst., and although there was a monster reform demonstration in the town, yet the brethren assembled in goodly numbers. Bro. Oliver W.M. was in the chair, supported by Bros. S. Coombs, P.M., P. Prov. S.G.W.; Wells, P.M., P. Prov. S.G.W.; Pickford, P.M., P.G. Treas.; Rev. J. Fox, Prov. G. Chap.; W. Williams, P.G. Sec.; R. B. Evans, P.M., P. Prov. G.D.C.; Hellyer, P.M. P.G. Purst., and several foreign brothers. The lodge was opened in due form, when the minutes of the last lodge were read and confirmed., The ballot took place when Bro. the Rev. Augustus Richard Blundell, M.A. Curate of St. Woollos Church, Newport, and a member of the Apollo Lodge 357, Oxford, was unanimously admitted as a subscribing member. The ballot again took place when Bro. Constantine William De Bernardy of London, P.M. of this lodge, and Prov. D.G.M. for Monmouthshire was unanimously elicited an honorary member, previous to the last ballot, Bros. Pickford, Coombs, and Williams spoke highly of the very many excellent qualities of Bro. De. Bernardy, and the great services rendered by him to Masonry in general, and to the Silurian Lodge in particular, and the voting showed that the brethren appreciated that worthy brothers' uniform kindness and courtesy. The lodge was then opened in the 2nd degree, when Bro. Samuel Parfitt was examined before the brethren, as to the progress he had made as a F.C. Freemason, his answer proving satisfactory, Bro. Parfitt retired, when the lodge was opened in the 3rd degree, and the candidate on being re-admitted was raised to the sublime degree of a M.M. The working by Bro. Oliver was the theme of admiration, and the rendering of the Masonic music on the organ by that prince of musicians Bro. Groves, elicited strong marks of approbation. The lodge was then closed down to the 2nd and 1st degrees, when Bro. Wells, P.M., P. Prov. S.G.W. announced that it was the intention of the D.P.G.M. to hold a P.G. lodge at Newport, on the 28th of December next, being the day on which the new W.M. of 471, will be installed and the D.P.G.M. trusted thereby to secure a good meeting. Bro. the Rev. S. Fox, P.G. Chap. then mentioned a case of real distress in this district, in reference to the extreme poverty of a Mrs. Williams, of Commercial-road, Newport, wife of a brother now in the Asylum at Abergaveny, who with five small children are now quite destitute. A handsome sum from the funds was voted, and a further subscription started in the room, and we are proud to record the fact that the S.D. reported having collected nearly £2, which with the donation from the funds was handed to Bro. Fox, who said he would dispense the bounty thus raised, as Mrs. Williams's circumstances would require it. Two brothers were then proposed as joining members, and two new candidates for initiation were also nominated. The subject of subscribing towards the testimonial to be presented to the G.M. was then brought forward, but owing to the lateness of the hour and several brethren having left, the same was adjourned to the next meeting. and the lodge was closed in due form at 10 p.m.

SOMERSETSHIRE.

Frome.—*Royal Somerset Lodge*, (No. 973).—The annual meeting of this lodge was held at the George Hotel, on the 8th inst. The W.M. elect, Bro. W. Mason, was duly installed and appointed his officers for the year. A very interesting portion of the day's proceedings was the presentation to Bro. R. de M. Lawson, P.M. 973, of a very handsome silver goblet, the inscription on which fully expressed the motives of the presentors:—"Presented to Bro. R. de M. Lawson, P.M. 973, by the brethren of the Royal Somerset Lodge, as a mark of their fraternal esteem and in testimony of their appreciation of services rendered to the lodge, October 1, 1868." The presentation was made by the W.M., and feelingly acknowledged by Bro. Lawson.

SCOTLAND.

ROSS AND CROMARTY.

Stornoway.—*Lodge Fortrose*, (No. 108.—The ordinary monthly meeting of this lodge took place on Friday night, the 4th ult. In the absence of the R.W.M., the lodge was duly opened by Bro. Norman MacIver,. After a short discussion and some alteration, the minutes of the last monthly meeting were confirmed. Bro. Serjeant Craig asked and obtained the approval of the lodge to appoint a committee of office-bearers, to revise the ritual of ordinary work, with the view of holding lodges of instruction for the benefit of young members. Though Bro. Craig's time is very much occupied by the duties of his profession, still he can occasionally spare an hour for the benefit of the Craft. The remaining business was the initiation of two candidates, Mr. Alex. M. Morison, and Mr. John MacFarlane. After the initiation ceremony, the young brethren expressed themselves as agreeably disappointed and delighted with the instruction they received on the E.A. step. The acting R.W.M. duly closed the lodge at H. T. in peace and harmony. The current monthly meeting was held on Friday, the 2nd inst. The lodge was opened at half-past eight o'clock, p.m., by the R.W.M. Bro. Alex. Robertson, supported by Bros. Chisholm, Treas.; J. Anderson, Sec.; and in the W. by Bro. Malcolm MacDonald, S.W.; in the S. by Bros. H. McLeod Ross, J.W.; Alez. MacKenzie, S.D.; G. MacDonald, J.W. &c. After the ordinary business was settled to the satisfaction of the brethren, the R.W.M. found more active work for the Craft, in initiating Bro. Adjutant Colin Duff, R.A., in the mysteries of St. John's Masonry. The gallant adjutant is inspector of volunteers, and felt proud of seeing the light in the same lodge as the late Bro. Lord H. Brougham and other worthy Freemasons. After refreshment, the lodge was duly closed by the R.W.M., all happy to meet again. This meeting was unusually well-attended, though the time of most people in this out-of-the-way quarter of the Queens' dominions, is at this season, very much divided between pleasure and business, volunteers' drill, and classes for instruction at night. Still as the young members of the Fortrose increase, they find that there is pleasure as well as knowledge to be found in the practice of the Royal Art. Death has levelled the great majority of our worthy masters and brethren, and it will require some degree of zeal, and not a little perseverence on the part of their successors in office in the old Fortrose, to fill their vacant places.

SOUTH AMERICA.

BUENOS AYRES.

Lodge Star of the South, (No. 1,025).

On the 1st of June, 1868, the installation of W.M. and officers of the Lodge Star of the South, for the ensuing 12 months took place at the lodge room, No. 48, Calle Piedad. The lodge was opened and the minutes of the preceeding meeting read and confirmed. Deputations of the Lodges Constancia Regeneracion, Consuelo del Infortunio, Union del Plata, Unione Italiana, Germania Amie des Nanfragees, Teutonia and Excelsior; of the Chapters Unione Italiana, Amic des Nanfragees and Union del Plata; and of the Supreme Grand Council of the Argentine Republic were then announced and received according to their rank.

The R.W. District Grand Master, Bro. P. M. Masefield, and his officers then entered, the Grand Master taking the chair, and in a few words expressed his pleasure of being present to install Bro. Murray to the exalted position of Master for a second time, he having been re-elected by an unanimous vote of the lodge at the last meeting, and hoped that he would continue to govern as well as he had during his former term of office.

The G.M. then delegated, Bro. P. M. Ford to do the ceremony of Installation, which he did in a most impressive manner.

The G.M. and officers having retired, and Bro. Murray having occupied the chair, after thanking the visiting brethren for the fraternal sentiments they showed by attending the ceremony. proceeded to give an account of what had been done during his former term of office. He said that on looking into the affairs of the lodge, he had found that it was on the verge of bankruptcy, it being indebted to the amount of 36dols., and that there were 36 subscribing members on the list. That he had had the satisfaction of clearing off all the debt, and paying all the expenses as they became due. That there were now 54 subscribing members notwithstanding that two of the brethren had died during the year, and one had been suspended for non-payment of fees. That he had given 46 degrees during the year, 17 candidates have been initiated, and finally that he had endeavoured to do his duty, and was pleased to find that the members considered he had done so, by re-electing him.

The W.M. of the L. Unione Italiana, Bro. Satrarezza 33° then rose, and on behalf of the visitors thanked the W.M., assuring the lodge that he had great pleasure in seeing Bro. Murray re-elected, that he had no doubt but that he would continue to advance the interests of the lodge, and finally he saluted him particularly on behalf of the Unione Italiana of which Bro. Murray was Honorary Past Master.

Bro. P. M. Larsen 33° then spoke, touching on the interests of Masonry in general, and expressed his happiness in seeing Bro. Murray re-elected to that post which he had so well filled during his former term of office. The bag for the Benevolent Fund realized the sum of 326 dollars, after which the lodge was closed and the brethren retired to the refreshment room, where several speeches were made.

At the meeting of the lodge, held on the 6th of July, after the W.M. had given the second and third degrees to some candidates, and the lodge had been lowered to the first, he was requested to retire for a season as the memhers were going to treat of some business in which he was interested. He did so delivering the gavel to Bro. P. M. Van Oppen.

The business being concluded, the W.M. was re-admitted, and Bro. Van Oppen calling the brethren to order, made an eloquent speech in which he said that at some of the former meetings the members of the lodge had decided to give to Bro. Murray a testimonial suited to his Masonic merits, to the great zeal he had shown in forwarding the interests of the lodge during his preceding years of office, and the Craft in general, and for his praiseworthy efforts te relieve and assist the sick during the Cholera epidemic, and finally that he felt great pleasure in being chosen by the lodge to deliver a P.M.'s. jewel to him.

Bro. Murray returned thanks for the great honour conferred on him, assuring the brethren that the best testimonial they had given him for his work in the lodge, was, in his idea, his re-election to the important post he held, that he did not deserve any other testimonial, as he had only done his duty, and had no doubt but that any other brother elected to the post would have done exactly the same as he had, and finally, that it should ever be worn by him, not only as a mark of honour, but also as the distinctive badge of the lodge, Star of the South.

Bro. Battila, 33° P.M. ot the lodge Unione Italiana, then rose on behalf of his lodge, and said that as he knew such a ceremony was going to take place, his lodge had thought proper to name a committee of four of high Masonic rank to attend; that he considered it an honour well deserved, and that he had still greater pleasure in saluting Bro. Murray, as a distinguished member and honorary Past Master of the lodge Unione Italiana'

The testimonial presented to Bro. Murray, was designed by a committee composed of Bros. Van Oppen, Ryan, and Walker, and made up by Mr. Falire, the leading jeweller of Buenos Ayres, its value being £25 sterling. It is in the form of a five pointed star, emblematical of the lodge Star of the South, and of the five points of fellowship. In the centre of the star is the Past Master's Medallion in gold, and on the reverse is the following inscription:—

"Presented to P.M. Charles Murray, of the Lodge Star of the South, No. 1,025, as a token of esteem, respect, and high appreciation of his Masonic virtues, July 6th, 1868.

ROYAL ARCH.

METROPOLITAN.

Britannic Chapter (No. 33).—A meeting of this flourishing chapter was held on the 9th inst. The M.E.Z., Comp. Battye, presided, supported by his officers, After the transaction of business, which was not of a very important character, the chapter was closed and the companions retired to the banquet. A pleasant and enjoyable evening was spent. The companions present were Comps. Battye, M.E.Z., Woodman, Strapp, Shields, Ohren, C. W. Wood, W. Smith, C.E., L. Crombie, Clouston, Dixon, Wilson, and Bennett. Visitors: W. Watson, P.Z. (25); Walters, P.Z. (73); Younghusband, P.Z. (32); J. S. Peirce, P.Z. (2).

Temperance Chapter (No. 169).—At the "White Swan" Tavern, High-street, Deptford, the regular convocation of this prosperous chapter was held on Tuesday, the 6th inst., the chapter was opened by Comps. G. Brown, M.E.Z.; J. H. Searle, H.: F. Walters, P.Z. as J.; afterwards Comp. J. T. Tibbals, P.Z., presided in the chair of J. The minutes only were confirmed, and as time was short, the rehearsal of the ceremony of exaltation was not performed. Two members of 169 were proposed for exaltation at the next meeting. There were not any visitors. Besides the members mentioned there were present, Comps. G. Bolton, P.Z. Treas.; W. Simmons, P.Z.; N. Wingfield, S.E.; Payne, 2nd A.S.; Smith. Bartlett, Shaw, Dussek, Tinslow, Tippett, and others.

Jerusalem Chapter.—(No. 185).—This old established prosperous and flourishing chapter met at the Freemasons' Tavern, on Tuesday, the 13th inst., Comps. A. D. Loewenstark, M.E.Z.; F. Walters, P.Z. as H.; J. Stevens, J.; and other past principals opened the chapter. Minutes of the previous meeting were read and unanimously confirmed. The addresses of the three chairs were given for rehearsal and most admirably done. The Zetland Testimonial was brought under the notice of the chapter, and received some support from the members. The chapter was duly closed. Amongst the large number of members present we noticed Comps. E. H. Patten, J. R. Sheen, R. Watts, Dyer, Robinson, &c., P.Z.'s, Pollaky, and others. Visitors, F. Walters, P.Z., 73; B. Isaacs, P.Z. &c. The usual good banquet followed, served up under the able management of the indefatigable Bro. C. Gosden, who as usual exerted himself to secure the comfort of all.

Mount Sinai Chapter of Instruction.—This Chapter of Instruction, held at the Union Tavern, Air-street, Piccadilly, has now resumed its meetings for the season, and met on Saturday evening, October 10th. Bro. Adams was unanimously elected M.E.Z. foi the ensuing fortnight. This excellent chapter of instruction has also the advantage of having the services of Comp. Brett, past M.E.Z., whose well-known capabilities, in conjunction with several well-known companions, has caused so many past Principals and numerous companions having so thorough a knowledge in R.A. Masonry. We should recommend all the newly-exalted to visit the above chapter of instruction.

FRATRES ROSICRUCIANÆ SOCIETATIS.

A quarterly meeting of the Anglican branch of this renowned society was held at the Freemasons' Tavern, on Thursday the 8th inst., and was in every respect a most successful reunion of the brotherhood. The most worthy chief Frater Robert Wentworth Little, (President of the London Literary Union) was as usual, seated in the orient, and the council of ancients were well represented by five out of seven members. Frater J. Newton, F.R.G.S. presided at the Gate of Life, Frater S. H. Rawley at the Gate of Mystery, and Fratres H. C. Levander, *M.A.*, and A. A. Pendlebury defended the entrances to the Houses of Sanctification and Perfection. Among other Fratres present we noticed H. G. Buss, Treas.; Gen. W. R. Woodman, M.D. Sec.; Gen. J. Brett, 2nd Ancient. H. E. Frances, W. Hambly, G. Kenning, W. Carpenter, L.L.D., A. Frickenhaus, T. Kayler. J. G. Thompson 5th Ancient, J. Webb, E. F. Burry, W. F. N, Quilty, Chamberlin, Butler, Anderson, Jones, Howell, Walford, Bird, Ferguson, Percival, Bunning, Austin, &c. &c.

The notice convening the meeting which appeared in the "Rosicrucian" the special organ of the fraternity was then read, and the names of twelve aspirants therein recorded were ordered to be entered on the roll. The minutes having been confirmed, six novices, viz.: Angelo John Lewis, barrister at law; Rev. W. B. Church, M.A., Henry Tipton, David R. Still, W. Hamlyn and John Mayo were introduced to the mystic temple, and having been pledged as men of honour, were tested by the elemental proofs, and admitted into the outer court or vestibule. Having expressed their desire for further light, the conductor, Frater Quilty, led the aspirants to the chamber of reflection, and in due time they were instructed in the primary secrets of Nature and Truth, as a preliminary to participation in the solemn rite of Perfection. The *coup d'œil* during this impressive ceremony was most effective, the orient blazed with light revealing to the unaccustomed eyes of the privileged Zelabotes the occult hieroglyphics and symbols of the brotherhood which were then elucidated theoretically and philosophically by the Master General, and the ancient signs and modes of recognition formally explained.

After the receptions, the Earl of Jersey was chosen as the third Honorary Vice-President, and W. E. Gumbleton, Esq., J. P. was also elected an honorary member.

The circular convening a Supreme Council of the Rosicrucians at Edinburgh, on the 31st inst. was then read, and the M.G. undertook to send a report of the progress of the English branch whose membership is now nearly complete. It was resolved that the annual Banquet of the Society, be held at the next quarterly meeting on the second Thursday in January at the Freemasons' Tavern, when a powerful muster of R ✠ Fratres may confidently be expected, it being not only the obligatory meeting, but also the night for election and induction of officers. Our esteemed friend Frater W. J. Hughan will doubtless be elected upon that occasion to the high post of Master General a station for which he is so admirably fitted as one of the leading philosophical Masons in England.

Fratres Rawley, Webb and Bury were selected as the com-

mittee to carry out the banquet arrangements in January, and there being no further business, the "Collegium Mysticum" was closed, in accordance with the primitive ritual, with prayer to the Fountain of all Light and Knowledge.

Obituary.

THE LATE BRO. JOHN S. S. HOPWOOD, PRESIDENT OF THE COLONIAL BOARD.

We regret to announce the decease of this well-known brother, which melancholy event occurred at his residence, No. 10, Montagu-place, Russell-square, on the 9th inst. Bro. Hopwood was initiated in the Lodge of Hope, now the Royal York Lodge of Perseverance, No. 7, on the 30th of November, 1820, and continued a member up to the day of his death, nearly 48 years.

Bro. Hopwood was appointed one of the Grand Deacons in April, 1858, and had also filled the important post of President of the Colonial Board since 1862. As a mark of respect to his memory, the lodge room in which the Royal York, No. 7, met on Wednesday last, the 14th inst., was draped in black, and the regret of the members generally was expressed in feeling terms. The deceased brother was in the 74th year of his age.

PUBLIC AMUSEMENTS.

THEATRE ROYAL DRURY LANE.

The spirited manager and lessee, Bro. F. B. Chatterton, has achieved a great success in the production of the drama of the *King o' Scots*, founded on Sir Walter Scott's novel of the Fortunes of Nigel, written by Mr. Andrew Halliday. It has been skillfully written, and, combined with a powerful cast, including the name of Mr. Phelps, who appears in two characters, viz., "King James" and "Trapbois," the miser, Messrs. Sinclair, Addison, Barrett, Irving, and Rouse, and Mrs. Frank Matthews, Miss Heath, Stuart, and Addison, whose excellent acting contributes to its success. The scenery is excellent, by Mr. Beverley. A very excellent ballet followed; Mdlle. Tourneur, Mr. Charles Lauri, and a numerous *corps de ballet* concluded an excellent evening's entertainment.

THEATRE ROYAL HAYMARKET.

The above theatre is announced to open on Monday, the 19th inst. Miss Bateman will appear in her celebrated character of "Leah." During the recess the theatre has been repaired and redecorated, and a new act drop has been painted by the Messrs. Telbin.

ROYAL ALFRED THEATRE.

This theatre was opened on Saturday evening last under the management of Miss Amy Sedgwick. The house was crowded in every part. The above theatre has been re-named, by special permission; it is situated in New Church-street, Edgware-road, and was for many years known as the Marylebone Theatre, Bro. J. Cave, the present lessee of the Victoria Theatre, having been the proprietor for many years. Mr. H. R. Lacey, is the present lessee. H.R.H. the Duke of Edinburgh honoured the theatre by his presence, attended by Lieut. Haigh, and was received by Mr. H. R. Lacey and Mr. Davenport, who conducted H.R.H. to his box, and on his entrance into the theatre was enthusiastically received by the audience. The national anthem was played, and H.R.H. repeatedly bowed his acknowledgments. A guard of honour was formed, commanded by Lieut. Dunn, of the 3rd London Rifle Corps. A new drama was produced from the pen of Mr. C. H. Stephenson, and, to judge from the plaudits received at its conclusion, was successful. Miss Amy Sedgwick's acting was loudly applauded, and a shower of bouquets was received by the fair manageress. The theatre is light, chaste, and elegant, and is one of the prettiest of its size in London.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 24TH, 1868.

MONDAY, October 19th.—Quarterly General Meeting, Boys' School, Freemasons' Hall, at 12. Lodges: Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall.

TUESDAY, October 20th.—Board of Gen. Purposes, at 3. Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Salisbury, 435, 71, Dean-street, Soho. Chapters: Enoch, 11, Freemasons' Hall. Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, October 21st.—Gen. Com. of Grand Chapter, at 3. Lodge of Benevolence, at 7 precisely. Grand Steward's Lodge. Lodges: Royal York, Lodge of Perseverance, 7, Freemasons' Hall. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Beadon, 619, Greyhound Tavern, Dulwich. Nelson, 700, Masonic Hall, William-street, Woolwich.

THURSDAY, October 22nd.—House Com. Boys' School, at 4. Lodges: Peace and Harmony, 60, London Tavern, Bishopsgate-street. Prosperity, 65, Masons' Arms, Basinghall-street. Grenadiers, 66, Freemasons' Hall. South Middlesex, 858, Beaufort House, North End, Fulham. Victoria, 1,056, George Hotel, Aldermanbury. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters. Domatic, 177, Anderton's Hotel, Fleet-street. Polish National, 534, Freemasons' Hall. Lily of Richmond, 820, Greyhound, Richmond, Surrey.

FRIDAY, October 23rd.—Lodges: Universal, 181, Freemasons' Hall. Fitz Roy, 569, Head Quarters of the Hon. Artillery Company, London.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

SIR KNIGHT JONES.—We have received from several brethren of the name of Jones disclaimers that they have anything to do with Bro. Harris, that they have ever been in America, or ever conferred the Order of the Garter. A brother of the name of John Harris says he is not a P.M., and not connected with Bro. W. Harris or any of his orders. The brethren of the name of Jones appear all to hail from the principality, and one indignantly demands an apology for the imputation that King Arthur, an Ancient Briton, should be alleged to be the founder of a Saxon institution like the Order of the Garter.

ERRATA.—In the letter headed "Another Masonic Imposter" for the person therein named read "Lallouet" instead of "Jallouet."—In our last number "The Prince of Wales and Freemasonry," 18th line from the top of page 295, instead of "pot" read "fish."

J. T. M. (Swansea).—Letter received. You will be answered in the course of a day or two.

SEVERAL "Notes and Queries" and reports of lodges stand over until next week.

IN answer to several correspondents in the colonies we wish to give notice that the subscription is £1 6s. per annum, post free, if paid in advance.

LONDON, SATURDAY, OCTOBER 24, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 1.—AMONG THE SWEDES—MEN AND TURNIPS.

What is a Swede? If you consult an English agricultural labourer, he will without hesitation inform you that a Swede is "a turnip sure," and then laugh at your simplicity in not knowing the fact. It may safely be said that "Swedes" are highly honoured by thousands of people who never heard of Sweden.

We confess to having ourselves had somewhat dim ideas of Scandinavia. In our school days we had a decided conviction that Scandinavia was chiefly remarkable for the popularity of *scurvy* and kindred diseases—a sad misconception, for which we humbly apologize. In later years we somehow or other associated that part of the world with arid regions in which winter snow was only relieved by summer sand. However, we have been "among the Swedes," and we like both "men and turnips."

September was late in the year to go to Sweden, and had we known the terrible ordeal through which we were to pass in our outward voyage, we should certainly have preferred to stay in England rather than have encountered the perils of the sea. Old travellers say that the voyage to North Europe is as bad as any in the world, and though we have seen something of rough equinoctial gales in the English and Irish Channels, our sufferings never equalled what we endured in transit by steamer from Hull to Gottenburg. For four nights and three days we found an habitation in the splendid screw steamer, "Hero," of Messrs. Wilson, Sons and Co., and for three-fourths of that time our situation can be better imagined than described. Charles Dickens's narrative of sea sickness on his outward voyage, for which see the *American Notes*, may furnish some idea of our horrible state. But we were not alone in affliction, for every passenger but one was similarly affected, and even the cabin stewards exhibited signs of qualmishness. Still, it was no comfort to know that others shared our troubles, for sea-sickness is eminently selfish, and will admit of no attempts at public or private philanthropy. Louis XIV. of France used to say, "*L'Etat c'est moi;*" and the sea-sick sufferer feels acutely that *Le Monde c'est moi.* He desires only the statesman's policy "the greatest happiness to the greatest number—one."

We were a pleasant company in the "Hero," notwithstanding our griefs; but, singularly enough, the writer was the only Freemason on board. Among others we had with us the Swedish Consul at Hull, with his family, and several merchants trading with Sweden, who proved to be men of the right sort, and whom we hope some day to meet again. In our own cabin there was also domiciled a jolly little Frenchman, for whom everybody took an especial liking. Monsieur was terribly sick, but he maintained his vivacity throughout. Ever and anon, when addressed with the inquiry—"*Comment vous portez vous, monsieur?*" he replied with an air of profound misery and yet irresistible drollery—"*Je suis très malade—très malade!*" Monsieur was a professor of designs, who was leaving the establishment of Campbell, Minton, and Co., Stoke-upon-Trent, to occupy a post in a china-ware factory in Stockholm. We afterwards met him in Stockholm, when he appeared delighted with that city and its inhabitants, praising them above England, though he said he liked the English people.

The officers of the steamer were indefatigable in attending to the unfortunate passengers, but on one occasion we evoked a hearty burst of laughter, instead of sympathy from the otherwise decorous steward. "How do you feel, sir?" said he. "Feel," we replied, "why there will be nothing left of us *but a telegram* when the steamer gets to Gottenburg." We have forgiven him.

Words cannot express our delight when we reached Gottenburg; but, alas! we had not done with the old enemy, for our head swam with the motion of the vessel for three or four days afterwards. The man who could invent an effectual cure for sea-sickness would earn the gratitude of the whole human race, but we have no hope of such a consummation. In our frequent journeys by salt water we have tried many nostrums, "anti-nauseas," "gastrodynias," and what not; but we have always found them good enough in fair weather but useless in storms. In fact, sea-sickness, like that other nuisance the boils, with which humanity is sometimes afflicted, can only be palliated by doses of laudanum. The only consolation the sea-sick have is that "it will do them good," and they would gladly forego the possible *good* to get rid of the actual *bad.*

Gottenburg we found to be a thriving business town, largely exporting timber and importing goods from England. On arrival the first person we saw was Bro. Richard Lidstrom, who happened to be the broker of the steamer, and whose attention and kindness to us was very great. Bro. Lidstrom showed us over the Masonic rooms and exhibited to us some of the Craft regalia. The arrangements for the various Masonic meetings were most excellent, and it was evident that our Ancient Order had many true friends in the town.

Underneath the lodge rooms we dined at the "Frimurare Restauration," or Freemasons' Restaurant, and were much pleased with the viands and attendance. It was unfortunate for us that the long passage of the steamer—the longest on record—prevented our reaching Gottenburg in time to attend a lodge meeting, but we hope we may have another opportunity of meeting our brethren.

Herr Rudolf Leffler, of Gottenburg, told us that he had an uncle who was a Craftsman, and who, being wrecked on the coast of China, was left bereft of everything but bare life. He, however, sought out a brother Mason with whom he had no previous acquaintance, but who fed, clothed, and equipped him for his onward journey. "So mote it be." "Let brotherly love continue."

J. A. H.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 303).

BOOK IV.—CHAPTER V.—(*contd.*)

He then informed him that the custom had been introduced into the Order by Gerard de Ridefort,* a certain bad Grand Master, who was imprisoned by Saladin, and could only obtain his liberty upon swearing to establish that form of reception in his Order, and to compel all who were received to deny Christ—and (a curious thing to come from a Mahometan) to deny him three times, in memory of the three denials of St. Peter. In spite of this reason, De Goneville persisted so positively in his refusal, that the Grand Prior received him without compelling him to make the renunciation, upon condition that he should never speak of the thing afterwards. This condition he had kept, in spite of the remorse which his silence had occasioned him; but the fear of the Templars had sealed his lips. He had been often tempted to divulge these crimes to the King, but he feared if he did so he should be deprived of his benefice, which was very rich. He had confessed to a chaplain of the Order. He had never heard of the idol. He afterwards revoked this confession, notwithstanding which Imbert forced him to put his signature, along with others, to the following interrogatory:—"Interrogatus, utrum vi vel metu carceris aut tormentorum immiscuit in sua depositione aliquam falsitatem, dicit quod non?" Albert de Romecourt deponed, that he had refused to make the renunciation, and that seeing him determined, the others desisted, on account of his advanced age.*

Such is an outline of the examination of the hundred and forty Templars arrested at Paris, obtained, as the inquisitors had the audacity to say, "by just measures and mild arguments." A sorry extract it was, purchased at the expense of every noble and pious emotion, by butchers in mind, and heathens in faith. A single spark of Christianity never enlightened the hearts of these ruthless Dominicans, who, in their torture-room, resembled more the wild and brutal heathen, slaughtering their victims at the shrine of some dull god, than the followers of the all-suffering Jesus. The crimes confessed under torture were not only untrue, but in many instances contrary to all history, such as the charges of being in league with the infidel, of denying the Savour, and worshipping Mahomet. The confessions contradict each other, and prove that some Templars knew nothing at all about the crimes, and others of only one in particulrr. Further on, we shall have occasion to hear the Templars speak of the manner in which these confessions were rung from them, and how, when they were brought away from tormentors, they denied the existence of crime in the Order, and recanted all the previous statements. Philip accused them furthermore of having robbed the royal treasury, and leagued with the infidel against St. Louis, on the occasion of his Crusade in 1248. This latter charge was not only false, but totally foreign to the question of the Templars' crimes, who were not answerable for the deed of those who had been dead many years before. In multiplying charges, Philip only more clearly shewed their falsehood.*

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* This is another villanous lie. A more noble-minded and holy man never breathed than De Ridefort. It was a gratuitous insult to the memory of a great and good Knight, who did more for the cause of the Cross in his day than any other man in Palestine, and who, having endured all the horrors of a Musselman captivity, at length sealed his devotion to the cause of Christ, by dying at the head of his Knights, in defence of his cowardly Christian brethren, in a battle before Acre.

* Dupui, Mezerai, Gaguin.

CHAPTER SIXTH.

Examinations in the Provinces—Caen—Pont de l'Arche—Cahors—Carcassone—Beaucaire—Bigorre—Bayeaux—Troyes—Trois Evêches—A.D. 1307-1308.

While the interrogation was going on in Paris, similar examinations were held in the provinces. These were conducted by the bailies and seneschals, and certain Dominicans delegated by Imbert for that purpose—although this was informal, as a delegate had no right to subdelegate his duties. But law as well as justice was set at defiance in this barbarous process, and supported by the king, the monk laughed at the Pope. The same formalities were observed in these examinations as in those at Paris, and the torture was employed even more severely, if that were possible, than by Imbert. Confessions were to be procured at all hazards, so that the guilt of the Order might appear fully proved.

The Templars at Caen were examined in the presence of Hugo de Châlet and Enquerrand de Viliers, deputed for that purpose by the king. Thirteen had been arrested in this town. Before being tortured, the act of accusation was read over, and were informed by the Dominicans, that upon confessing the crimes, they would receive absolution from the Church, while the deputies of the king promised them pardon from the State. The sight of the instruments of torture terrified twelve of the Templars, who confessed to every charge but that of idolatry, of which they had no knowledge. They had never seen the idol, but had received girdles at their reception, although nothing criminal had been stated regarding them, nor did they view them in any other light than "girdles of chastity." The thirteenth Templar however, refused to confess anything against the order, and asserted its innocence. For a long while he bore the torture unflinchingly, but at length his strength failing, he agreed to confess. The promise of pardon, and entire freedom from temporal and spiritual punishment was renewed and he made the same avowals as his brethren. We have no further details of this interrogation.

Of the examinations at Pont de l'Arche, we have still less information. There were ten Templars arrested here, who were examined in the presence of Peter de Hangert, Bailie of Rouen, and several other Knights. The torture appears to have been pretty freely employed, and the Templars are said to have confessed to everything but idolatry.

Seven Templars had been arrested at Cahors. They were called Renaud and Peter de Teyac (brothers), Bernard de Cazal, Stephen Sommelin, Guy Cocha, Bernard de Velas, and William Arnaud. They were examined in presence of John d'Areillan, a Knight, and of two notaries. They all confessed to having denied Christ. The torture was employed here also, although some writers have denied it.

At Carcassone, six Templars were examined. The first, John de Cassagne, preceptor of Nogarede, deponed, that having presented himself for reception at a chapter held at Pamiers, two Knights were deputed to question him. They asked if he wished to enter the Order. He replied that he did. They returned to the chapter, and gave in his answer. Two other Knights thereupon came out, and said to him that he demanded a very important thing, and very difficult of execution, becanse the statutes of the Order of which he only saw the exterior, were not easy to observe. This not having discouraged him, they lead him into a hall, where the preceptor and ten Knights were seated. The preceptor held a book in his hand, upon which, after demanding if he still desired to enter the Order, he made De Cassagne place his hand, and swear that there was nothing, such as debt, marriage, or similar engagements, to prevent his reception. Having replied that there was nothing, the Preceptor made him promise, as much to God as to the Order, that he would obey the commands of the superiors blindly; live without riches, and have everything in common with the brethren; that he would live chastely and believe in one only God, who was not dead, and could never die. The Preceptor then took a cloak of the Order, and placed it on his shoulders, and a chaplain read a psalm, "Quam bonum," after which the Preceptor kissed him on the mouth. This was all in perfect accordance with the ritual of reception. Cassagne appears to have finished his confession here before the torture was employed. After suffering great torment, he added, that the Preceptor then took from a box a small idol of copper, which had the appearance of a man. He placed Cassagne upon a trunk, and shewing the idol to the assembly, said, "There is a friend of God, who speaks to him when he wishes. Render him thanks that he has introduced you to this Order, into which it was your utmost desire to be received; lo, he has gratified all your desires!" Thereupon the Templars threw themselves upon their knees. A crucifix was raised up, from which they turned and worshipped the idol, thereby renouncing Christ, and at each adoration of the idol, they spat upon the crucifix. The Preceptor afterwards gave Cassagne a girdle of thread or twine, and conducted him to a neighbouring chamber, where he clothed him in the habit of the Order, and instructed him how he was to comport himself in church, at war, and at the table. He bade him never lay aside his girdle. Cassagne added, that the same day he saw another Knight received in a similar manner to himself, and the same ceremonies were observed in other receptions at which he had been present. Gausseran de Montpezat acknowledged, that at his reception, the superior shewed him an idol, bearded, which had the figure of a puppet, and a crucifix. He made him adore the idol, and spit three times upon the crucifix, telling him that it was the custom of the Order to do so. The Superior gave him a girdle, which he took from a box, and commanded him always to wear it. The other four Knights, Raymond Rabbé, William Bos, Arnaud Sabatier, and Peter de Mossie, deponed to the same circumstances, with some exceptions. One of them added, that on presenting the idol to him, the Superior made use of those Arabic words, "Sarrazin Y Alla," which signified "Saracen of God."

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* In the Latin Christianity, Dean Milman says: "Wilcke asserts (p. 342) that Moldenhaner's publication of the proceeding against the Templars, (now more accurately and fully edited by M. Michelet), was brought up by the Freemasons, as injurious to the fame of the Templars. If this was so, the Freemasons committed an error; my doubts of their guilt are strongly confirmed by the procès. Wilcke makes three regular gradations of initiation. I. The Denial of Christ. II. The Kisses. III. The Worship of the Idol. This is contrary to all the evidence; the two first are always described as simultaneous. Wilcke has supposed that so long as the Order consisted only of Knights, it was orthodox. The clerks introduced into the Order, chiefly Friar Minorities, brought in learning and the wild speculative opinions. But for this he alleges not the least proof, Vol. VII., p. 277, note.

In the jurisdiction of the Seneschal of Beaucaire, forty-five Templars had been arrested. These consisted of five Knights, a priest, and the remainder, serving brethren, and aspirants. The deputy appointed by the King was Odoard de Molinier. The Knights and the serving brethren confessed to the commission of all the crimes charged against the Order, especially the renunciation of Christ, whose memory the Superiors treated with contempt. They also admitted to having adored the idol in a Provincial Chapter; and one of them declared it to be the custom of the Order. The priest's declaration is curious. He stated that the Preceptor who had received him forbade him to consecrate the host, when celebrating the Holy Mass, and compelled him to take an oath to that effect. This he had not always done, for on several occasions he had repeated the words of the sacrament in a low voice, and consecrated in his heart. The Templars who communicated thus received unconsecrated hosts, a fact of which they were aware, and which several admitted. We do not pretend to reconcile the fact of men who had denied Christ partaking of the sacrament at all. They had no occasion to take it. In fact, the whole statement is absurd. If the Templars were idolators, they could not believe in the consecration of the host by the priests; so that if the offering up of the mass was only a pretence to blind the eyes of the people, the consecrated host would, in their eyes, still be bread. The absence of any symptom of truth in these examinations, is only equalled by the absence of anything like logic. The Knights and others were well tortured on this interrogation.

At Bigorre, eleven Knights were arrested. They were examined before the Seneschal of the province, and Bernard Agassa, a Knight and deputy of the King. They confessed to having been constrained to spit on the Cross, to renounce the Christian faith, and even to trample the symbols of religion under their feet. This they did much against their inclination. They confessed to the rest of the charges, with the exception of the unmentionable crime, which they only admitted had been permitted them. This was signed by a notary, a witness, and Montepezat, a Templar.*

Imbert having concluded his examination of the captives at Paris, went in November to Bayeux, to interrogate five Templars who had been arrested there. Their depositions were similar to those taken at Paris. Radolph de Gisy, one of them, stated that till he had received the charge of a preceptory, he had never seen idolatry practised. He was not aware that the girdle which had been given him at his reception had touched the idol. He ended his deposition by throwing himself at the feet of the inquisitor, and asking pardon. This interrogation was signed by two notaries.

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* In the church of the romantic hamlet of Gavarnic, a few leagues from Barèges, on the road to Spain, in the heart of the Hautes Pyrénees, according to Lardner, are shown twelve skulls, which are said to have been those of Templars who were beheaded in that place, belonging to Bigorre.

From Bayeux, Imbert went to Troyes, where in presence of the bailie, and two gentlemen, he took the depositions of seven Templars. Their confessions differed little from the preceding. They were re-examined a few days after, but appear to have added nothing to their depositions. At Trois-Evêches, in spite of promises and the cruellest torture, the Templars denied every charge declared that at their reception nothing passed but what was good and holy. Imbert was forced to send these unpleasant depositions to the King, who was much annoyed at them. To add to his annoyance, and to turn the tide of popular opinion in favour of the Templars, upon a new examination, most of them recanted their former depositions, testified to the holiness of the Order, and declared that the crimes of which it had been accused were vile lies, which they had only admitted to escape from the excessive torments of the torture. This would not do; so Imbert had them all tortured anew. So brutally was it performed, that several of them died under it. The six Knights formerly examined at Carcassone retracted their depositions, and died under the torture, maintaining the innocence of the Order. Others had been arrested here in the interval, and were now examined by Imbert, when after suffering great torture, they confessed.

Let us examine these depositions. From them we are to believe that the Templars were Deists and Atheists and idolators at once. Deism is founded on the moral law; it reproves and condemns all crimes; it abominates idolatry; and it hates the sin which the Templars admitted to have been one of their institutions. The depositions, supposing many of them not to have been forgeries of the Dominicans, were confessedly torn from the Templars by torture. Those at Pont-de-l'Arche and Caen revoked their declarations when they were again examined, and terminated their recantations by imploring the mercy of the Church. The whole proceedings were irregular. First, a great Order, holily established, and which had rendered such eminent services to Christianity —which had sacrificed its best and bravest on the plains of the Holy Land, in defence of a sign which they are said to have defiled in their houses —is accused by two apostates and a citizen, all condemned to death. The apostates are not brought face to face with those whom they accuse. The guilt is assumed, the Knights arrested; they are called upon to confess to crimes, and, on denying them, are tortured till they confess, faint, or die. Secondly, the King had no other proofs of their guilt than these confessions, although he stated that Cardinal Cautilupo, the Pope's chamberlain, who had been connected with the Templars from his eleventh year, had related some crimes. The depositions of this witness is not given; and, even if it had, it would have been worthless, as the evidence of a creature of the King. Supposing the apostates had been tortured to prove the innocence of the Order, what would they not have confessed in its favour? The very fact of their making these depositions as the condition of pardon of their crimes, renders them valueless. Thirdly, the accusation, so sudden and so vile, the solitary imprisonment of the Templars, the forged letter of the Grand Master, the torture, and the foreseen extermination of the Order, made many confess, who, had they been supported by their brethren, would rather have died than made an avowal of the hideous crimes. Could there be a more despicable mode of gaining evidence than that employed by the King? What can we think of the evidence itself, so full of contradiction: some acknowledging one thing, others denying it? If the crimes were statutes of the Order, why were the depositions not all uniform? Has there ever existed a religious order where the mode of reception varied or was conducted in such a manner as these depositions would have us believe? Had such been the case it was impossible for the Order to have existed as it did, countenanced by every monarch and numbering among its members the noblest, the bravest, and the holiest of men. Innocent the Templars were of all crimes, save those common to all men. As for those isolated cases of unnatural crimes, which sometimes occur in a Christian land, we do not believe they were ever talked of in the noble Order, or ever entered the thoughts of the gallant Templars.

CHAPTER VII.

The Pope remonstrates with Philip about the proceedings against the Templars—Issues a condemnatory Bull—Suspends Imbert and the Bishops from taking steps in the matter—Sends two Legates to Philip to demand the persons of the Templars—The King enraged—The Templars, hearing of this, recall their depositions—The King in a bold letter, rebukes and threatens the Pope, who, by a Bull, recalls his interdicts, and conforms to Philip's wishes—Effect of this upon the people—Disputes regarding the disposal of the wealth of the Order—The Pope issues a Bull commanding the arrest of the Templars still at large—Instructs fresh proceedings—A Council held at Paris—A Council held at Tours—The Pope attempts to escape to Bordeaux, but is arrested by the King—Interview between the Pope and King at Poictiers—A Council ordered to be held at Vienna—A.D. 1307—1308.

Meanwhile, the Pope was kept in ignorance of the ferocious manner in which the examinations of the Templars were conducted; and Philip only acquainted him with those details which were calculated to prejudice him against the Order. But, after the interrogations were completed, the violence employed by the Dominicans became known, Either the cruel and fiendish process disgusted the Pope, or he was chagrined at the King having seized the wealth of the Order for his own use. From his character, we cannot believe that he was likely to care much how confessions were obtained, so long as these could justify the seizure of the wealth of the Templars; nor would he have complained of the barbarity of the torture, had their property been handed over to him. But the Pope, instead of being placed in possession of the lands of the Order, found managers established every where to collect the revenues, not in the name of the Church, but of the State. He, therefore, wrote to the King denouncing these proceedings as so many outrages against his authority. He stated that his rights had been violated by the proceedings of the Inquisitor, and the commissioners who had conducted the interrogations, for they had taken their instructions from the King, while the Templars were under the sole jurisdiction of the Pope, by whose directions alone they could be examined. The King, by judging an ecclesiastical body, had gone beyond his privileges, and infringed upon the dignity and rights of the Church. He was furthermore astonished that Philip should have seized upon the Templars' goods for his own use, contrary to his pledged word, that these should be employed, as originally destined, to the recovery and defence of the Holy Land. This letter was written with considerable bitterness, for the Pope found that he had sacrificed the best bulwark of his throne and of Christianity; had given over to their enemies innocent and noble minded men, without deriving any advantages from their fall. He represented, likewise, to the King the injustice of the whole procedure, which would naturally sap the authority of the Holy See, and added,—"You, Sire, have no such example in those who have preceded you in the throne of France. They have ever been the most devoted sons of the Church, have paid the Supreme Pontiff every respect, conduct which reflects the highest honour upon their memories. Your conduct is contrary to that of your predecessors, and not such as the successor of St. Peter has a right to expect from you." The pope professed to be deeply afflicted and astonished at it, but trusted that his majesty, on consideration, would see the mischief he had wrought, and would give every satisfaction.

In addition to this letter, the Pope, upon the 27th of October, fulminated a Bull still more condemnatory of the proceedings of the King. It was dated from Poictiers, and bore that it was unheard of, and subversive of that obedience which Christian Kings owed to the Chair of St. Peter, for them to judge an ecclesiastical body. That in so doing Philip had behaved like a disloyal son of the Church, for not content with having, by his own authority, arrested all the Templars in his kingdom, he had put them to the torture, and made them suffer incredible torments to force confessions from them. He had also seized upon all their riches, without paying any attention to the letters which the Pope had addressed to him regarding their disposal. He added, that he did not pretend to exempt the Templars from punishment, which they merited if found guilty; but that it belonged to him, their superior and their natural judge, to instruct the action and conduct the proceedings, and this he had resolved to do. It is also very probable that the Pope, discovering the manner in which he had been tricked by the King, was inclined to save the Templars, and so baffle the greed of Philip.

The Pope joined certain deeds to his letter and Bull, by which he suspended Imbert's faculties of Inquisitor of the Faith, and denounced him as an abuser of his functions, which did not extend to *reserved* cases, these being judged by the Holy See alone. He suspended also the functions of the bishops who had taken part in the proceedings, as he was resolved to punish all who had aided in those measures, which were calculated to undermine his authority. He likewise sent two Legates to the King at Paris, demanding from him the persons of the captive Templars, as well as possession of the riches of the Order. The two Legates were Cardinal Berengareus, of the title of St. Nérius and St. Aquiléus, and Cardinal Stephen de Suzi, of the title of St. Cyriacus in Termis. They set out from the Papal Court at Poictiers on the 1st of December.

On the receipt of the Bull, the letter, and deeds of the Pope, the rage of the King was excessive. He recalled to mind the interview at St. Jean d'Angeli, where he held the election to the Papacy in his hands. Then, when he offered to elevate Clement to the Chair of St. Peter, the ambitious ecclesiastic fell on his knees before him, and, in order to attain to the supreme pontifical power, placed no limits to his gratitude, accepted without any question, or attempt to fathom them, all the demands of the King. His conduct was now changed. The Pope conducted himself in a haughty and domineering fashion, attempted to exercise the pontifical authority in its widest extent, and treated the King as if he were the subject, and not as one to whom Clement owed his present exalted condition. To a prince of so haughty a disposition, this was gall and wormwood. In the first moments of his passion, he felt inclined to commence a war with the Pope, similar to that which had ended in the downfall and death of Boniface, to support and defend his whole proceedings, and to oppose himself to the Bulls, relying upon the submission, zeal, and attachment of the clergy of France, who were discontented at the abrogation of their privileges.

Philip's anger was not confined to his own breast. He gave vent to it, in the presence of his court, and the news speedily spread over Paris, penetrating to the dungeons in which the unfortunate Templars were confined. The news filled them with joy and hope; they believed the evil days of the Order had for ever passed away, and that the Pope knowing their innocence, had now begun to exert himself for their deliverance, and to take them under his protection as their legitimate head. Stirred up by this hope, several repented of the cowardice which had made them confess to the truth of such shameful, wicked, and false accusations, and their cells echoed with the lamentations and reproaches which the memory of their weakness conjured up. Those who had confessed without being tortured, were filled with the liveliest remorse, and cried out that they had been the ruin of their noble Order. They demanded an interview with their keepers, denounced the accusations made against the Order, as false, and as emanations of the devil, and revoked their depositions, which they declared had been wrung from them by terror and force. This was a most unfortunate proceeding. Had they remained passive, the quarrel between the Pope and the King might have come to such a crisis, that they would not only have received their liberty, but the Order might have been re-established in all its ancient glory and honour. The revocation of their depositions only brought on faster their final destruction.

The King was furious on hearing of their proceedings, and he resolved to compel the Pope to aid him in his measures. He answered his letter and Bull, in language so strong and bold, as no Catholic prince had ever before dared to address the Sovereign Pontiff. He declared that the coldness and lukewarmness which he testified in an affair of so much importance to religion was inconceivable; that in place of seconding him in bringing the offenders to justice, and of destroying an Order so corrupt, and of destroying an Order so corrupt, and charged with crimes of so horrible a character, his Holiness wished to stop the course of justice, and to annul the proceedings done on his authority by the Inquisitor of the Faith, who held from him his power. This was to approve of the crimes of the accused, to encourage and excite them to persist in their denials. Several, upon hearing of his Holiness's Bull, had recalled their depositions, although made judicially. Under these circumstances, far from suspending the power of the prelates, he ought rather to have strengthened their hands for the extirpation of so odious an Order. No one could understand by what right the Pope had presumed to order this suspension, for the prelates shared with him the pastoral functions, and were his companions in the government of the church. The Bull was likewise irregular, for each bishop could instruct the process in his own diocese with more facility, more regularity, more promptitude, and more knowledge, than the Pope could. It was thus a manifest injustice to take the power of judgment from them, to substitute in their places utter strangers having no acquaintance with the people of the country; that neither he, the King, nor his bishops would submit to it; and that they were resolved to oppose any Bull by which the Pope might bring religion and the cause of Jesus Christ into disrepute. That should the Pope persevere in shielding the Templars from justice, he would have to answer for the crime before God, and that it was in the King's power to make him answer to men also, since he was subject to the laws of his predecessors, and it would be a meritorious act to proceed against him in a matter of faith. The King finished his remonstrance, by representing to the Pope, that the share he wished to take in the proceedings, either by judging the Templars himself, or by appointing others to do so, would favour the thwarting of justice, and bring down upon himself the accusation of conniving at the escape of the guilty. The mode of procedure which he wished to adopt would extend to an indefinite period, and likely never come to an end. Circumstances would arise to favour the cause of the criminals, and to quash the proceedings. The whole matter would be contrary to justice; and to strike terror to the hearts of the guilty, it was necessary to proceed to prompt action. That in the affair the King stood neither in the official capacity of accuser or denouncer. He had simply discharged his duty as a Christian, full of zeal for religion; as a prince, a minister of God, and His champion on earth, charged by his coronation oath to render to Heaven a strict account of all that passed in his kingdom contrary to faith, manners, and good order.

(*To be continued.*)

THE PRINCE OF WALES AND FREEMASONRY.

Apropos of the letter that appeared in our issue of the 10th inst., we subjoin the following correspondence that has been published in the *Glasgow Herald*:—

"Glasgow, 26th Sept., 1868.

"To His Royal Highness the Prince of Wales.

"May it please your Royal Highness,

"The Masonic Order is one of the most ancient fraternities in the world; and has been honourably associated directly and indirectly by the 'Craft' of the brethren with the architecture both of ancient and modern times.

"At the erection of the Glasgow Cathedral (A.D. 1190) King William the Lion graciously extended his countenance to the Glasgow fraternity.

"The Glasgow University, the *alma mater* of many successive generations of students in the liberal arts, is herself the time honoured daughter of the Glasgow Cathedral; and the Masonic body of Glasgow—of which 'The Glasgow St. John, 3 Bis,' is a lodge not the least and important—represent by corporate descent the brethren whose 'Craft' was identified with the erection both of the ancient Cathedral and University.

"The Masonic body of Glasgow have heard with lively gratitude and satisfaction of the proposal of your Royal Highness to follow the example of King William the Lion by renewing, on a more eligible site than the present, the architecture of the Glasgow University; and that your Royal Highness has condescended to lay the foundation stone of the new University Buildings on Gilmorehill, upon Thursday, the 8th October next.

"May I humbly submit that the occasion is one on which Masonic traditions, solemnities, and honours are specially due; but a fitting regard to these is the peculiar function and privilege of the Masonic brethren.

"The Masonic fraternity in general, and the Glasgow Masonic body in particular, and, among others, the lodge of which I am Secretary, can point with pride to names on their roll high in the estimation of this country and the world for rank, talent, and virtue; and I humbly approach your Royal Highness at the present time for the purpose of most respectfully suggesting that the occasion of your Royal Highness's presence in Glasgow is one at which fraternization with the Masonic body would be peculiarly appropriate in itself; and that such fraternization, while not unworthy of your Royal Highness, would be eminently grateful to a large and intelligent and loyal association of Her Majesty's—your Royal Highness's mother—subjects all over the world. The Masonic body will be prompt and ready, should your Royal Highness concur, to concert such measures as are necessary according to the Masonic Order for the fraternization of your Royal Highness immediately antecedent to the ceremonial at which your Royal presence is expected; and I would most respectfully submit to your Royal Highness that its significance and due observance would thereby be greatly enhanced.—I have the honour to remain your Royal Highness's most obedient, humble servant,

"JOHN SLACK."

"Dunrobin Castle, Sutherland.

"Sir William Knollys is desired by the Prince of Wales to acknowledge the receipt of Mr. Slack's letter of the 26th instant, suggesting his Royal Highness should become a member of 'The Lodge Glasgow St. John, 3 Bis.'

"Sir William is directed to inform Mr. S., in reply, that the Prince does not propose, at all events for the present, joining any Masonic lodge; and he regrets, therefore, that he is unable to accede to the application in question.

"September 28, 1868."

It is safer to affront some people than to oblige them; for, the better a man deserves, the worse they will speak of him.—*Seneca.*

MASONRY AMONG THE INDIANS.

Among the Cherokees, Choctaws, Chickasaws, Creeks, Seminoles, and other American Indian tribes there has existed from time immemorial a secret fraternity of sworn friends, having signs, tokens, and words known only to themselves and confined to the male population. The form of initiation is said to be simple, but their obligations to each other are held to be of the most solemn and binding nature through life. If one of the fraternity is in danger or trouble, his claim for protection or aid of his brethren is not to be disregarded; and if at any time flight from enemies becomes necessary, he is at liberty to mount the horse of a brother and flee from his persecutors. Indian Freemasons say that there is enough in the ceremonies and obligations of this fraternity to justify the conclusion that it had a genuine Masonic origin, though at what period it is impossible to determine. An instance is related by Judge Field of the Cherokee nation, wherein a party of United States Commissioners sent to treat with the Seminoles in Florida early in the present century when surrounded by enraged savages and about to be put to death, were saved by a half-breed attached to the commission, who gave the mystic sign of the fraternity, which in a moment turned the fury of the savages into the warmest demonstrations of friendship. Another peculiar and striking feature of this Indian fraternity is found in the fact that in starting out upon the hunt or war-path, the Indians form in groups of three, five, and seven, who on such occasions adhere to one another, even to death. The mystic numbers—three, five, and seven—are traditional numbers, and are adhered to with the most scrupulous fidelity.

MASONIC NOTES AND QUERIES.

MASONIC CHARTERS.

Can Bro. Buchan give any proof that the Charter of William the Lion was to Masons, and not to certain clerics to be sent to collect funds for the building? In fact, that this charter was neither more nor less than a royal advertisement for getting money for the Glasgow monks. Upon carefully studying the charter, this is my opinion. The purpose for which the charter is granted is the *collecting* not *expending* funds, and nothing is said as to the builders. —A. O. Haye.

THE CORINTHIAN ORDER (page 309).

Bro. Anthony Oneal Haye differs with me in every view I have expressed in regard to architecture. Well, suppose he does, that does not prove that I am wrong. The words "in every view," I am afraid, show that there is something wrong with the spectacles—the glasses require a little rubbing. I am afraid that Bro. Haye is not so well posted up as he might be in the history of the "origin" of the three Orders, or he would not differ with every view contained in the remarks at page 251. However, I will look over carefully what has been said in the *Magazine*, *pro* and *con*, and give my verdict about Corinthian Order, or the "Three Grand Pillars," next week if possible.—Pictus.

"SCOTCH."

We cannot agree with "W. P. B." in concluding that to apply "Scotch" and "Scotchmen" to natives of Scotland is "both vulgar and incorrect." The fact that in the English language there is the verb "scotch" does not affect the proper use of the adjective "Scotch," any more than the existence of another English word, "scot" (a payment), can interfere with "Scot" being applied to indicate the nationality of a man born in Scotland. In support of his dictum, "W. P. B." quotes:—

"Scots, wha hae wi' Wallace bled;"

but, as an impartial critic, he ought to have gone farther, and drawn from the same source proofs of the bard's incorrectness of expression and vulgarity in his use of the adjective "Scotch." These will be found in "The Author's Earnest Cry and Prayer to the *Scotch* Representatives in the House of Commons;" in his lines "On a *Scotch* Bard, gone to the West Indies;" "On *Scotch* Drink:"—

"O thou, my Muse! guid auld *Scotch* Drink;"

and in "Tam o' Shanter"—

"We think na on the lang *Scotch* miles."

Nor did Burns hesitate to ring the changes on "Scotch" and "Scots."

"I'll pledge my aith in guid braid *Scotch*."

occurs in his "Earnest Cry;" while in "The Brigs o' Ayr" a line runs thus:—

"In plain braid *Scots* hold forth a plain braid story."

In his Dedication, addressed to the members of the Caledonian Hunt, he styles himself a *Scottish* Bard; and the adjective here used occurs frequently throughout his writings. "Scot" and "Scotchman" are synonymous; the former may be more in favour with writers than the latter, but both are, we think, proper to be used, and that in the sense objected to by by "W. P. B."—D. Murray Lyon.

MASONIC CHARTERS.

If Bro. W. P. Buchan will look more closely, he and his learned authority will see that my remarks had no reference to the question of Scotch Charters being written in Anglo-Saxon or in Norman-French; but to the question whether any alleged charters of a guild could have any example or exemplar other than the two sources of Anglo-Saxon formulas in the early period, or of Norman (that is French or continental) in a later period. This his learned chartologist will not, I think, deny; and, this being so, we must seek for internal evidence as to the authenticity of any alleged guild charter to contemporary English, French, and Flemish documents, with any aid we can get from Italian. It is to be apprehended that, subjected to such a test, the alleged charters will break down, even if the writing and parchment be apparently authentic. In fact, the real question is practically so answered by Bro. Buchan and his authority.—R.Y.

SCOTCH.

Surely Bro. Buchan must know that Scotsmen go about in kilts incessantly tapping mulls and whisky casks. Every one must know better than the inhabitants how to spell the popular name. There never was such a work as "The Scots Magazine." They must be very ignorant in Glasgow. Is Glasgow in England? and is Scotland the capital of Edinburgh? —A. O. Haye.

THE DERIVATION OF FREEMASON.

There has been for some time past a controversy in the pages of the *Freemasons' Magazine* respecting the derivation of Freemason. In order to ascertain the origin and meaning of any word, especially a distinctive appellation, the safest rule is always to endeavour to trace back its use as far back as we possibly can.

It is undoubtedly true that the use of Freemason is comparatively modern, and even the simple word Mason but precedes in its use the compound word by an insignificant period.

In the earliest records at present accessible the members of the operative Order are called indifferently *latonii, cæmentarii.*

"*Le loge latomorum, le magister de le loge latomorum,*" "*magister cæmentariorum,*" "*magister,*" "*seniores,*" "*guardiani,*" "*apprenticii,*" are expressions to be found—"*mutatis mutandis*"—to describe various officers and members of the body in the York, Durham, Exeter, and Westminster fabric rolls. In Exchequer and pipe rolls, and especially in the register of W. Molash, Prior of Canterbury, in the reign of Henry VI.

The earliest use of the word "Maçon," I believe, occurs in Chaucer's "Romaunt de la Rose," and we have frequent examples of the use of the different words "maçonu," "masonni," as in the contract with the Abbot of St. Edmunsbury, 1439, for the repairs and restoration of the great bell tower, "on all mannere of things that longe to Freemasonnry, "maisoun," and even "masonqu."

We also find constant references, as Bro. D. Murray Lyon says, to "Robert the Mason," "Henry the Mason," "Richard of Cracall, Mason," in the contract to build Catterick Church, 1412, which he contracts to make new "als workmanschippe and Mason crafte will."

The earliest use of the compound word Freemason, I believe, so far known, is in the contract to build Fotheringay Chapel in 1435, where W. Norwood, Master Mason, the Freemason contracts with Richard, Duke of York, to "neyther sett mas nor fewer freemasons, rough setters, ne boys thereupon, but such as shall be ordeigned." We have also seen evidence of its use in 1439. From this time the word seems to be generally used in contracts, and is found in many still extant expense rolls.

We see it in an Act of Parliament (Edw. vi. 1548), and constantly find it in obituary notices, epitaphs, and the like.

As yet no genuine charter of an operative guild has been discovered, as far as I know: but the earliest connexion of the operative guild with the use of the word Freemasons is to be found in the MSS. Charges and Constitutions belonging to the Charter Guild of Freemasons in the British Museum of date about 1650. The use of the word Freemason is a great deal earlier than any revival of speculative Masonry, as Dr. Plot, writing in 1689, mentions the existence of the society for some time previously under that name, and mainly as an operative Order, though admitting honorary and speculative members.

The word Mason comes then from the Norman-French word "Maçon," which is derived from the Latin *Mansio,* just as *le loge,* Norman-French, is derived from *logerium,* in low Latin; and the compound word Freemason is not derived from "free-stone," but is the term of a Mason free of his guild or fraternity in towns among "the freemen Masons" in the country, either belonging to some "loge" attached to a monastery, or the loge, chapiter, assemblye of that "limitt."—A Masonic Student.

MASONIC IMPOSTORS.

My experience as a Mason and as a Master of a lodge, is that Scotland produces by its lax working and small fees, more impostors and beggars than all the other Grand Lodges put together. I can certify as correct every word that D.P.G.M. has written in the last number. The ancient brazen case, where a man preyed upon the brethren—until put in prison—with a deceased brother's diploma, is one of the results of our beautiful Scots system.—A. O. Haye.

"THE TEMPLES OF THE HEBREWS."

"The ark is supposed either to have been destroyed at the capture of Jerusalem by Nebuchadnezza, or to have been concealed in some of the secret subterranean caverns beneath the temple, and never afterwards discovered. The latter supposition is the more probable. The existence of subterranean caverns and passages in the heart of Mount Moriah had long been conjectured, and the fact is now placed beyond all doubt by the recent explorations of Dr. Barclay, an American medical missionary.

Having been informed that there were excavated chambers beneath the foundations of the Mosque of Omar which no European had ever entered, at the eminent hazard of his life Dr. Barclay penetrated into several of these mysterious recesses. In some of these hidden caverns the ark and other articles of the temple furniture were in all probability concealed during the siege of the city; and there, when explorations shall be permitted by the Turkish authorities, they may yet be discovered."

I give the above quotation from Dr. Bannister's 'The Temples of the Hebrews" without further comment than: 1st. Who would dare to enter the Holy of Holies to touch the ark and remove it? 2nd. The different conquerors of Jerusalem would search every place where they would imagine treasurre could be concealed. However, independent of these, many things may be discovered.

About 18 months ago I made the following remark in a Fellow Craft lodge:—"Some of our forefathers from this, then far off Isle* of the Gentiles, may have stood as spectators of that glorious scene, the dedication of Solomon's Temple, and carried back with them to their native land some faint glimmerings of the knowledge of that one living and true God whom the Hebrews worshipped, the Great Architect of the Universe."

I grant the above may perhaps be improbable, but it is not impossible. For the sake of the tin mines in Cornwall, the Phænicians may even then have traded there regularly. Long before Solomon's time ships were not only used for trade but also in war. We have a representation of a sea-fight that took place about the 13th century B.C.—W. P. B.

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* Britain.

ROSICRUCIANS.

The full and explicit account in your last number of the proceedings of the Rosicrucians answer many of my doubts. With this information and the description of the lights blazing in the Orient, I can almost realize the scene, one of those gorgeous illuminations in the old MSS. on Rosicrucianism, the perusal of which will enable one to follow the Master-General in his elucidation theoretically and philosophically. The MSS. referred to by P.S.G.W. are expensive, but the whole matter can now be got at in a cheap and compendious form by becoming a Frater under Fratres Hughan, and Rawley. I too do not see the gold.—F. H.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

BOYS' SCHOOL. — AN APPEAL TO THE WIVES OF MASONS AND SINGLE MEMBERS OF LODGES IN ENGLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir,—I venture to make this appeal, feeling sure that one or two ladies (the wives of Masons) in each lodge will take up this cause, and plead for the necessitous children of the Order. In the July number of the *Freemasons' Magazine* we read of the annual fête of the Boys' School, wherein the chairman, speaking of the school, says:—"There are within its walls 103 pupils, and there is room for 20 more, if only the heavy debt of £10,000, with the consequent charge of £500 per annum interest thereon, could be removed." There are 35,000 brethren in England alone, and we may suppose the greater part are married. Then let us, the wives, band together to pay off this debt; we can each do a little; 'tis not much that is required from each, and 'tis an equal benefit to the wife to see her son getting a good education. Let the wives show now that they appreciate the effort made for their sons by giving cheerfully from their stores for their more needy brother or sister's child. Those who "give to the poor lend to the Lord. 'Tis more blessed to give than to receive." None can tell how soon they may need help for themselves in some way. Those in affluence with happy surroundings to-day, may be crushed down and broken in spirit to-morrow by some unforeseen accident or by visitation of the Great Master, the bread winner taken away in the midst of health, leaving a widow and family to struggle with the cold world. Then let us work to lessen the cares of those so left. If Masonry can then step in and offer a solace to the sorrowing ones, to comfort the widow and the fatherless in their affliction, it will be well. I have tried it in this neighbourhood, and find a willingnesss to help. I suggested 10s. should be considered a good donation. The first I called upon gave cheerfully, and expressed herself glad of the opportunity to show her gratitude for the kindness she had received from Masons when left a young widow with nine children. This lady has one daughter in the Girls' School; she also spoke of the suitableness and talents of the Mistress (Miss Davis). Others gave willingly, some lesser sums, some larger, according to their means; all wished me success. May I earnestly ask some kind sister in each lodge to try for the school, and show we are not behind our brethren in wishing to do good for the cause and see the school free from debt before next midsummer fête.

Yours truly,
H. H. W.

BRO. HUGHAN'S ANALYSIS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—On reading the concluding chapter of Bro. Hughan's interesting "Analysis of Ancient and Modern Freemasonry," I find that Bro. Hughan says that the P.M.'s degree in Ireland is conferred under the Grand Royal Arch Chapter, "as also the Mark and Excellent Master, *as preparatory and a necessary prerequisite to the Royal Arch*, whether the candidate is a Master of a lodge or not."

I write to say that the P.M.'s degree is now never given under Royal Arch warrants in Ireland; neither is the Mark or Excellent Master's degrees a necessary prerequisite to the Royal Arch. In fact, the Excellent Master's is not wrought at all in Ireland, and the only qualification required by candidates for the Royal Arch is to be six months registered in the Grand Lodge book as a Master Mason.

Bro. Hughan also says—"The United States practice, what is called the 'York Rite,' consisting of nine degrees." I should very much like to learn the names of the "*nine* degrees." I was Marked and Arched in America, but never heard the Royal Arch Degree put down as the ninth.

Yours fraternally,
J. L. W., 30°, D.P.G.W.

SEIGMUND SAX.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your readers are now pretty well acquainted with Seigmund Sax, but I think it is not generally known that he took a Masonic tour in Ireland; and here he succeeded in "borrowing" from Lodge 20, Sligo, £1, and from three brethren of the lodge £2, in all £3, barely sufficient to take him from Sligo to Hamburg.

He stands a very creditable examination; has been in America, and appears to know the usages of American lodges, but is the most polished and apparently sincere impostor I have ever met. It is quite affecting to see him wipe his eyes with his white handkerchief while appealing for a "loan" to his Masonic brethren. He carries a Scotch certificate.

Yours fraternally,
A SIXTEEN AND EIGHTPENNY VICTIM.

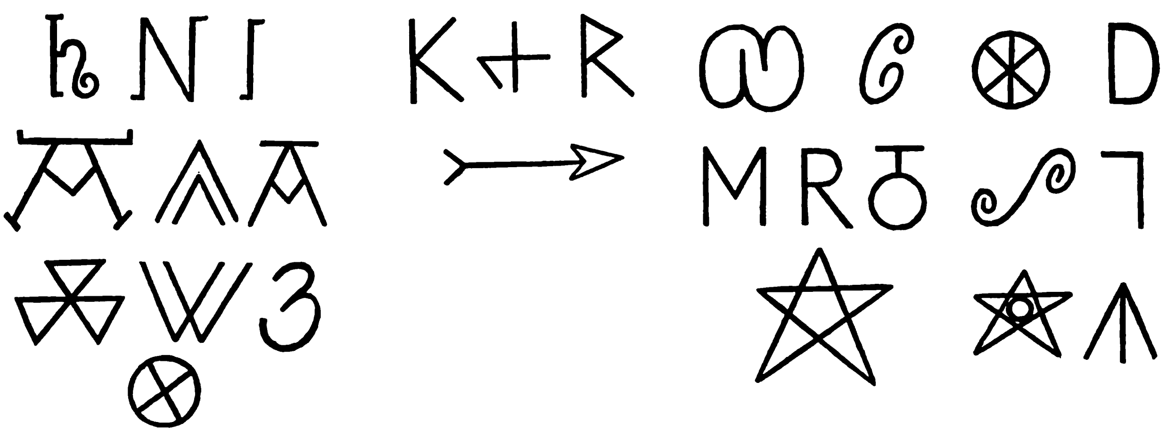
Sligo, Oct. 14, 1868.

THE spirit that dictates slanders or libels, or seeks in an underhand manner to injure a brother's character, professional or otherwise, is not a Masonic one, and should not be tolerated in a lodge, as it directly interferes with its harmony.

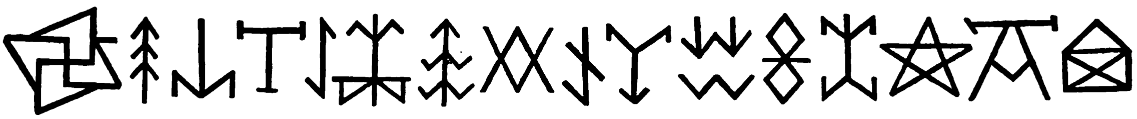
MASONS' MARKS.

The following marks have been forwarded to us for insertion by Bro. Besant, the Secretary to the Palestine Exploration Fund. They were copied by Bro. Lieut. Warren, *R.E.*, in the course of excavations that are now going on in and about Jerusalem. As many of our readers take an interest in such matters, we have much pleasure in giving them.

SEBUSTIYEH. BIREH. KURYET EL ENAB. (ALEU GOSH). JERUSALEM.



We are also under obligation to Bro. E. Shaw, of Farnworth, Lancashire, for the accompanying marks, which are copied from various parts of Glasgow Cathedral.



AGAIN has the Prince of Wales declined to be made a Freemason. That is a matter of course. He has seen the portraits of certain of his family in the Masonic garb and that has sufficed a gentleman of taste. But I want to know how it happens that his Royal Highness has had the opportunity of declining. Any real Mason will (without any infraction of that tremendous oath which can never be repeated outside a lodge, because the lions of King Solomon's temple roar and cause the words to be forgotten) inform an outsider that solicitation is opposed to all the traditions of the Craft; and that if any abject person has so far been oblivious of his vows as to ask the Prince to join, that abject person is at this moment in a jeopardy too dreadful to be written down in a family journal. The topic ought instantly to be brought under the notice of the Grand Master; and it is to be hoped that—amiable as he is in private life—he will not shrink from inflicting the terrible punishment which has been incurred, if the newspaper paragraph be accurate. *Spero meliora—Illustrated London News.*

IT is the property of all true knowledge, especially spiritual, to enlarge the soul by filling it—to enlarge it without swelling it; to make it more capable, and more earnest to know the more it knows.

GREAT souls are not those which have less passion and more virtue than common souls, but only those which have greater designs.

CONCERNING GOD AND RELIGION.—A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.—*Ancient Charges.*

THE word of a Mason is not stock-in-trade. The confidence it secures from the Craft is not reposed that profit may be made—it is not so much capital on which to do business as often as one can on the principle of "quick sales and small profits." Not every culprit caught *in flagrante delicto* should be permitted upon his sacred work to assert his innocence.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.

To smile at the just which plants a thorn in another's breast, is to become a principal in the mischief.

LEVITY of behaviour is the bane of all that is good and virtuous.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

We understand that a Rose Croix Chapter will be opened at Whitby, Yorkshire, on the 5th Nov. It has been suggested as desirable that a meeting of the Talbot Chapter Rose Croix, at Sheffield, should be held the day before the opening of the new chapter at Whitby.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

We learn that a Conclave of the Red Cross Order, No. 10, is about to be opened at the Assembly Rooms, Weston-super-Mare, and Major-General G.B. Munbee will be the first M.P. Sovereign of the new conclave.

Provincial Grand Lodge of West Yorkshire.—A meeting will be held on Wednesday, 28th inst., at Meltham, near Huddersfield. The Right Hon. Bro. the Earl de Grey and Ripon, D.G.M., will preside. After the meeting his lordship will lay the foundation stone of the Meltham Convalescent Home.

We have been informed that Bro. Colonel F. Burdett, 33°, has been unanimously elected a member of the Imperial Council of the Red Cross Order, and will occupy the position of High Chancellor. It is thought that the gallant Colonel's accession to the Order will probably lead to its recognition by the Supreme Grand Council of the 33° for Ireland, where it will be worked under the supervision of the Grand Council of Rites. It is understood that similar arrangements are on the *tapis* between the Red Cross Council and the Grand Orient of France.

Royal Masonic Benevolent Institution for Aged Freemasons.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

We have been requested to publish the following caution:—"Brethren are fraternally requested not to respond to an appeal for charitable aid which has recently be made from Crickhowel, in South Wales."

Provincial Grand Lodge of Durham.—A meeting will be held at Durham, on Tuesday, the 27th inst.

The Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

Israel Lodge of Instruction.—Bro. B. T. J. Barnes, the W.M. of the Doric Lodge, will work the fifteen sections in this lodge of instruction, on Sunday, the 24th inst. The lodge meets at Bro. W. Yetton's, the Rising Sun, Globe-road, Green-street, Victoria-park, every Sunday, at half-past seven o'clock.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Quarterly General Court of the governors of this Institution was held on Monday, the 19th inst. Bro. J. Hervey, V.P., presided. A ballot for the election of nine boys, from a list of 53, took place with the following results:—

SUCCESSFUL.

No. on list.	Name.	Votes polled.
39	Hawes, Frederick John	1,183
4	Addison, James	1,166
47	Tetley, Samuel William	1,136
26	Barnes, James Augustus Marsden	1,104
30	Ladd, Alfred Edward	1,091
2	Hickmott, Henry	1,085
29	Smith, Walter	1,080
19	George, Edward	1,005
28	Packwood, William Harbottle	1,004

UNSUCCESSFUL.

35	Sweet, Edward George Leigh	954
5	Mace, William Francis	906
22	Gilkes, Edgar Lawson	812
17	Hennis, Charles	755
6	Smith, Lewis	706
11	Collingwood, John	627
7	Marjason, Josiah	574
21	Chappell, Chas. Webster	503
50	Lane, Francis Dalrymple	501
24	Fabian, William Grant	451
8	Dowsing, John Edward	449
15	Cottrell, John Thomas	436
13	Rigden, Henry Thompson	333
42	Harrison, Edward Maxwell	295
49	Bruford, Wm. Alexander	266
1	Bentley, Edwin Thomas	265
16	Wills, Thomas William	195
34	Bush, Henry Charles	163
23	Eade, Henry Charles	161
37	Betty, Christopher W. Rowland	141
44	Woods, Frank	125
46	Bryant, Robert	106
36	White, William Herbert	93
48	Sherry, Maurice	84
3	Walsha, Herbert	83
25	Travers, J. Harrison H.	76
43	Wright, W. George Comte	70
9	Nicholas, Tom Ferdinand	51
52	Spicer, Arthur Ebenezer	49
41	Amery, Fred. Taylor	48
51	Haskins, W. Albion	47
38	Hustler, Arthur Earnest	44
53	Coombs, George Albion	43
10	Laws, George	31
45	Tate, Wm. Frederick	27
40	Fox, Henry Linzee	18
32	Chase, Arthur Ed.	11
33	Axon, James Joseph	10
31	Ellis, George	9
20	Campbell, F. Gordon	8
14	Bone, Thomas Robert	7
27	Sinclair, Joseph H.	5
12	McDowell, William	4
18	Parsons, George	3

The numbers prefixed to the cases denote the number of each case on the balloting paper.

Votes for the unsuccessful candidates are carried forward to their credit for the election in April next.

METROPOLITAN.

Lodge of Justice (No. 147).—The opening night of the season was held on Wednesday, the 14th inst., at the White Swan Tavern, High-street, Deptford. Bro. J. Patte, W.M., opened the lodge, and the minutes of the preceding lodge meeting were read and confirmed. Bro. G. Chapman, P.M., took the chair, and in his usual able and impressive manner. raised Bros. Bacon and G. Gilbert to the third degree. Bro. J. Patte, W.M., in a superior manner, passed Bro. C. Porter to the second degree. All the work was beautifully rendered and correctly done, which reflected the highest credit upon the occupants of the Solomonic chair. On the notice of motion previously given by the much-respected and highly-esteemed veteran P.M., Bro. G. Bolton, the sum of two guineas was unanimously voted to the Masonic Lifeboat Fund, which in his absence was brought forward by Bro. N. Wingfield, P.M. It was announced in response to the circular soliciting Stewards for the Aged Freemasons and their Widows' Festival, that three members of this lodge had sent in their names to represent that Charity at the forthcoming festival, viz., the W.M., the S.W., and Bro. Wingfield, P.M., so, no doubt with their united exertions, and knowing the high esteem in which they are all held, a large list of contributions must and will be the result of such an excellent combination. These three members of the South-eastern Masonic Association for promoting the support of the Masonic Charities will add, if possible, to the fame of usefulness of that institution which has done so much to further the support so cheerfully given to all the Masonic Charities. It is an association well worth the attention of all zealous Masons who wish success to our Masonic Charities, by establishing similar affairs in all parts of the metropolis and in every town in England. One esteemed brother during the recess (who had once been a member of this lodge) being in reduced circumstances, caused by events entirely beyond his own control. having solicited aid to assist him to emigrate to America in a very few days, had the sum of £10 7s. given to him from the voluntary contributions of members of the Deptford lodges who had known him in his prosperity, proving in practice how well in this town charity is carried out. He only asked for £10, and the sum was immediately given him. No lodges being open at the time, and he not being not able to wait for the Lodge of Benevolence meeting caused the affair to be taken up in the liberal manner it had been done. The lodge was duly closed. There were present, besides those mentioned, Bros. Batt, S.W.: Percival, J.W.; J. Lightfoot, P.M., Treas.; G. Chapman, I.P.M., as Sec.; J. Whiffen, S.D.; Sadler, J.D.; C. G. Dilley, as I.G.; G. Hall, F. Durrant, N. Wingfield, and F. Walters, P.M.'s; Chappell, Bullock, Bartlett, and many others. Amongst a large number of visitors were Bros. T. Smith, Nash, Griffin, Watson, and others, whose names we were unable to ascertain.

Belgrave Lodge (No. 749).—The first regular meeting of the season of this well-known lodge took place on the 14th inst. In the absence of the W.M., Bro. Potter, the I.P.M., took the chair at half-past four precisely, surrounded (as is always usual with the Belgrave) by all the officers, Bros. W, Bourne, S.W.; H. Watkinson, J.W.; J. G Froud, P.M., Treas.; H. Garrod, P.M., Sec.; W. Ough, P.M., Assist. G. Purst.; W. Runting, P.M.; J. N. Grogan, P.M.; Woodstock, P.M.; G. Pymm, S.D.; W. Hester, J.D.: P, Parsons, I.G.; S. Homewood, Steward; T. Strip, E. Harper, W. E. Mackrill, E. J. Scott, A. Lefeber, W. Wickham, and near fifty brethren. The lodge was opened in due form with solemn prayer, and after the confirmation of the minutes, Bro. W. J. Marchant was examined, and his fitness for an advanced position made palpable to the brethren by his complete mastery of the examination to which he was subjected. The chair was then by express wish taken by Bro. Ough, who opened the lodge in the second degree, and passed Bro. Marchant to the degree of F.C., in a masterly manner, after which Bros. Wilson, Hallett, Hoare, and Elliott were submitted to the usual questions, and having answered in a satisfactory manner, retired for the purpose of being prepared, and Bro. Potter resumed the chair, and raised the four brethren in the style for which he is so well-known. The lodge was lowered to the first degree, and the ballot was taken for Mr. H. E. Forscot, which having proved unanimous, he was regularly introduced and initiated in a very impressive manner into the mystic rite. The ballot was then taken for W.M. for the ensuing year, and Bro. Bourne, S.W., unanimously elected to the coveted honour. The election of Treasurer then took place, and Bro. J. G. Froud again had the proud satisfaction of being, with the Tyler, Bro. Daly, likewise unanimously re-elected. Notice was given of motion for grants to the Palestine Exploration Fund and the Zetland Testimonial, to be discussed at the next meeting. Bros. G. Pymm and W. Hester were elected auditors, and this being all the business the lodge was closed in due form with solemn prayer. The brethren adjourned to the banquet table, and the cloth being removed the usual loyal and Masonic toasts having been done justice to, the W.M. proposed "The Initiate" in a few appropriate remarks, and Bro. Forscote returned thanks. The W.M. said the next toast, "The Visitors," was one that always gave the Belgrave Lodge the highest satisfaction. This was also done with all honour. That of "The P.M.'s of the Lodge" followed, and Bro. Potter remarked, in a most able speech, that as that would be the last time he should have the pleasure of occupying the chair, he would say again from his heart that the P.M.'s had the proud satisfaction of seeing the reward of all their "labours of love" by looking around at the noble company they saw before them that evening. Bro. J. G. Froud, P.M., replied on behalf of the P.M.'s, and said that they should always be happy to give any and every assistance in their power to promote the interest of the Belgrave Lodge, and they were ever ready to give their time to afford instruction to any of the members who might solicit it. Bro. Froud proposed the W.M., and said that every brother in the lodge could bear testimony to the ability, to the kindness, and to the punctuality that Bro. P.M. Potter, in the absence of the W.M., had shown by always being at his post to do anything that might be required of him by the lodge. Bro. Potter said that if the members of the lodge were satisfied with his humble efforts, he was more than compensated by having met with such a cordial reception that evening, and he hoped that as they all knew and loved Bro. Bourne, the W.M. elect, they would give him as cordial a reception as had been awarded to himself, for they all knew Bro. Bourne's ability from meeting him so repeatedly at lodges of instruction, and he was sure he was not mistaken when he said that Bro. Bourne would make one of the best Masters the lodge had known. Bro. Bourne, W.M. elect, in replying, thanked the W.M. for the kind way he had been pleased to speak of him, and to the brethren for the kind manner they had responded to the W.M.'s call, and he should try his utmost to give the lodge every satisfaction during his year of office, and he hoped and trusted that this he should be able to do to his own credit, and to the honour of the Belgrave. The "Officers" was responded to by Bro. Watkinson, J.W., and the Tyler's toast brought a happy meeting to its termination, some excellent harmony during the evening from Bro. Parsons, Pymm, Hester, Herbert, &c., served to enliven its proceedings.

INSTRUCTION.

Domatic Lodge of Instruction (No. 177).—This old lodge of instruction hos resumed its meetings for the season at the Palmerston Arms Tavern, Palmerston-street, Camberwell, every Tuesday evening, at half-past seven punctually, and all Masons living on the southern side of the river are invited to attend, inasmuch as there is no other lodge of instruction held for a considerable distance from it. On Tuesday last, Bro. Stevens, S.W. of the Macdonald Lodge, held at the headquarters of the 1st Surrey at Camberwell, took the chair, and some very good working was got through, and several proficient Masons are in the habit of attending it to give instruction to their younger brethren. Bro. Marshall is the worthy host, and any brethren who will favour the lodge is sure to receive a cordial and hearty welcome.

PROVINCIAL.

MONMOUTHSHIRE.

Newport.—*Silurian Lodge*, (No. 471).—On Wednesday the 14th inst., a lodge of emergency was held at the Masonic Hall, Dock-street, for the purpose of balloting for and initiating, if accepted, Capt. Samuel Vine, master of the ship *Forest King*, of this port, aged twenty-nine. Bro. C. H. Oliver, W.M., presided, supported by Bro. R. B. Evans, P.M., and Prov. G. Dir. of Cers., Bro. Williams, Prov. G. Sec., and several foreign brethren of distinction. The candidate was proposed by Bro. Gratte, S.D.; and seconded by Bro. Terry, and on the ballot was unanimously admitted. He was immediately initiated, the ceremony being very ably performed by the W.M. A discussion then took place as to the advisability of having a lodge of instruction during the winter months, and we believe one will be formed, which will be worked by P.M. Evans, the W.M., S.W., J.W., and Secretary, and the first meeting will take place next Friday. The Masonic music, sold at the FREEMASONS' MAGAZINE Office has been purchased for the organist; Bro. Groves and a choir of some of the best singers in the town belonging to the Craft have promised to attend to practice. The lodge was closed in due form at 9 p.m.

NORTH WALES.

CAERNARVON.—*Segontium Lodge*, (No. 606).

It affords us much gratification to find that this lodge, which although a short time ago, (through the death of several of its members and change of residence of others), might be said to have elapsed, has, under the fostering care of its earnest and able W.M. of the past year, (Dr. T. C. Roden) made such an addition to its members, by joinings and initiations, as fully to warrant the statement that the Segontinm Lodge has now regained and promises to maintain a substantial and enduring position in the province. Great praise is due to Bro. Dr. Raden, who at no small personal sacrifice of time and convenience has attended from Llandudno to discharge the duties of W.M., and we might add too those of an able and kind precepter. Among the number of those who assembled on Thursday the 1st inst., were the following:—

V.W. Bro. J. C. Fourdrinier, P. Prov. G.W.; W. Bro. William Swansborough, P. Prov. G.D.; W. Bro. E. W. Thomas, W.M., No. 322; Bro. W. D. Potter, W.M., elect.; W. Maughan, S.W.; R. Roberts, F. Taylor, J. Hughes, E. H. Williams, O. Thomas, O. Jones, O. Bradbury, R. Humphreys, R. A. Jones, H. Hulse, C. Stuart Hartigan, J. W. Poole, Arthur Jones, Morton, J. Hawkridge, &c. &c.

In consequence of the severe illness of Bro. Roden, the duties of the chair were undertaken and most ably discharged by Bros. Fourdrinier and Swansborough. The lodge was opened in the first degree, and upon the confirmation of the minutes the ballot was taken for two candidates for initiation. The lodge was then opened in the second degree, Bros. Roberts, Williams, and Hughes, having been examined as to their proficiency as F.C. were intrusted by Bro. Fourdrinier and they retired. The lodge was then opened in the third degree, and Bros. Roberts, Williams and Hughes were received into that degree in ancient form.

Bro. Swansborough having taken the masters' chair resumed the lodge in the second degree and proceeded to the ceremony of installation. The usual preliminaries having been observed, a board of installed masters was formed, and Bro. W. D. Potter was most ably and duly installed by Bro. Swansborough in the chair of K.S., and proclaimed in the usual manner. The newly installed W.M., appointed the following brethren as his officers for the ensuing year. Bros. Swanborough, I.P.M.; W, Maughan, S.W.; O. Thomas, J.W.; J. Hughes, Chap.; O. Jones. Treas.; R. Humphreys, Sec.; E. H. Williams, S.D.; J. W. Poole, J.D.; R. Roberts, Org.; F. Taylor, R. A. Jones, Stewards; Bradbury, J.G.

The several ancient addresses to the Master, Wardens and brethren, were delivered in a most impressive and perfect manner by Bro. Swansborough. The lodge was then closed in due form and the brethren partook of an excellent banquet provided by Bro. Morton, of the Royal Sportsman Hotel. The customary loyal and Masonic toasts were given by the W.M., and were received by the brethren with that warmth of feeling invariably accorded them by the Craft in the province.

V.W. Bro. Fourdrinier in proposing the health of the W.M. said: "On the present occasion I have to address you in the place of your worthy, Worshipful and Venerated Past Master Dr. Roden. If he were here to night, it would be his proud position to admit and acknowledge that he was the first Past Master of the renewed Segontium Lodge. I am quite sure from all you have seen and known, that you will feel with me, though absent in body he is present in spirit. I venture to bespeak for Dr. Roden, that he is one of the sincerest friends of the Craft, he is the friend of every man who has the pleasure of his acquaintance, and I am sure he is an ornament of the Craft of which he has been so long a member. I have mentioned this in order that you should all understand if I fall short of my duty, that I desire he should have the credit for what he has done. We have had the pleasure, the great pleasure of seeing our W.M. placed in the chair. I had the pleasure of communicating with Bro. Potter on the revival of this lodge. On that occasion I felt it was very likely that we should meet in this good town as Masons and brethren, but I did not exactly suppose that we should meet under his presidency as the Worshipful Master, I am very happy to congratulate him on arriving at the honorable post of the chair, and I think the brethren have done right in placing him there. I hope and believe you have found, (and that you Worshipful Master will take me as) a sincere man, when I say, I hope he will endeavour to emulate, (he cannot surpass) the eminent man who has gone before him, and that he will give satisfaction to all of you, and to all the young Masons of this lodge, example and precepts that will be of use to them throughout their lives. I should be sorry to detain you unnecessarily, but the Masters' day is one on which old Masons, do take the liberty of saying a word to their younger brethren, and I am sure you will pardon a very old Mason if he gives one word of advice. I would say, if you feel any deficiency in the discharge of the duties, never let it stand between you and your punctual attendance, the mere fact of your giving willing attention to the ceremonies will insensibly bring you to copy what you see and what you hear, and you will get the spirit of the Craft into you, and you will act so that the result will be in time you will become the Master of the lodge, and then only you will appreciate what you have been working for, (I pray you pardon me). I am the oldest Mason in the room and one cannot help on this occasion, endeavouring, by the experience of a man of some years in the Craft, to be, and I desire invariably to be of use. I have no desire to intrude, but the benefit of a little good advice and counsel that in a very long servitude one has picked up. I pray you to be standing up, and drink the health of the Worshipful Master."

Bro. Potter W.M. in reply said: Brother Fourdrinier and brethren, I am quite at a loss for words to express my thanks for the very kind manner in which you have received my health. I can assure you it gives me very deep pleasure to be placed in the honourable office to which you have elected me. You cannot expect me to fill the office with that ability with which our worthy P.M. has. In the first place, I have not his ability, and although I am what you might call an old Mason, I have had very little experience. The original Segontium Lodge was of very short standing, and soon broke up from causes we could not prevent at the time, principally from deaths, and members leaving the town. Not having had the opportunity of attending lodges, it cannot be expected I can be very efficient in the duties of a Master, but, brethren, I hope you will take the will for the deed. Our P.M.'s whom I see here will render us all the assistance in their power. Another thing I must allude to, you must all be aware that unless the Master has the assistance of his officers, it is quite impossible for him to carry on the duties of his lodge properly. I hope that the officers appointed this evening will give their attendance punctually, and work themselves up as well as they posssibly can. I can only thank you, brethren, for the kind way you have received my health.

The W. Master proposed the health of the P.M. Dr. Roden, and said: I am sorry to inform you he was unable to be present this evening through severe illness. I would have been only too great a pleasure to him to have been here this evening. I must allude to one thing which was overlooked in the lodge, that a vote of thanks should be given to our P.M. Dr. Roden, for the very able manner in which he has conducted this lodge during the past twelve months, but for him the Segontium Lodge would not have been revived, as he was the only Master who was eligible, and whom we could get for the chair. I propose his health and with all the honours.

Bro. Swansborough said: In the absence of Bro. Roden, it is but right that the brethren present should know of his care and anxiety for the Lodge of Segontium. At the lodge meeting previous to this, I had a communication from him asking me to take the chair on that occasion, which, owing to another management, I was unable to do, as I had an engagement the same evening, but to show you the care of Dr. Roden, immediately the time was coming on for the installation, he wrote to me, and his words were simply these, "I am laid by the heels, can you take my place at the Segontium." I at once wrote back, I am willing and able so far as my powers would permit me. I am, therefore, the representative of Bro. Roden, and now return you, Worshipful Master and Brethren, thanks for the way his health was received, and I assure you it shall be my duty to report to him that it was given with all the honours as though he had been present.

The W. Master: The next toast I have to propose is the health of the four Past Masters who have obliged us by coming over this evening. We could not have gone through the ceremonies without them, and I think we owe a great deal to our brothers Fourdrinier, Golds, Swanborough, and Thomas who always come when called for. I can assure you, brethren, it gives me great pleasure to propose their health, and I hope we shall often have the pleasure of seeing them at the Segontium Lodge.

Bro. Fourdrinier, having returned thanks on behalf of the Past Masters,

The W. Master proposed the health of the visitors, Bros. C. Stewart, Hartigan, and Hulse.

Bro. Stewart Hartigan replied on behalf of the visitors, and expressed the great pleasure he had experienced in witnessing the able manner in which the ceremonies had been conducted

The W. Master proposed the health of the newly-appointed officers.

Bros. Owen Thomas, J.W., and Bro. Dr. Williams, S.D., respectively returned thanks.

In the course of the evening Bros. Potter, Williams, Hulse, E. R. Thomas, Poole, Roberts, and Bradbury, contributed much to the pleasure of the evening by some excellent songs, Bro. E. R. Thomas presiding at the harmonium.

WELCHPOOL.—*Lodge No.* 998.—The regular meeting of this lodge took place on Friday, the 2nd inst. Among those present were Bros. Thomas Blakeman Brown, P.M., P.G.S. of W.; Francis Smith, I.P.M.; David Pryce Owen, S.W.; Edward Pryce, J.W.; William Withy, Thomas Rutter, F. Roper, W. Collender, R. S. Standen, R. Lloyd, &c. In the absence of the V.W. and Rev. Bro. J. M. Edwards the lodge was opened by Bro. F. Smith, I.P.M. On the confirmation of the minutes the ballot was taken for Mr. K. Williams, which was in the affirmative. Bro. Brown now took the chair, and Mr. K. Williams was then introduced and was duly initiated into Freemasonry, in ancient form. It was proposed, seconded, and carried unanimously that the sum of two guineas be voted by the lodge to the Zetland Commemoration Fund. The lodge was then closed. and the brethren adjourned to refreshment.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Prov. G. Lodge of Wilts was held in the Assembly-rooms, Salisbury, on the 14th inst. The R.W., the Prov. G.M., Lord Methuen, was unavoidably absent, and he was represented by Bro. Sir Daniel Gooch, Bart., the D. Prov. G.M. The lodge was close tiled at three o'clock, and the business of the province was transacted. The usual annual subscriptions were voted, viz., Girls' School, £21; Boys' School, £10 10; Widows' Fund, £10 10s. The sum of £5 5s was voted towards a fund for the purpose of purchasing a life boat, to be called the "Masonic Life Boat." The brethren, on the motion of Bro. Sir D. Gooch, re-elected by general acclamation, Bro. S. Wittey, P.M, 663, P.P.S.G.W., as P.G. Treas., for the ensuing year; and the following appointments were made:—Prov. G.S.W., Bro. Richard Bradford, 335 P.M.; Prov. G.J.W., H. Kinnier, P.M., 335; G, Chap., Rev. J. K. Davey, P.M.; Treas., W. Wittey, P.M.and P.S.G.W., 663; Prov. G. Reg., Edward William Moore, W.M., 631; Prov. G. Sec., H. C. Tombs, 631; Prov. G.S.D., King, W.M., 586; Prov. G.J.D., G. T. Dicks, 335; Prov. G. Supt. of Works, Simpson, 335; Dir. of Cers., William C. Merriman, 631; Prov. G. Assist. Dir. of Cers., Gane, 632; Prov. S.B. Gill, 335; Prov. G. Org., Chandler, 355; Prov. G. Purst., Horatio Ward, P.M., 586; Prov. G. Stewards, J. E. Bradford, A. Cusse, jun., J. Goodwin, and W. J. Wilton; Prov. G. Tyler, J. Burrows. The following brethren were also present:—Bros. W. Biggs, P.P.S.G.W., 663; Payne, P.P.G. Reg., P.M. 335; R. Lawson, P.M. 632; James Greenfield, 1,101; John Sutton, 76; W. T. Gooch, P.M. 631; W. Sampson, J.D., 355; J. Rogers, J.D., 632; T. F. Ravenshaw, G. Chap. of England; John Burrows, P.G. Tyler; Charles Wyndham, P.M. 586, Prov. G. Reg., Wilts; R. S. Hulbert, P.M., 694, P.S.G. Warden, Hants; Robert Chilcott, S.W. 1,112; J. Bonnett, Tyler, 1112; W. E. Rebbeck, P.M., 195, P.P.J. G.D., Hants; John Miles J.D., 195; Charles Phelps, 195; C. O. Barrett, W.M., 622; Charles Feaviour, 335, S.W., Wilts; J. Elkington Gill, W.M., 335, P.P.G.S. Works, Somerset John Allen, W.M., 632; J. Philpot, Tyler, 633; W. Nott, S.W., 663; S. G. Mitchell, P.M., 335. The following members of lodge 586 ("Elias de Derham," Salisbury) were present:—Bros. J. M. Cardell, S.W.; H. P. Blackmore, J.W.; Robert Stokes, P.M., Treas.; C. W. Wyndham, P.M., Sec.; E. G. Benson, P.M.; Beverley Robinson, P.M.; E. Henry Taylor, Org.; Stanley Haynes, I.G.; Thomas E. Darke; M. G. Handford; Wyndham Pain; Frederick Pern; Charles Triniman, Tyler; Herbert Cox, Assist. Tyler.

Bro. Sir D. Gooch informed the brethren that he had very recently accepted the appointment of Prov. G.M. for Berkshire, which would render it necessary for him to resign the office of D. Prov. G.M. of Wilts, which he had so long filled, upon which it was moved by Bro. S. Wittey, and carried by acclamation. "That the thanks of the province be given to Bro. Sir D. Gooch for the great benefit he had rendered to Masonry during the time he had acted as the deputy for Bro. Lord Methuen, and particularly for the valuable services he had given to the province, and while they deeply regretted the loss they were about to sustain, they could not but congratulate him upon his accession to the higher honour he had achieved." Bro. S. Wittey also proposed, and the proposition was seconded by Bro. W. Biggs, "That a suitable jewel be presented by the province to Bro. Sir. D. Gooch, as a slight memento of the esteem and regard of the brethren for his constant attention to the welfare of Masonry in the province," which was carrsed with acclamation, and a committee was appointed to carry out the resolution.

The business having been transacted, the lodge was closed. About fifty brethren sat down to a most sumptuous banquet which had been provided by Mr. Horatio Ward, whose admirable catering was the theme of universal approbation. The assembly room was most tastefully decorated for the occasion with the choicest shrubs, plants, and flowers, supplied by Mr. Brittan, and the whole of the arrangements reflected the highest credit on the Salisbury brethren who superintended, and who did everything in their power to make the meeting pleasant and enjoyable. The chair was taken by the D. Prov. G.M., the vice chair being filled by Bro. Bradford, P.M., the newly-appointed Prov. G.S.W. On the removal of the cloth, the usual loyal toasts were given. After the M.W. the G.M.'s toast had been given,

The D. Prov. G.M. gave "The Health of their Prov, G.M., Bro. Lord Methuen." He was very sorry that his lordship was not able to be amongst them that evening, having been prevented by unavoidable circumstances from attending. In his absence he would give his health, and would couple with the toast "The Prov. G. Officers."

Bro. King said that he rose for the purpose of proposing as a toast the health of a gentleman for whom they all entertained the highest respect, and who had recently accepted the office of Prov. G.M. for Berkshire. He begged to give "The health of Bro. Sir Daniel Gooch, Bart., the D.P.G.M. of Wiltshire."

The D. Prov. G.M., in thanking those present for the kind way in which they had drunk the toast, said that he felt very deeply in parting with them, in order to enter on another sphere of action. His residence was not far from the scene of his new duties, and he thought that it was quite right that the Prov. G.M. should reside near the seat of the province. He could assure them most sincerely that it would always give him the highest pleasure to render any service to the brethren in the province of Wilts, and he felt deeply grateful for the manner in which he had ever been treated by them. Although he was about to leave the province, he should always feel the deepest interest in its welfare and prosperity.

The D. Prov. G.M. next proposed "The health of the Grand Treasurer," which was well received.

Bro. Wittey returned thanks in very suitable terms,

The toast of "The Visitors," was acknowledged by Bro. Barrett.

Bro. W. Biggs proposed in eulogistic terms the health of Bro. W. Gooch.

Bro. Gooch returned thanks, and expressed the great pleasure he felt in being present on that occasion.

The D. Prov. G.M. proposed "The health of Bro. Payne and Prosperity to the Province of Somerset," which was duly acknowledged by Bro. Payne.

"The health of the Grand Officers, past and present," with which was associated the name of Bro. Biggs, P. Prov. S.G.W., was then given.

Bro. Biggs replied in a very neat speech.

The D. Prov. G.M. then proposed "The health of Bro. W.M.

King and Prosperity to the Salisbury Lodge," thanking the brethren for the magnificent reception which the Prov. G. Lodge had that day received in this ancient city.

Bro. Benson, P.M., in the absence of the W.M., who had been obliged to leave by train, acknowledged the toast.

The Tyler's toast was then given, ann the D. Prov. G.M. retired amid the acclamations of the brethren.

We must not forget to mention that Bro. E. H. Taylor, Organist of the Lodge of "Elias de Derham," Salisbury, rendered very effectively the musical portion of the day's proceedings.

YORKSHIRE NORTH AND EAST.

PROVINCIAL GRAND LODGE.

The above lodge met in Hull on Thursday, the 15th inst., and was attended by a large number of brethren from the province, and distinguished visitors, from other provinces, the Right Hon. Bro. the Earl of Zetland, the M.W.G.M. of England, as the R.W.G.M. of the province, presided, assisted, by Bro. John Pearson Bell, M.D., the D. Prov. G.M. and the officers of the province.

The Prov. G. Lodge was opened at two o'clock at the Town Hall, kindly lent for the occasion by the Mayor; the Right Hon. the Earl of Zetland presided, and there was a very large attendance. After the ordinary business of the lodge had been transacted, it was resolved, "That the sum of ten guineas be voted from the funds of the Prov. G. Lodge to the Palestine Exploration Fund." It was moved "That ten guineas be voted from the funds of the Prov. G. Lodge, to the Zetland Commemoration Fund." It was stated that this fund would not be appropriated to any personal presentation, as Lord Zetland had determined to devote it to the providing of as many scholarships at the universities for the sons of Freemasons, as the amount realized would allow. Hereupon certain amendments were moved increasing the grant, and eventually £50 was unanimously voted. The following brethren were appointed provincial officers for the ensuing year:—Bros. Dr. Bell, D. Prov. G.M.; C. Sykes, *M.P.*, Prov. S.G.W.; Harcourt Johnson, Prov. J.G.W.; Rev. — Moyle, Prov. G. Chap.; R. W. Hollon, York, Prov. G. Treas.; G. C. Roberts, Mayor of Hull, Prov. G. Reg.; M. C. Peck, Prov. G. Sec.; George Hardy, Prov, S.G.D; A. J. Taylor, Malton, Prov. G. Dir. of Cers.; John Walker, Hull, Supt. of Works; Reinicke, Sword Bearer; G. T. Farthing, Org.; John Ward, York, Purst.; William Johnstone, Tyler.

In the evening a grand banquet was held in the Music Hall, when no fewer than 200 brethren sat down to a *récherché* repast, provided by Bro. G. Peacock. The viands, wines, &c., gave general satisfaction. The Earl of Zetland presided, and amongst those present were Bros. Dr. Bell, D. Prov. G.M.; C. Sykes, *M.P.*, Prov. S.G.W.; B. Jacobs, P. Prov. W.; S. Mosely, P. Prov. W.; Major Smyth, P. Prov. G.M., Lincoln; C. E. Lucas, P.G.S., Lincoln; Dr. Metham, D. Prov. G.M., Devonshire; Rev. H. Blane, Prov. G. Chap.; Rev. H. W. Kemp, P. Prov. G. Chap.; R. W. Hollon, Prov. G. Treas.; Wm. Couling, P. Prov. S.G.W.; Captain Copperthwaite, P. Prov. J.G.W.; Lieut.-Col. Pease, Major Bannister, William Smith, *C.E.*, F. Binckes, Secretary of Boys' School; Jas. Clay, *M.P.*, C. M. Norwood, *M.P.*, H. J. Atkinson, Thomas Thompson, Charles Wells, L. W. Longstaffe, C. Coupland, Joseph Winkley, J. L. Seaton, S. Shields, James, ex-Lord Mayor of York.

The usual loyal and Masonic toasts were then given, and the proceedings closed.

ANCIENT AND ACCEPTED RITE.

A meeting of the Grand Chapter K.H. was held at the Freemasons' Tavern, Great Queen-street, on the 14th inst., when the following Ill. Bros., members of the Supreme Grand Council were present:—C. J. Vigne, M. Ill. Lt. G.C.; H. C. Vernon, Ill. G. Treas. Gen.; Col. Clerk, Ill. G.C.; Capt. Philips, Ill. G. Sec. Gen.; Rev. H. W. A. Bowyer, Ill. G. Chap.; Capt. Adair, Ill. S.G.I. Gen. The M.P. Sov,, Col. Bowyer, the Ill. Bro. Capt. I. G. Sandeman, and A. H. Royds, were absent in consequence of domestic afflictions; Bros. Hyde Pullen, and W. Smith, *C.E.*, 32°; Major Elmsall, Col. Goddard, and Major Finney, 31°; Gen. Doherty, James Glaisher, G. Lambert, R. Spencer, C. C. W. Griffiths, John Wike, C. Horsley, W. Stone, G. Cockle, H. J. Thompson, and T. Veeper, 30°; and Bro. W. G. Cotesworth, 30°, Scotland, as visitor. The Ill. Bro. Clerk, G. Chancellor, presided at the ceremonial, at which the following candidates were admitted:—Bros. Rev. T. J. Baty, Hon. J, Ludovic Lindsay, Rev. A. Bruce Frazer, Capt. J. R. Molineux. C. A. Newnham, J. Duffield, W. Birch, Dr. E. Beverley Bogg, Lieut. C. H. Hallett, Dr. Dawson, James Keene, and J. Starkey. After the ceremony a very satisfactory report was made of the progress of the Order, and the state of the funds of the Supreme Grand Council, which in July last consisted of over £1,700—£1,400 of which are invested in Consols. Since May this year a library of over 300 volumes on Masonic and kindred subjects, presented by members to the Supreme Grand Council, have been deposited in their rooms, 33, Golden-square, and form the nucleus of a highly interesting and, we may hope, ere long, an extensive library. The A. and A. Rite now numbers over 1,000 members in England and Wales, and is rapidly spreading in India, British Burmah, Australia, and Canada, for which last dominion the Council have lately issued warrants for a consistory of the 32° degree, and four Rose Croix chapters, which are working in most satisfactory relationship with their brethren in the United States, from whom they have received the offer of their valuable assistance and co-operation.

Obituary.

DEATH OF DR. W. B. HERAPATH.

The death is recorded of Dr. William Bird Herapath, of Bristol. He died on Monday, the 12th inst,, at his residence, Old Market-street, Bristol. Dr. Herapath was a son of the late Mr. William Herapath, so eminent as an analytical chymist, and, like his father, had attained to a high degree of knowledge and skill in the same science. Dr. Herapath's name has also been associated with some useful discoveries in the microscope. Deceased, the cause of whose death was jaundice, leaves a widow and six children. On passing his M.B. examination, in 1844, at the London University he took honours in no fewer than six branches of medical knowledge. He subsequently became an M.D. of the same institution, and his rapid and brilliant succession of chymical and toxicological discoveries was rewarded by the Fellowships of the Royal Societies of Edinburgh and London, and corresponding membership of most of our learned bodies. Among a mass of scientific communications to various periodicals, we may mention his papers on the "Optical and Chymical Characters," "Sulphate of Soda Quinine," on "the Iodo-Sulphate of the Cinchona Alkaloids," "Discovery and Manufacture of Artificial Tourmalines," "Address on Chymistry in its Relation to Medicine and the Collateral Sciences," on "A New Method of Detecting the Hydrogen, Arsenic, and Phosphorus when in company as Mixed Gases," &c. Although suffering from an exhausting and painful disease, his zeal for science remained until the last, and within a few days of his decease he was engaged in laborious researches with spectrum analyses, more especially as to bloodstains and the chlorsphilia of plants. His early death, at 48 years of age, will be deeply regretted by a large circle of professional and other friends.

Dr. W. Bird Herapath was during his college life a member of a small literary society in London called the Hengist Guild, which met at the house of Mr. Hyde Clarke, and which included Dr. Robert Barnes, M.D., Mr. P. E. Barnes, B.A., Mr. Edwin Hyde Clarke, Dr. Rosenthal, Mr. Thomas Milnes, the sculptor (cousin of Lord Houghton), Mr. Spencer Herapath, Mr. E. J. Herapath, Mr. Thomas Gibson, the artist, Mr. J. T. Hackett, Dr. Morfoldt, Mr. Weiss (the founder of the Dental College), Mr. H. P. Hinde, Mr. C. Nightingale, and other young literary men and artists, many of whom will be recognised as Masons. In this company Dr. Herepath read some able papers on physiological subjects.

This death makes the third death of distinguished men this year in one family; the others being John Herapath, the mathematician, author of the "Mathematical Physics;" and the other W. Herapath, the chymist, father of the one just deceased. Another son of William, namely, Thornton Herapath, a most promising chemical discoverer, met with an untimely death on his return from a mission to South America.

It may be observed that Bristol has no memorial of her distinguished sons of the name of Herapath; and our brethren there will do well to forward a movement by which at least a bust of W. Bird Herapath may be placed in the Institution. His old friend, Thomas Milnes, would be the sculptor to do justice to such a taste.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Ricci's new opera, to be produced next season at St. Petersburg, is entitled "La Czarina."

Signor Petrella is writing a new opera for San Carlo, Naples. Its title is "Jeanne II. de Naples."

Abbé Liszt has completed a requiem for male voices with organ accompaniment.

The New Globe Theatre will open with a comedy in five acts.

M. Carvalho has determined to take his quarrel with the Grand Opera about "Faust" before the tribunals.

Messrs. Cassell, Petter, and Galpin have issued the first part of a very profusely illustrated "Child's Bible." Seldom has a more handsome edition of the Bible been published.

Lord Lytton has published his drama, *The Rightful Heir*, now being performed at the Lyceum Theatre. The flyleaf bears the following inscription:—"To all friends and kinsfolk in the American Commonwealth, this drama is dedicated with affection and respect. London, September 28, 1868."

There are many in this country who will hear with regret that the family of John J. Audubon, the naturalist, have been compelled to make an appeal for public charity. They are in a totally destitute state, Audubon's researches having consumed all his means. It is proposed to republish his works for the benefit of his children, who are now living at Charleston.

Bro. Victor Hugo has arranged to deliver to his publishers, Messrs. Lacroix and Verboeckhoven, in the beginning of November, the MSS. of a new novel, entitled *By Order of the King*. The work is to comprise four volumes, £3,000 being paid for each. This is £400 more than the author received for any of his previous works. Besides the novel, the poet is to furnish two other volumes—a poem, *The End of Satan*, and *The Theatre in Liberty*, which latter is to contain a drama and two comedies not written for the stage. During the last few years the same publishers have paid their favourite author nearly 1,000,000fr. *By Order of the King* is to appear in January, and before April the second part of the *Légende des Siècles* will be published.

It is announced that Mr. Macintosh, of Paternoster-row, will publish, in a few days, a new work by Mr. James Grant, author of "God is Love," "Our Heavenly Home," &c., under the title of "The Religious Tendencies of the Times; or, How to Deal with the deadly Errors of the Day." Among the subjects into which Mr. Grant has fully entered, are—The Doctrine of Annihilation; The Universalist System of Faith; The Duration of Future Punishments; The Preaching of the Present Day; The Existing Crisis in Religion; Our Dangers and Duties. It is said that Mr. Grant's work will contain astounding revelations relative to the kind of errors which are prevalent amongst our religious bodies.

A Workman's International Exhibition on an extensive scale will be held next year, during June, July, and August, in the Agricultural Hall at Islington; the Hon. A. Herbert, brother of Lord Carnarvon, is the honorary secretary. Among the vice-presidents, guarantors, and subscribers are the Dukes of Devonshire and Rutland.

The publishing firm of Smith, Elder, and Co. has been dissolved, and the business divided between the existing partners. There is to be no alteration in the conducting of the business, and the old premises will be retained.

Madame Rattazzi is about to publish another romance, called "If I were Queen."

A German philologist predicts that in five centuries English will be the universal language.

Mr. Thomas Earle, the sculptor, has completed a statue of the Prince Consort for the corporation of Hull.

An Imperial decree orders the execution of a detailed geological map of France at the expense of the State.

The tomb of William Rufus, which was recently uncovered, was lately removed from the position which it has so long occupied between the north and south doors of the Chancel of the Winchester Cathedral to a spot between the chancery chapels of Cardinal Beaufort and Bishop Wayflete—close to the sarcophagi which contain the remains of Bishop De Lacy and Sir William De Gaveston, one of the knights banneret of Edward III. In removing the Royal tomb, a stone coffin was discovered lying near Rufus's tomb, but quite concealed beneath the pavement. Upon being opened the bones of some person were found wrapped in sheet lead. The remains are conjectured to be those either of Bishop Blois, interred in front of the high altar in 1171, or of Bishop Henry Woodlock or De Morewell, buried 1316. They were not exposed long, and, as in case of William Rufus, every care was taken in re-burying them.

The Marchioness de Caux (Adelina Patti) has signed an engagement for three representations at the Grand Opera at Brussels (where she has never yet sung) in the middle of November, on her return from St. Petersburgh.

The Church of St. Gile's, Cripplegate, built in 1545, and one of the sacred edifices which escaped the great fire, is now closed for the purpose of undergoing a thorough restoration. It contains many tombs of literary and other eminent men, including that of John Milton (died in 1674), and buried in the same grave with his father, who died in 1646. Also those of John Fox, the Martyrologist (died 1587); Robert Glover, *Somerset Herald* (died 1588); Sir Martin Frobisher, the bold mariner (died 1594); John Speed, the topographer (died 1629); Margaret Lucy (second daughter of Shakespeare's Sir Thomas Lucy, of Charlecot), died 1634. The parish register records the marriage of Oliver Cromwell and Elizabeth Bowchier (August 20, 1620). The future Protector was then in his 21st year.

PUBLIC AMUSEMENTS.

SURREY THEATRE.

Land and Water Rats, a sensational drama, has created quite a *furore* on the Surrey side of the water, with some really good acting by Messrs. Creswick, Vollaire, Robson, and Misses Pauncefort, Webster, and Lenard. It is preceded by a screaming farce, entitled *Beautiful for Ever*.

ST. JAMES'S HALL, PICCADILLY.

Mr. Charles Dickens has proved so genuine a success that hundreds nightly are unable to gain admission. Bro. Austin has opened a new ticket office, and all who wish to avail themselves of the next reading on November 3rd, will do well to secure early places.

ROYAL ALHAMBRA PALACE.

In addition to the usual attraction to this popular place of amusement, Bro. F. Strange, the enterprising managing director, has produced another new mythological ballet, arranged by Mr. Milano, entitled "A Strange Dream; or, the Festival of Bacchus," it being the means of introducing a new dancer, Mdlle. Pitteri, whose graceful action and exquisite dancing has not been equalled since the celebrated ballets produced at Her Majesty's Theatre, under the management of Mr. Lumley. The scenery is very beautifully painted by W. Callcott, and the ballet was well supported by Mdlle. Kiralfi, Miss Woods, the Brothers Kiralfi, and the celebrated Alhambra coryphées. A new song, composed and sung by Bro. R. Green, was received with great enthusiasm.

THE FIRST MASONIC FUNERAL IN CALIFORNIA.

An American Contemporary gives the following incident in connection with the Masonic funeral in California:—

The first Masonic funeral that ever occurred in California, took place in the year 1849, and was performed over the body of a brother found drowned in the bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm in red or blue ink, which time could not efface, appeared all the emblems of the entered apprentice. There were the Holy Bible, the square and the Compass, the 24in. Gauge, and the common Gavel. There were also the mosaic pavement representing the ground-floor of King Solomon's Temple, the indented tessel which surrounds it, and the Blazing Star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellow Craft degree, viz.: the Square, the Level, and the Plumb. There were also the five columns representing the five Orders of Architecture—the Tuscan, Doric, Ionic, Corinthian, Composite.

In removing the garments from his body, the Trowel presented itself, with all the other tools of operative masonry. Over his heart was the pot of Incense. On the other parts of his body were the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword; the sword pointing to a naked heart; the all-seeing Eye; the Anchor and Ark, the Hour Glass, the Scythe, the forty-seventh problem of Euclid; the Sun, Moon, Stars, and Comets; the three steps emblematical of Youth, Manhood, and Age. Admirably executed was the weeping Virgin, reclining on a broken column, upon which lay the Book of Constitutions. In her left hand she held the pot of Incense, the Masonic emblem of a pure heart, and in her uplifted hand a sprig of Acacia, the emblem of the immortality of the soul. Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the Hour Glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated fingers of the destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability, such as the fraternity will never witness again. The brother's name was never known.

Poetry.

ROYAL MASONIC INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

Within this calm retreat,
Raised by Masonic love,
We aged pilgrims come
To rest our weary feet.

With joyful steps we come,
From toil and care set free,
To our Masonic home,
And nearer still to Thee.

Nearer to Thee, my God!
Great Architect divine!
O! teach us so to live,
That we may all be Thine.

I love the noble Order—
A woman tho' I be—
Its steadfast faith,
Its love to God,
And boundless charity!

Then come, Masonic sisters, dear,
And join your prayers to mine,
That God will bless our brethren here,
In every age and clime.

For they the holy footpath keep,
The path our Saviour trod,
They soothe our woes, dry orphans' tears,
And teach the way to God.

And by their sacred bond of birth,
Their noble actions, too,
They show, while here they dwell on earth,
What other men should do.

Charlotte G.,
Croydon.

SONNET.

Thro' many an age, amid the shock of arms,
Religion's jars, and party's fell alarms;
'Mid Folly's lies, and Slander's forged stains,
Still unsubverted, Masonry remains;
Begot by Wisdom, and upheld by Truth,
Still feels the vigour of unfading youth.
The mystic building stands 'mid Envy's flood,
And Evil finds itself o'ercome by Good.
Still locked in secrecy, the hallowed tie,
Its generous virtues meet the public eye;
And actions now are candidly confest
To show the hidden motives of the breast.
Hypocrisy awhile may cheat the light,
But Time will bring the snaky pest to light.
Ages have stampt a value on our art,
But 'tis our deeds that must convince the heart.
The Mason views yon glittering orbs on high,
Fix'd in the vast o'er-hanging canopy,
And from the Architect benignant draws
His humbler actions, less extensive laws;
Benevolence is hence his darling theme,
His waking monitor, his midnight dream;
He views the various races of mankind,
And views them always with a brother's mind;
No modes of faith restrain his friendly zeal,
The world is but one larger common weal.
Yet not alone the fruitless will to bless,
The Mason's heart is open to distress;
His eye sheds Pity's dew, his hand is near
To wipe away Affliction's starting tear;
The widow smiles; Compassion waves her wing;
The prisoner leaps for joy; the orphans sing.
O, brethren! still pursue the task divine;
For us hath rectitude mark'd out the line.
Behold Humility the level bear,
And Justice, steady-handed, fix the square.

T.

THE OAK TO THE IVY.

By Bro. J. C. MANNING.

'Twas in my spring of palmy gladness
First I met thee, Ivy wife;
Then, my brow untouched by sadness,
Bloomed with regal-foliaged life;
Proud my arms reached forth in blessing
O'er thy trustful spirit, Dear!
And my heart, 'neath thy caressing,
Wore a spring-dress all the year.
Time wings on—my strength is fleeing—
And my leafy beauties, too;
Still thou cling'st around my being,
Changeless—ever true!

Churlish Autumn hath uncrowned me,
Still I feel thy fond embrace;
Winter sad throws gloom around me,
Sweet! thou smil'st up in my face!
Spring arrives with flowery treasures,
Summer skips by, sun-caressed,
Yet thou, envying not their pleasures,
Bloom'st upon my rugged breast.
Time wings on—my strength is fleeing—
And my leafy beauties, too;
Still thou cling'st around my being,
Changeless—ever true!

Though my limbs grow old and weary,
Trembling in the wintry air,
And my life be dark and dreary,
Still I feel that thou art near.
Stripped of all my blossoms golden,
'Reft of stalwart, forest pride,
Sere and sallow, leafless, olden,
Yet remain'st thou by my side.
Time wings on—my strength is fleeing—
And my leafy beauties, too;
Still thou cling'st around my being,
Changeless—ever true!

THE MITHER LODGE.

Amang the social "sons of light,"
I've aften blythesome been, man,
And here within the Mither Lodge,
Some joyfu' nights I've seen, man;
For aye to me there was a charm,
In speech, in sang, and crack, man,
That made me weary for the time,
When I'd come toddlin' back, man.

I've seen the jolly-hearted Conn
Here often bear the sway, man,—
I've seen a Wylie, ever shrewd,
Masonic lore display, man;
And now a Muro adorns the East,
A bright, a worthy name, man,
He'll gie the Lodge anither heeze—
Anither wreath of fame, man.

Wha hasna felt a sacred joy—
A pleasure ever sweet, man,
When by a mither's ingle-side
Kind, couthy friends would meet, man?
And here we feel the same delight
When friendships we renew, man,
Within our guid auld mither's ha,'
'Mang brithers leal and true, man.

Wi' open heart she lo'es us a',
Whate'er our lot may be, man,
And aft she prays that a' her bairns
In love may aye agree, man;
For love she kens can yield a charm
To cheer life's fleeting scenes, man,
And lead to yonder Lodge aboon,
Where joy unclouded reigns, man.

Yes, muckle sense and worth is hers,
And proud she weel may be, man,
For even kings themselves hae sat
Fu' kindly by her knee, man;
Then lang, lang may she keep her feet
To speak, or sing, or crack, man,
And aye be blithe, as she has been,
To bid us welcome back, man.

A. M'KAY,
P. L., St. John's Lodge,
Kilmarnock Kilwinning, No. 22 (*S.C.*)

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 26TH, 1868.

MONDAY, October 26th.—Lodges: Old King's Arms, 28, Freemasons' Hall. Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. Unity, 183, London Tavern, Bishopsgate-street. British Oak, 831, Bank of Friendship Tavern, Bancroft Place, Mile End. Tower Hamlets' Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford. Chapters; Robert Burns 25, Freemasons' Hall. Joppa, 188, Albion Tavern, Aldersgate-street.

TUESDAY, October 27th.—Tuscan, 14, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters; Royal York of Perseverance, 7, Freemasons' Hall. St. Albans, 29, Albion Tavern, Aldersgate-street.

WEDNESDAY, October 28th.—Lodges: United Pilgrims, 507, Horns' Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar. Chapter; Union Waterloo, 13, Freemasons' Hall, William-street, Woolwich.

THURSDAY, October 29th.—Gen. Com. Females' School at Freemasons' Hall at 4. Lodge: Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars.

FRIDAY, October 30th.—House Com. Boys' School at 3. Lodge: Finsbury, 861, Jolly Anglers, Bath-street, St. Lukes.

TO CORRESPONDENTS.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—At page 316, 2nd column, 22nd line from bottom, for "heard," read "shared"; 18th ditto, for "service," read "source"; 12th ditto, for "all that," read "a letter"; ditto, ditto, for "P.J.M.," read "P.G.M." At page 317, 2nd column, 26th line from top, for "initiated," read "un-initiated"; 40th ditto, for "of," read "off"; 49th ditto, for "could ask," read "could *not* ask"; 59th ditto, for "*three* years," read "*thirty* years."

THE RED CROSS AND M.M.—We have received a communication from Bro. Little, in which, while paying a just tribute to the courteous tone of M.M.'s letter, Bro. Little declines definitely giving categorical replies to queries emanating from anonymous correspondents. The general statutes of the Red Cross Order are now, we are informed, in the press, and their publication will be duly advertised in the FREEMASONS' MAGAZINE. M.M. will not, however, find the ritual of the Order in the forthcoming work.

LONDON, SATURDAY, OCTOBER 31, 1868.

CHIPS OF FOREIGN ASHLAR.

No. 2.—FORWARD TO STOCKHOLM.

From Gottenburg to the capital our most direct route would have been by rail; but, at the earnest solicitation of many friends, we were induced to make a slight *detour* in order to have an opportunity of visiting the far-famed Falls of Tröllhattan. We therefore took a seven hours' journey by river-steamer, which enabled us to get numerous beautiful views of the country. Fortunately we had a companion of the most pleasant character in Herr Rudolph Leffler, whose kindness in pointing out the chief points of interest, and in acting as *amateur* interpreter was most unremitting and valuable.

On our way up the river an excellent dinner was served, during which we were surprised to hear a gentleman accost us in English with a request to "pass the vinegar." Presently we discovered that he he had lived in our town in England for ten years, and that he was a merchant in Gottenburg to whom we had brought an introduction, but whom we had been unable to meet with there. This chance *rencontre* was very singular and afforded us additional pleasure.

To those who have seen the Falls of Niagara, the Falls of Trollhattan will be second-rate; but to the European who has never travelled beyond his own quarter of the globe, they are interesting, not only for their magnificence, but also because they are the finest in Europe. England has no waterfalls of any size. Southey tells us—" How the water comes down at Lodore;" but we have seen Lodore more than once threatening to dry up altogether. In Scotland the Falls of the Clyde, near Lanark, are extremely beautiful, and, indeed, to our mind, exhibits one of the noblest views of nature in the three kingdoms. But what Lodere is to the Falls of Clyde, the latter are to Tröllhattan. As the roaring, bubbling, seething waters such in a mighty torrent from rock to rock amid the deafening noise, there comes irresistibly over the human spirit a feeling of reverence for the Great Architect, and a consciousness that He "yet liveth." Crossing a small suspension-bridge we stood upon a little island where we were circled by the foaming flood, and almost deafened by the din of the cataract. Then we heard, as it were, the voice of the Great Teacher expounding the mysteries of life, death, and eternity, and we retraversed the frail bridge with renewed confidence and hope, and felt that it had been good for us to be in that place. Others might not feel as we felt, but none could see those wonders of nature with stolid indifference.

From Trollhattan we were driven in a carriage to Wenersborg, and part of the way our road was literally on solid rock. At Wenersborg we found ourselves in an awkward predicament. Arriving at about 10 p.m., we discovered that at the principal inn all the beds were taken, in anticipation of a fair which was to be held on the following day. Imagine our position—in the interior of Sweden, standing out in the cold, a foreigner and unknown, wearied and houseless, the driver of our carriage impatient of the delay to his return home! When Artemus Ward offended Betsey Jane, she could not have wished him a worse fate. Happily an enterprising individual in the crowd assembled to do us honour, whispered a few words to Herr Leffler, and forthwith we were granted the use of a sitting-room in another hostel. Here we saw the Swedes luxuriating in a " winter garden " manufactured for the occasion. A large room was divided into little arbours by young fir trees in tubs, which were hung with festoons of variegated lamps, making up a really pretty scene, while in an adjoining room several natives of industrious habits worked hard on divers musical instruments.

Next morning we breakfasted at 5 a.m. on what is said to be the greatest delicacy in Sweden—Elk—and immediately afterwards took train for Stockholm, the weather not being propitious for a voyage across the lakes. By the way, the Swedes tell a droll story about a " mad Englishman" in connexion with Lake Wener, which commences at Wenersborg, and is about 140 miles long. Once, while crossing the lake in stormy weather, the captain of one of the steamers was astounded to see a small boat, containing only one person, tossing about at the mercy of the waves in the centre of the lake. It is reported that the captain instinctively remarked,—" I am sure that is a crazy Englishman," feeling convinced that no Swede would have been so fool-hardy. The unlucky wight was hoisted up, boat and all, into the steamer, when it was found that he had started in his boat across Lake Wener—on which even steamers lose sight of land—equipped only with "a tooth-brush and towel," and destitute of any change of raiment. Doubtless there is afterwards something inspiring in writing about such episodes as this, and the British public is reported to lionize greatly, men who "paddle their own canoe;" but the half-drowned, shivering, unheroic individual who was only too glad to give up his own "paddling" in order to secure the safety of a paddle-steamer, would hardly like his portrait as he then exhibited himself to be displayed in the London drawing-rooms where he has become famous on the strength of his canoe voyages. We shall not disclose this person's name, for we believe him to be—saving his monomania—a man of sterling worth; but we do heartily wish him and others something better to do than foolishly risking their lives in order to obtain the envy and admiration of persons with minds as mis-directed as their own. The extravagances of the ritualists and the asceticism of imitative, monks have at least the justification that ritualists and self-styled "fathers" believe they are doing God's work; but the follies of "Canoe Clubs" and "Alpine Clubs" have no other merit than that they may possibly diminish the number of fools in the world, and so benefit society at the expense of said clubs.

At Falkoping Junction we parted with our friend Herr Leffler, sorry indeed to lose so pleasant a companion. We were now indebted to a young Swede, who spoke a little English for guidance. The Swedish railways travel very slowly and make frequent stoppages. The carriages are more comfortable than our own, and the politeness of the *employés* is admirable. The refreshments provided at the stations were the best we have ever tasted on the railways of any country. Charles Dickens eulogised some years ago the refreshments at Amiens, in France, and of our own knowledge we can support his opinion, but in Sweden they beat Amiens. Delicious soup, cutlets, beef, veal, venison, hot potatoes, with excellent tea and coffee, contrasted in our minds with the horrors of Swindon, Peterborough, and Rugby. Possibly, however, railway directors in England consider that they have done their duty in providing young ladies of wondrous "make up" and startling *chignons* for the male passengers to flirt with, and therefore they need not care about "gross materialism," as some insensate philosopher with bad digestion, weak eyes, and long hair has designated the vulgar duty of eating. The food consumed in Sweden is very *English* in character. It is much more substantial than French cookery, and the nature of the viands is more easily ascertained—N.B. Note this English heads of families who love not "foreign kick-shaws."

The Royal Swedish Railway passes through a succession of splendid landscapes. Forest follows forest, and lake follows lake. We glory in our own lakes, but in Sweden they have Windermeres, Killarneys, and Loch Lomonds by the score. They have forests which surpass in extent what Sherwood was in "the good old times" of Robin Hood and Little John. Englishmen may hunt the timid hare and shrinking fox, but in Sweden they have nobler sport in chasing bears and wolves.

As we passed along we saw at various stations what appeared an accumulation of blacksmiths, but which proved to be only ordinary peasants attired in one of their national dresses with long leathern aprons. This style does not look very handsome, but the other national costumes are most picturesque and elegant. It is curious, too, that in Dalacaria, where these are most worn, the peasants have a language of their own, which is quite unintelligible to the educated Swede; but we are assured as a fact that a Scottish Highlander has been known to converse easily with the Dalacarians at the first meeting. In the same way a Welshman is at home among the peasantry of Brittany in France, and in parts of Denmark native Irish is not unknown. Moreover, Mrs. Taffy's wondrous beaver hat is also to be found in Denmark and Sweden.

At Hallsburg we had a passing view of Bro. Charles XV., King of Sweden and Norway, who was going to Wenersborg to open a new canal. His Majesty is a fine, handsome man, with a pleasant open countenance.

J. A. H.

MASONIC LIFE-BOAT FUND.

APPEAL TO THE CRAFT.

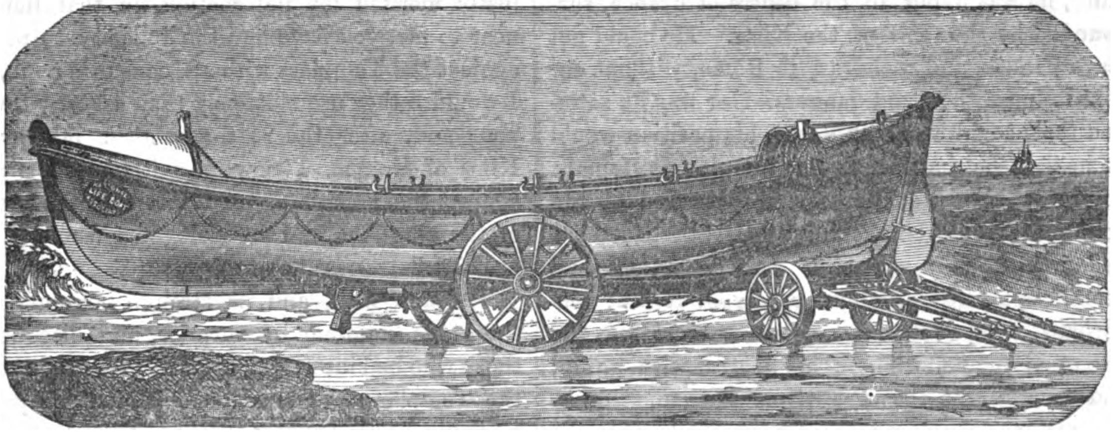
In the MAGAZINE for February 15th of this present year we called the attention of our readers to an appeal that was being made through our advertising columns for subscriptions towards defraying the cost of a lifeboat.

Eight months have elapsed, and still the object sought has not been obtained; and from the apathy that up to this time which, with a few exemptions, has been displayed, the attainment of it seems far distant.

It is a reproach to our Order that whilst other bodies such as the Foresters, Oddfellows, &c., can raise large sums for such a purpose, it takes us *ten* months to raise £50 toward a similar object. Why, even Sunday-school children with their pennies have raised a sufficient sum to pay for a life-boat !

Upon referring to the annual report of the National Life-boat Association for 1868, we find that for the "Forester" lifeboat a sum of £973 11s. 5d. was raised from August, 1866, to January, 1868. The "Licensed Victualler" fund amounted to £823 11s.; "Routledge's Magazine for Boys" lifeboat fund to £315 12s. 6d.; and the "Stockport Sunday-school" fund to £429 14s. 4d., whilst the "Quiver" subscriptions amounted to more than £1,900, thus enabling *three* lifeboats to be added to the list.

We cannot think it possible that the Craft will any longer allow this meritorious proposal to sleep; let it not be said—to quote the words of the Rev. J. Molyneux, when he refused to allow the use of his church on the occasion of opening a lodge at Sudbury—"notwithstanding all their loud, boastful professions of universal philanthrophy, I never ever heard of one useful work, public or private, done by the society of Freemasons outside of its own body." Widespread as Freemasonry is, numbering its tens of thousands of members, not only ought a sufficient sum to be raised for one lifeboat, but no difficulty should occur to build two or three more.



The expense of a lifeboat station is about £640. This sum is made up as follows :—Lifeboat and her equipment, including lifebelt for the crew and transporting carriage for the lifeboat, £440; boat-house (average cost), £200. The average annual expense of maintaining a lifeboat station is £50.

The "Masonic Lifeboat" will be built on the universally-approved model of the National Lifeboat Institution. We give a representation of the boat, with the transporting carriage expressly fitted to the shape, and adopted for the transition and launching of the institution model boats.

It was proposed that when the necessary amount was subscribed, to hand it over to the National Lifeboat Institution, the only stipulation being that the boat was to be called "The Masonic Lifeboat."

There is issued from the Board of Trade every year a chart of our island, which, around the coast line, is studded with black spots. The one just issued tells a sade tale, dotted all round as it is from the Land's End to the Foreland, and northward by the Farn Island to Wick, and round by the Hebrides to the Irish Sea.

It is sad to think that each dot represents a shipwreck, and the number for the past year amounts to 2,513, with a loss of 1,333 lives. Not a coast that has not its dot; but it is clear that these symbolical spots cluster most thickly along the highways of commerce, which are whitened by the sails of ships of every nation all the year round.

Let our readers picture to themselves the scenes of fearful woe that these black dots represent, and let them set zealously and actively to work to get subscriptions for the "Masonic Lifeboat." Let our brethren in England, Ireland, Scotland, aye, wherever Masonry is known, aid with their mite, and thus diminish the fearful loss of life which annually occurs. The Lifeboat Institution does much, but let us Masons strengthen its hand that its sphere of usefulness may be extended, and thus be enabled to do more.

Bis dat qui cito dat.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(*Continued from page* 328).

BOOK IV.—CHAPTER VII.—(*contd.*)

The receipt of this remonstrance had a terrible effect upon the Pope. He found his authority endangered. and his dignity openly insulted by a son of the Church. Proud and intelligent, he felt extremely irritated and humiliated by it. Honour, but more interest, swayed him to lend all his energies to the protection of the Templars, and to end the process against them. By so doing, however, he would embroil himself with the most powerful and unscrupulous King in Europe, whose enterprise of spirit was only equalled by his audacity. The obligation, too, which he had come under to the King, when offered the Pontificate, and his abject promises rushed forcibly upon his mind, sworn as they were upon the holiest sacrament of the Church. Besides, he was living in the centre of France, surrounded by the tools of the King. He could not leave France, and withdraw to Rome, without encountering a thousand dangers. Nor was he satisfied that, could he reach Rome, his position would be in the least improved. The tumultuous Romans had in a manner shaken themselves free of the yoke placed on their shoulders by his predecessors and proclaimed a republic. Several Popes had been driven forth ignominiously from Rome; but perhaps, what influenced Clement most was the fate of Boniface, who, in his quarrel with Philip, had been taught that the triple tiara must go to the wall when opposed to the King's crown. In fancy, he beheld another Nogaret, another Colonna, serving the passions of this violent prince, and treating him with a similar indignity to that with which they had treated Boniface; and if the centre of the Roman States was no protection to Boniface, how could he hope that the centre of France would prove to him any safer refuge? These considerations—considerations of worldly comfort and position—carried the day. The cries of the innocent and helpless Templars were nothing to him in comparison to his own safety, and he bowed to the will of a despot in a manner which has damned his reputation, and, by the fall of their Order, torn from the throne of the Holy See one of its strongest props. From bravery the Pope sank into abject cowardice, and finding it impossible to bridle the lawlessness of the King, to cover his weakness, and to preserve the appearance of authority, he abandoned the reality, and went hand in hand with the murderers of the Templars, esteeming himself lucky, by outstripping the desires of Philip, in reinstating himself in that prince's good graces.

Consulting, then, the dictates of fear, and an interest more dear to him than even the Pontifical authority and dignity, he slurred over all that was injurious and insulting in the remonstrance, revoked his former Bulls, and, by a new one, took off the suspension laid on by the previous. He permitted all the ordinaries to instruct, each one in his diocese, the manner of action to be adopted against the Templars, even to the definite sentence, on the sole condition that it should be confirmed by a provincial council. To save a part of his authority and honour, he reserved to himself the cognizance of the action against the Grand Master and the Grand Officers who had been arrested. He wrote to Imbert, that, "although you have justly merited my indignation, in that being so near to me, you have had the audacity to proceed against the Templars without consulting me, still, I would rather use clemency than severity towards you; and, after the reasons shown me by the King of France, I now permit you to proceed against the Templars, in consort with the prelates of the kingdom, and the delegates whom I shall appoint."

The new Bull, and its strange contents, took the whole kingdom by surprise, and disconcerted those who had interested themselves in the cause of the Templars. The Pope defended his strange change of opinion by stating, that the letters which he had received from the Inquisitor of the Faith, and from all the bishops of France who had acted in consort with the King in the trial of the Order, clearly substantiated its guilt. What they had done had been caused by the exigencies of the hour; for, had the Templars been warned of the design of calling them to account, they would have risen in arms, and produced great internal disquiet. Besides, the Templars had committed crimes against the faith, and were, consequently, within the jurisdiction of the inquisitor and bishops. These excuses were as contemptible as they were false, and only displayed to the world how completely the Pope had surrendered himself to the will of the King, and, to preserve a shadow of his power, perilled the future existence of the Papal authority; for it cannot be denied that the attacks of Luther only completed what the circumstances attending the fall of the Templars had commenced. The Order had never been so peacefully disposed as in the reign of Philip; and although they did protest, and protest loudly, against the sounding of the coin, we have proved that the Templars had nothing to do with the riots which followed the enforcing of that obnoxious edict. It was the populace that rebelled, not the Order.

Clement, urged on thus by his fears, and to prove his complete submission to the will of the King, was not content with the revocation of his first Bulls, and substitution of his other. He directed the Legates whom he had sent to the King to conform themselves in all things to his directions, to satisfy him in all that might concern the Templars, sparing, as much as they could, the dignity of the Pontifical authority. He, at the same time, recalled part of the Bull which authorised the provincial councils to confirm the sentences of the ordinaries, and retained to himself and the King a general knowledge of the state of the Order, and disposal of the guilty and their wealth. Furthermore, he permitted the bishops to seek out and try such Templars who were not in their dioceses—a grave breach of jurisdiction, and a proceeding never heard of before.

The King was highly gratified by the Pope's submission. He had no desire to embroil himself with the Church. He saw clearly that, to succeed in his project against the Templars, he would require Clement's assistance. Although, in his quarrel with Boniface, he had come out with advantage, it had caused him much anxiety and chagrin, and was not unaccompanied with personal danger. He was, therefore, overjoyed to find himself now freed from a similar peril. He immediately sent a letter to Clement, couched in very different terms from those he had used in his remonstrance. He returned him thanks for his Bull, assured him that he would receive his Legates with the utmost pleasure, and protested that he had conceived no evil design against the Pontifical jurisdiction, nor had ever entertained a wish to encroach upon its authority. He promised that the wealth of the Templars would be preserved for the determination of the Pope as to its final destination, and that it should be administered by officers totally unconnected with the government of his kingdom, so that no confusion or difference might afterwards arise. The King received the Papal Legates with all the honours due to their exalted station, and completely won them to his interests by his affability and gifts. The Legates, on their part, conformed themselves in all ways to his wishes, as directed by the Pope, and the King had no reason to complain of their want of will. He nominally handed over to them the whole of the prisoners, and all their wealth. This, however, was a fiction, for they remained in his custody, the Legates declaring that the difficulty of transporing safely the prisoners and their wealth outside the kingdom being so great, they would be in safer keeping under charge of the King's officers, although this detention should be in the names of the Pope and themselves. In fact, the Pope had the husk, and the King the kernal. The Pope approved of and confirmed all that had been done on his part.

Whatever respect the Pope may have been forced to entertain for the resolution of the King in regard to the abolition of the Order, one thing he was firm in, and that was the destination of its wealth to the recovery of the Holy Land. Athough the King did not relish such a scheme, for he was well aware of the chimerical character of any attempt to reconquer Palestine, he did not dare oppose it, as, on proposing the abolition of the Order, he had consented to it. He had at first intended to break through his engagement, prosecute the Templars on his own authority, and appropriate their wealth to his own purposes. He was compelled to abandon this idea on consulting with the doctors of theology and law at Paris. They held that the Templars being an ecclesiastical Order, and holding from the Pope, were only answerable to him. The King could therefore personally take no cognisance of their crimes, nor seize upon their wealth, but the church alone. All he could do was attentively to watch his interests and the rights of the State, but he resolved that he should not lose the prey which was lying in his power. Thus, when the Pope issued a new Bull, permitting the bishops to choose commissioners in their dioceses to take charge of the wealth of the Order, the King opposed its execution, and informed the Pontiff, in a firm and haughty manner, that it was useless for him to name new administrators, seeing that those appointed by royal authority were faithful and without reproach. Furthermore, it was his interest to take cognisance of the product of these riches, on account of his personal rights and those of his crown, which he was not at liberty to renounce. These rights were relative to the duties which the Templars, as possessors of fiefs and benefices in France, were obliged to render to the crown, in the same manner as the other proprietors, such as fidelity and homage, military services, rents, and lords' rights. This claim was perfectly ust, and the Pope confirmed it by a Bull. There was, however, more difficulty in confirming the administrators named by the King, since, as churchmen, the Pope was entitled to the Templars' lands as their superior, and his right was a better one than the King's. The Pope, however, was unable to take advantage of this, and afraid to enrage Philip by insisting upon it. He accordingly permitted the King's administrators to remain in office, contenting himself with appointing others on his behalf, but who were possessed of no authority, and subordinate to Philip's. Among the administrators were William de Gisors, Archdeacon of Auch; Gérard de Cabanol and John Pétri, Doctors of Law; William Pisdore and René Bourdon, Valets-de-Chambre to the King; and Raymond Barrany, Toulousain.

The Pope being thus disposed to enter eagerly into the projects of the King for the abolition of the Order, he issued, on the 29th December, a Bull, which enjoined every person, in whatever place they might be, to arrest the Templars still at large, and to place them in the hands of the ordinaries, forbidding any one, under pain of excommunication, to afford them shelter or concealment. By a second Bull he ordered that the commissioners, who should be appointed to instruct the processes, should be assisted by two canons of the cathedral, two Dominicans, and two monks of the girdle, adding, that if, in the action any matter presented itself which was not relative to the charge of heresy, the commissioners should always acknowledge it by the Pontifical authority, according to the canons of the church. The process then commenced against the Templars, and the Pope issued no less than seven Bulls to clear away the difficulties which presented themselves to the progress of the action, and which occurred not only on the side of the king, but also on that of the bishops and the administrators of the Order's lands. The bishops commenced the instruction of the action, but instead of examining the Templars afresh, they contented themselves with the former depositions, a somewhat novel proceeding, seeing that the interrogation at Paris and in the provinces had proceeded without the sanction of the Pope, under whose authority they now held their sittings. But it was neither the intention nor the interest of the enemies of the Order to examine the Templars again, as they had it in their power when re-interrogated, to retract all their former confessions. The commissioners did not permit themselves to be embarrassed by the revocation of the confessions made by several in France and Provence. An assembly was held at Paris, at which the Legates presided. There were present at this meeting the Inquisitor of the Faith, and the Ministers of the King, who were as zealous as Imbert in attending to Philip's interests. The assembly examined the revocations, and decided that no attention should be paid to them. They resolved to view them as punishable falsehood, and that the original depositions should alone be considered the true ones. The prisoners were to be enjoined to keep to these, to acknowledge their truth, as they were confirmed by many Templars who had not retracted, under no less a penalty than that of being proceeded against as relapsed, should they persist in maintaining their innocence and retracting their original depositions. They furthermore established as a base for investigation the interrogations made before the action.

The Pope, however, at the same time, did not neglect the interests of the Church, with regard to the riches of the Order. He issued a fresh Bull, by which he appointed commissioners, whose duties were to render an account of these to his chamberlain and the archbishops, as his delegates. By these means he hoped, at some future day, to wrest the wealth from the King, and apply it to the recovery of the Holy Land. This appointment, however, was a vain scheme, for the royal commissioners being in full possession, at the instigation of the King, declined to render such states. Philip, to keep the Pope quiet till he should have destroyed the Order, wrote him a letter, in which he promised, when the process against the Templars should have been brought to a termination, to render an account of all the wealth. With this promise the Pope was forced to be contented.

(*To be continued.*)

REASONS of a personal or private nature should never be allowed to debar an individual from becoming a member, or to prevent his advancing when a member of a lodge.

WHAT is becoming is honest, and whatever is honest must always be becoming.—*Cicero.*

AN ADDRESS

Delivered by the Hon. and Rev. Bro. J. W. Leigh, *Prov. G. Chap. Warwickshire, on the occasion of the meeting of the Prov. G. Lodge of Warwickshire.*

It has once again become my pleasing duty to address the Grand Lodge of this province, upon subjects connected with Masonry; and I feel that however inadequately I may perform the part allotted to me, it is ever a work of love to discourse upon those subjects which must be nearest and dearest to the heart of every one of you.

Let me, then, brethren, say a few words to you upon that which is most closely connected with Masonry—I mean *Virtue.* I say closely connected, because every Mason is pledged to pious virtue, and every lodge, in the name of the Great Architect of the Universe, is dedicated to virtue.

Let us start with this consideration—What is virtue? In order properly to state the definition of that word I must go back to ancient records and a dead language. The Greek for virtue is 'αρετί. Now at first sight it may seem strange when I tell you the derivation of the word αρετγ. It was from Αρεσ—Mars, or the God of War; but this derivation is easily reconcileable when we consider that the human race was then in a purely nomadic and barbarous state. Physical prowess, skill, and bravery in the chase and in war were the highest recommendations. We see this exemplified in the deities and heroes that man then worshipped in Hercules, in Apollo, in Castor, in Pollux—might was right; and the laws of civilization, property, and internationality were altogether disregarded; but although this state of things was not to last even through a heathen age, the word αρετε remained and came to be applied to excellence of any kind, moral, physical, and technical. The refined Greek in the march of civilization became a follower and a worshipper of other ideals than mere brute strength.

Beauty, as represented by Aphrodite wisdom, as represented by Minerva, began to hold a higher position amongst a more civilized community, and throughout the works of the Greek philosopher δικε, αλεθια, and αρετε, as representing justice, truth, and virtue, held the highest position in the magnificent works which they produced to improve the morals of the age. The orator Cicero, the poets Virgil and Horace, endorsed the Greek opinion in their views of *virtus* and *justitia;* and in the writings of Scripture we find the zealous Peter impressing on the Christian converts the necessity of αρετε, or Virtue, in language remarkable for its fineness and simplicity—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness Charity."* That is, to your virtue add that practical, discriminating knowledge, of which it is said in the Epistle to the Ephesians, "Be not unwise, but understanding what the will of the Lord is"—that knowledge which, in the language of the Apostle, produces temperance, a steady holding in hand of the passions and tempers, and (to continue the paraphrase of the Apostle's words), beget patience, not a mere brute stoical endurance, but a patient submission in afflictions and trials of a God-fearing and God-trusting kind, from whence social virtues follow, such as brotherly love, which admits of no moroseness in the exercise of your piety, no sullen, solitary habit of life, but a kind, courteous generosity, inducing that *summum bonum* of all virtues taken in its largest sense, viz., Charity, a universal kindness of thought, word, and act, towards all, a catholic large heartedness. Such are the graces which bring forth fruit toward the mature knowledge of all that is above the earth, earthy—which produce a perfect knowledge, ethically as well as doctrinally of all the treasures of wisdom. These are the results which flow from the Cardinal principles of virtue. Results which are peculiarly applicable to this occasion, as our Craft, our very inner Masonic life dedicates itself to a moral, pious and universal virtue, resting firmly on the pillars of strength and beauty. A strength which implies labour not only for your own advantage, but a labouring in the cause of others. A beauty which fadeth not away, but which rests on the solid foundations of a contented mind and a spotless conscience. Truly may each individual Mason echo the words of the Latin poet, "exegi monumentum ære perennius."† Truly may he say I have endeavoured to rear a memorial which shall live in the hearts of succeeding generations. Man's material works may perish, the stone may crumble, the wood may decay, the brass may rust, but the foundations of my order are built on the great abstract principles of moral and religious rectitude; principles which are coeval with creation and unaffected by time; principles which pious men of all ages, Jew, heathen, and Christian alike have reverenced, and which I, who am now striving to do my duty in that state of life to which I have been called, will endeavour to act up to in my own conduct and hand down for imitation to my successors, that concord and unity may so flourish among us as to be the stability of our time and make our Craft a praise upon earth.

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* II Peter, i., 5.

† Horace, Od. iii, 30, 1.

In conclusion, let us pray that the presence of the Lord may ever dwell amongst us to direct us aright in the paths of virtue and to sanctify our fellowship here below. For what after all is a Mason without Masonic principle? He is but a crumbling stone in the building, an element of discord in the midst of harmony and love, and thus he brings disgrace upon our Craft. Why is it that Masonry is often scoffed at by the uninitiated and cowans? No doubt you will say:—"They are ignorant of its ways, and suspicious of its secret dealings." That may be so; but let me tell you that it is often also owing to the lukewarmness and levity of its own members, who do not act up to the principles so admirably inculcated in lodge, who look upon it as a mere convivial club, and talk of it as such to the uninitiated. Can you then wonder at the latter making light of that which ought to gain their respect and admiration?

Masonry has been called the daughter of Heaven. Let us then, who are her members, never disgrace her. Let us walk in the light, and not in the darkness, doing the work allotted to us with clean hands and right spirits. Having compassion for our weaker brethren, with an eye ready to pity the afflicted, an ear ready to listen to the cry of the needy, and a hand ready to hold out to the helpless orphan and the widow, so shall we be doing our best to show to the outer world the inherent nobleness of our Order, and to silence the clamour of the envious, credulous, and ill-natured against our ancient and honourable society.

MASONIC NOTES AND QUERIES.

LIBERALITY AT GRAND LODGE.

It has been often complained that our Grand Lodge authorities have, for many years since the union, ignored and snubbed the Templars and other Masonic bodies. I am glad to see evidence of an alteration of this policy, and the establishment of one of Masonic amalgamation and union, under the auspices of one of our chief administrators and officials, Bro. R. W. Little. Suggestions have often been thrown out of the desirability of this union, which would be a union no less effective for the combination of Masonic bodies than the old union of the two Grand Lodges.

It is not unnatural that in a free institution like Freemasonry Bro. Little should encounter some resistance and some jealousy; but perseverance in carrying out the true policy of Grand Lodge will be crowned with success, and Bro. Little may succeed where Bro. W. Preston failed. Bro. Preston at first met with obloquy and censure; he lived to overcome this, and to be enrolled as a benefactor of Grand Lodge and the founder of the lecture referred to in your pages.—M.M. & K.T.

BRO. MANNINGHAM.

I have been waiting anxiously for some solution of the doubts raised as to Bro. Manningham's letter. This is the more desirable to be effected, as otherwise we shall have this letter quoted as an authentic piece of evidence, whereas it is at present disputed.—TWYFEL.

PICTUS DEPICTUS (p. 268, 291.)

Pictus must not get out of it in that way. There were no more three Greek orders in the time of King Solomon than there were five. Pictus is as wrong on this head as on each antiquarian point. I should be sorry to look at any communication of Pictus for historical data, for he does not understand the criteria of historical data.

In this case the question is not as to historical data, but whether a mediæval legend about architecture, geometry, &c., shall be accepted in a mediæval form or doctored up to an antiquity, which is in itself a sham, or doctored down to the taste of this day. We have had so much of this work already done by ill-taught hands that very few of the characteristic points of our ritual remain.—C.M.D.

RED CROSS OF ROME AND CONSTANTINE.

In reply to an esteemed favour from Bro. Charters (Oct. 17th), relative to when the "Red Cross of Rome and Constantine" first appears as a Masonic Order, I beg to state that my opinion is expressed at p. 284 of the *Freemasons' Magazine* for Oct. 10th in the following words:—"The Masonic Knights Templars' degree cannot be traced until several years subsequent to A.D. 1740, and the same may be said of the Masonic Knights of Malta, Red Cross of Rome and Constantine, and most of the chivalric degrees, no minutes of *which exist of an earlier date than* A.D. 1770."

According to Bro. Little, the historian of the latter degree, the Premier Conclave of England was in working order before 1770 (vide p. 502, vol. XV. *Freemasons' Magazine*), but we confess our inability to believe the "Red Cross of Rome and Constantine" was known many years before that date; and, in the absence of sufficient evidence to the contrary, we still consider the degree, under the wing of Masonry, to possess no earlier minutes than the other chivalric degrees do under the protection of the Knights Templars. However, we cannot speak very positively on the matter, and would prefer Bro. Charters taking the distinguished Grand Recorder, Bro. R. W. Little, for his guide.—W. J. HUGHAN.

ANOTHER "PREROGATIVE" OF THE G.M. (page 309).

The "prerogatives" of the G.M. are multiplying. "A Deputy" says, "that a G.M. (is the G M. of Scotland included?) has the prerogative of *making Masons at sight;* one which is exercised in the case of princes." I trust sincerely, for the honour of Masonry, that this is untrue.

It was asserted at page 298 that the G.M. had a certain prerogative relative to foundation stones (I should have been happy to have seen such assertion made good); but at page 310 Bro. A. O. Haye emphatically contradicts said report. I trust some brother will be able even more emphatically to contradict what "A Deputy" has said.

I consider it to be the proud boast of Masonry—that, as all men entered into the world in the same manner (the *lex naturæ* making no distinction between the prince and the peasant), so do all enter a Masonic lodge; and, whether rich or poor, high or low, the same preparation and ceremonial was applicable to every son of Adam—a tribute to our common humanity. Hence may we truly be said to meet upon the level, and the equality title of brother is therefore no misnomer. I also thought that "making Masons" could only be done in a properly constituted lodge, where a competent number of brethren were present.

While I trust my loyalty is unquestionable, I hope that what "A Deputy" has said is untrue. The company of princes would be dearly bought at such a sacrifice, and with little honour to them.—SEMPER VIRENS.

EXCERPTS FROM PROVINCIAL GRAND LODGE MINUTES.

Is a member of a Prov. Grand Lodge entitled to receive from the Prov. G. Sec. a copy of any particular minute or minutes on offering to pay what may be the stipulated fee for the transcription? A case in point has arisen in connexion with the recent nomination of a Prov. G. Sec. for the Middle Ward of Lanarkshire. A member of the Prov. G. Lodge applied to the interim Secretary for a copy of the minutes of the meeting at Motherwell in August last, and which are held by some of the brethren to be deficient. The Secretary, in his reply, states that "he does not see the necessity for copying for *any* brother, minutes passed by the Prov. G. Lodge." And so the copy is not forthcoming. Will any brother kindly enlighten me as to the rule in such cases.—BUTE.

THE ROSICRUCIAN SOCIETY.—ENGLISH BRANCH.

I beg to inform "F. H." that he is quite in error in stating that anything concerning Rosicrucianism "can now be got at in a cheap and compendious form by becoming a Frater under Fratres Hughan and Rawley," and I therefore hope he will kindly withdraw the statement, as I most emphatically assure him that, although a humble officer in the philosophical society referred to, under the honorary presidentship of the Right Hon. Lord Kenlis (which has, by the way, no *actual* connexion with Masonry), I have no power to secure the election of any candidate, or to use any ritual or other ceremonial connected with the Order. The number of members is limited to the square of 12, and I know not a more restrictive society in England, or one in which the membership is more carefully selected.

In Scotland they are also most rigidly scrupulous in receiving candidates, and test the merits of the various aspirants with more than usual scrutiny. What the society really is, or was, is known but to a few indeed; and those few, though mostly far apart, are still *one* as to the nature and objects of a society which has outlived the curiosity of centuries, and is still as great a mystery as ever to the outer world.—W. J. HUGHAN.

BRO. HUGHAN'S ANALYSIS AND BRO. J. L. W.

I feel much indebted to Bro. J. L. W. for his kind reference to my Analysis of Freemasonry. I should be glad to receive authoritative information relative to the degrees he refers to connected with Ireland. The *Mark* is only allowed to be worked under the Royal Arch Grand Chapter, and I believe is a *prerequisite* to *Royal Arch Masonry*, and I have always understood that the Excellent is continued to be given in Ireland as heretofore. In other words, I mean that a candidate for R.A. degree must first be advanced as a Mark Master Mason.—W. J. HUGHAN.

"THE DELUSIONS* OF" BRO. A. O. HAYE.

Page 230. "One thing has *never* been disputed, and that is the invention of the Corinthian Order by Callimachus."

Page 269. "The *fact* that Callimachus was the *originator* of the Corinthian Order."

Page 269. "The *fact* that the Corinthian style of building was *not used* till the time of Alexander the Great." (Alexander succeeded his father, Philip, B.C. 336.)

Page 269. "The Ionic *originating* in 500 B.C."—PICTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

D. P. G. M.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The correspondence on this subject reveals a state of affairs far from creditable to the boasted administration of Grand Lodge. The reason we have heard so little about it is that the gentlemen who are so treated do not like to take up their own cause in Grand Lodge and be supposed to be soliciting honour, and no one else cares about the matter.

Were the D.P.G.M.'s properly treated, we should find the office held by brethren of a still higher social class; and it would become a more valuable step in Masonic promotion. A few peers, baronets, and other men of standing have not disdained to hold the post of D.P.G.M., although exposed to the Grand Swordbearership; but a distinct recognition in Grand Lodge would not discourage others from accepting the office, and thus it would become more valuable to the members of less distinguished social rank.

To be a D.P.G.M. would be a still greater honour, stimulus, and reward to an eminent provincial Mason.

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* For the origin of the application of the word "delusions" see page 230.

A duke does not disdain to be a P.G.M., and thus it becomes a very great distinction to a smaller county magnate. By judicious and liberal treatment in this respect the prerogative of the M.W.G.M. would be greatly enhanced.

The unfortunate baronet and M.P. who has consented to serve as D.P.G.M. of his province and presided in his own Prov. Grand Lodge, has the shine taken out of him when he comes in full costume to take his seat among the youthful Wardens in Grand Lodge.

Yours fraternally,
P.D.G.M.

THE PRINCE OF WALES AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Since my last communication upon the above subject time has revealed the real author of the uncalled for and unjustifiable document which was presented to the Prince of Wales asking him to become a Mason, which, under the circumstances, he courteously but very properly refused. The individual who so notoriously outraged one of the first principles of our institution rejoices in the name of "Slack," and he sets forth that he is Secretary of "the Glasgow St. John's Lodge, 3 Bis," and he goes on further to say that "it is not the least important" in the Craft. I know not what importance he attaches to himself or the lodge to which he belongs, but I think it would be difficult to find one who does not condemn the scandalous conduct of which he has been guilty, notwithstanding his unauthorised assertion that "the Masonic body will be prompt and ready, should your Royal Highness concur, to concert such measures as are necessary, according to the Masonic Order, for the fraternization of your Royal Highness *immediately antecedent* to the ceremonial at which your royal presence is expected."

The fallacy of this assertion is manifest, for, from what I know of the feelings of many members of the Craft, I feel assured that they would scorn the use of such an instrument as "John Slack" in the manner he has chosen to adopt for the purpose of touting for candidates for admission into our Order, even if in the end it should be successful in bringing into it the Prince of Wales.

I should also like to know upon what grounds he has thought proper to state, *on behalf of the Masonic body*, that they would concur in the measures which he has chosen to originate; and how far it has come to his knowledge that Masons are ready to perjure themselves in order to carry out the glorification of the St. John's Lodge by the Prince of Wales becoming a member of it. The impudence of the assertion seems to me to be beyond excuse, and I should like to know, as I have asked before, whether the lodge of which "John Slack" is Secretary approved and sanctioned what was done in their name.

The whole proceeding seems to me to be a great scandal upon our Craft, and will not fail to be taken advantage of by some outside the pale of Freemasonry who never lose the opportunity when offered of casting a stone at our beloved and venerated institution.

I feel, Sir and Brother, that this is a matter that ought not to be allowed to slumber, but should at once be brought under the consideration of the ruling powers of the Grand Lodge of Scotland, or others will form but a poor opinion as to how Freemasonry is conducted in that country if such practices as these are allowed to pass without a proper notice being taken of them.

From what I have seen, and what I know of the Earl of Dalhousie, the present G.M.M of Scotland, I am sure that he, in common with other members of the Grand Lodge of England, will feel that this is a subject which demands immediate investigation, and I shall be glad to hear from some of our Scottish brethren that it has already been commenced.

Yours fraternally,
P.M.

OLIVER MEMORIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It gives me pleasure to find action about being taken to raise a memorial to our late Bro. Dr. Oliver, who must ever be held in veneration by deserving Masons. At the same time I would wish to express my regret that there should be a probability even of action such as that proposed by the Rev. Reynolds, which strikes me as being too dwarfish in its character. Such cannot consistently be contributed to by vote of lodge, though, of course, any Mason in his private behalf is at liberty to contribute to it, and most I think in England would do so. My objection to the mode proposed lies in the universality of Masonry, as fully borne out in Dr. Oliver's writings, as well as our recognised land marks. The proposal before mentioned would prevent many subscribing, as being of too sectional a character, and would not enlist the sympathy of many deserving Masons, whose mode of faith is different from that recognised by the Rev. Reynolds.

Yours fraternally,
J. H. GITTINS.

CANADIAN HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the *Magazine* for September 26, I find some statements in the address of Grand Prior M'Leod Moore to the "Fratres of the Temple and Hospital" in Canada, which a regard for historic truth will not permit me to pass unnoticed. I allude more particularly to the statements made in the last two paragraphs of that address on p. 259, first column. In view of the fact that in the number of *Magazine* in which this address appears there also happens to be printed that portion of the history of the Knights Templars in which it is distinctly stated that there never was a union of that Order and the Hospitallers, upon what authority does Grand Prior Moore assert that the present English Order composes such a union? Further—by what authority does he assume to himself the privilege of organizing a Consistory of 32° (Sovereign Princes of the Royal Secret) at Hamilton, in Canada, and Rose Croix Chapters of Harodim elsewhere in the dominion? Will Grand Prior Moore exhibit the proof to support his assertion that the degrees of Rose Cross and Kadosh existed in England at any time before they were taken to that country from

France early in the present century, and will he assert that these degrees are not of French origin exclusively—the Rose Croix a manufacture of the Chevalier Ramsay and other Jesuits in 1743, and the Kadosh the principle degree of the Strict Observance, or Knight Templar issue, arranged in the interest of the Pretender by Jesuits in the College of Clermont, and which was exploded in Germany, where it principally then existed, by the Congress of Wilhelmsbad in 1782?

Such total ignorance of the history of Masonic high degrees as is exhibited by the Grand Prior of Canada in the first of these paragraphs is only equalled by that shown by him in the last, and wherein he states that a Mason travelling on the continent of Europe, unless in possession of the Rose Croix degree, "is held of but little account." If by "the continent" he means France only, then I will admit his statement in this case correct; and for the simple reason that under the French or Modern Rite, in use in every country since 1786, every Freemason is expected to have taken the degrees of this the prevalent rite, and of which the Rose Croix is the apex, or highest of seven; but elsewhere on the continent—that is, out of France, and in such places as this rite is not practised—the degree of Rose Croix, except as the 18th of the A. & A. Rite, is unknown. In Germany, more particularly the degree of M.M., is regarded as the completion of legitimate Masonry, and its possessor can claim all that can be claimed by any Freemason.

It is to be regretted that men in authority, and who are looked up to by many of the fraternity as *lights* in the Masonic family, should broadly make, as does the Grand Prior Moore, totally erroneous statements, and the which are at war with facts and dates in the history of Freemasonry in Europe, as by the works of Rebold and Findel are now fully and clearly established to the satisfaction of whoever desires to know the truth, or who does not prefer to be ignorant, as a condition affording more scope for the exercise of fancy. For the Grand Prior of Canadian Templars to organize *ex officio* a Consistory of S.P.R.S. of the A.A.S. Rite is simply assumption, and such consistory an illegitimate creation, and as such it must be regarded by all the Supreme Councils of that Rite wherever situated. After the French Revolution of 1830 the A.A.S. Rite was perfected in France, and its Kadosh, or 30th degree, made identical in legend with the degree of Knight Templar as known in England since the organization of the Grand Conclave of England and Wales. But the possession of that Degree by an English Grand Prior confers on him no right to organize governing bodies or even working bodies of the A.A.S. Rite, nor can it necessarily do so.

While many Masonic writers in the United States are deprecating the extension of high degrees in that country, as subversive of the original purity and principles of the Masonic institution, it is to be regretted that our brethren of the Dominion of Canada are likely to be imposed upon by a bastard organization of them, under the leadership of Grand Prior Moore.

Yours fraternally,

AN AMERICAN FREEMASON.

WHO WROTE THE BOOK OF JOB?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—"Rosa Crucis," at p. 251 (No. 482) of *Magazine*, asserts in his note on the "Immortality of the Soul," that in the year 1520 B.C. Moses wrote the Book of Job, and therefore he would imply that, inasmuch as Job is made, by a prominent passage therein, to believe in the immortality of the soul, Moses must necessarily have believed in it. Will you be good enough to inform your readers whether, in your opinion, "Rosa Crucis" is serious in any of his numerous blunders with which he has been recently favouring them, or is "making fun?" This assertion of his reminds me of the opening sentence of a discourse delivered by a backwoods preacher whose knowledge of Scripture was quite extensive but a little mixed. "After," began the preacher, "Moses had been three days and three nights in the whale's belly, he was cast forth; and, with one foot on the sea and the other on dry land, he said: 'Verily, thou almost persuadest me to be a Christian.''

Bro. Haye's advice to "Rosa Crucis" is good, and should be endorsed. So far from Moses writing the Book of Job, all critics agree that it was a Jew who wrote it during the captivity in Babylon, as the ideas contained in it concerning the devil, &c., were peculiar to the Persians, and unknown to the Hebrews, Israelites, or even Jews, until after their captivity in that country. The book of Genesis, it is believed by critics, first came into the hands of the Jews about the same time, and this belief is supported by the same reason. Both Genesis and Job are evidently produced under similar conditions of education, and these conditions did not obtain in either Egypt or Canaan at any time prior to the return from captivity of the people of the latter country. This is proven by the doctrine of the Pharisees, the true descendants of the captive Jews, being denied by the Samaritans and other inhabitants of the country even in the time of Christ. If "Rosa Crucis" wants to learn something reliable about the Book of Job, let him read Renan's translation of it from the original Hebrew, published by Michel Levy, Frères, in Paris.

Yours fraternally,

AN AMERICAN FREEMASON.

CAN A P.M, BE A SIMPLETON?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—This question has been suggested by the letter of "M.M." in No. 481 of the *Magazine*. From that letter it would appear that "M.M." is playing the part of whipper-in for Bro. W. Harris, P.M., of many orders of Knighthood fame; and in it he also wants to know if it does not require great learning and profound science to be a P.M. Well, I believe not; and certainly, as a P.M., Bro. Harris, I further believe, does not exhibit much of either learning or science, but instead a disposition to impose his worthless degrees on his credulous brethren. To paraphrase, or improvise, an it please Bro. Harris better, a dozen or so orders of Knighthood for the purpose of making merchandize of them to his dupes, among the younger members of the fraternity, exhibits no more science nor learning than that possessed by the thimble-rigger. His reasons for pursuing this traffic, as given by him in No. 479 of the *Magazine*, are contemptible; and if he has no better to offer he should be treated as men usually expect to be treated who obtain money under false pretences. Bro. Harris, P.M., has not even the poor pretence of Cagliostro to support him in his deceptions; viz., that he is working in the interests of "the Church." *Populæ decipi bene placentur*, I will admit; but it is the duty of Masons who are aware of the deception not to laugh at it, but to warn their more ignorant brethren of its nature, and then, if they prefer to be deceived, let them. It is such men as Bro. Harris, P.M., who render high degrees contemptible. Even in this country (United States), where the brethren greedily seek fictitious titles of honour, his style would not be tolerated. How much less then should it be in a country where the title of Knight is believed to mean something?

Yours fraternally,
AN AMERICAN FREEMASON.

[Does our correspondent seriously believe in Bro. Harris? or does he imagine Bro. Harris is serious? —ED. F.M.]

YORK RITE IN AMERICA AND BRO. J. L. W.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me to occupy a little more space in this week's issue to respond to Bro. J. L. W.'s desire to know the name of the nine degrees practised in United States under the "York Rite," *so called*. They are as follows, according to authorized Constitutions of the several degrees: 1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Mark Master. 5. Past Master. 6. Most Excellent Master. 7. Royal Arch. 8. Royal Master. 9. Select Master.

The first three are, of course, worked under the Craft authorities; the following four under the Grand Chapters; and the last two under the "Most Puissant Grand Councils of Royal and Select Masters."

As Bro. J. L. W. was "Marked and Arched" in America, and there the Mark Master, Past Master, and Excellent Master, are given to aspirants for Royal Arch Masonry the same as in Scotland, and used to be at least in Ireland, he will readily see how I may probably be in error sometimes by making statements on a supposed analogy between similarly constituted authorities, when their constitutions are not always "at my elbow" like those of England.

He will also see that I never have stated the Royal Arch to be the *ninth* under any authority, but the fifth virtually under England, and the seventh under Scotland, United States, and I thought *also Ireland*.

Such interesting communications as the one from Bro. J. L. W. will always be esteemed by all Masons, who are as anxious to know the truth as—

Yours fraternally,
WILLIAM JAMES HUGHAN.

DERIVATION OF FREEMASON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read with interest the various letters on the derivation of the term "Freemason," but cannot say I am satisfied with any.

If you will permit me, I will now give my ideas on the subject, and leave you to judge if they are worth anything. "Free-mason" is a compound word; and, if one part is derived from the French, so also should the other. "Free," then, I derive from the French word "frère," a brother (Italian is "fra" or "fray"), derived from the Latin, "frater;" and "Mason" I derive from the French words "mal," "connu" (from the Latin, "male," "cognitus"), which signify "not easily recognised"—that is, a brother only to be known by signs, &c. The only difficulty I can see in my solution is the cedilla, or softening the letter "c" in Macon, but which may be accounted for by the Langue d'Oil, or old language of north France, being generally softer than the Languedoc, or tongue of the south. In conclusion, long flourish, say I, "Les Frères Maconnus," the brethren of the mystic tie.

Yours fraternally,
RICHARD DAWSON.

THE RULES OF VOTING AT PROVINCIAL GRAND LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I shall esteem it a favour if yourself, or any of the readers of your valuable *Magazine*, will give me opinion as to the legality (Masonically speaking) of the decision arrived at in the following case, viz.:—

At the quarterly communication of Prov. Grand Lodge of the Middle Ward of Lanarkshire, held at Motherwell in August last, the Acting Prov. G.M., Bro. Major Barbor, intimated that the Prov. Grand Secretaryship having become vacant by the death of Bro. Bruce, the Prov. G. Lodge ought to recommend a Bro. to the R. W. Prov. G.M. for the vacant office; whereupon a Bro.—the interim Prov. G. Sec.—was proposed by one of the members of Prov. G. Lodge, and another member proposed another candidate for the office, both propositions being seconded. A show of hands was demanded, and the result was a majority of two in favour of the second candidate, Bro. Nisbet, against which result no protest was made, and the lodge was closed.

At the Quarterly Communication held at Wishaw on the 13th October, the interim Secretary read the minutes, which were hurriedly passed; but, as there was no reference in them as to the result of the vote at the preceding meeting in favour of Bro. Nisbet, the brother who had proposed him requested an explanation. The Secretary said, in reference to this, that, as—at the meeting referred to—he had been requested to go outside while the vote was taken, he could not be expected to know what was going on. Bro. Nisbet's proposer said this was a very unsatisfactory explanation, seeing that the Secretary was in the lodge when the proposition was made, and was only absent a few minutes, and, being himself a candidate, must have known the result. The Acting Prov. G.M. then intimated that since the preceding meeting it had come to his knowledge that the brother who seconded the proposition for the appointment of Bro. Nisbet was not a member of the Prov. G. Lodge, and ruled that this vitiated the proceedings in regard to Bro. Nisbet's candidature, and that he would again proceed to take another vote of the Prov. G. Lodge upon the subject. Bro. Nisbet's proposer took objection to this, explaining that, as he did not personally know the brother who seconded his motion, he was no party to the mistake (the brother referred to as the seconder was, on the occasion referred to, acting as Proxy Warden, and was, it appears, unaware that proxies could not vote), and held that all that was necessary was to strike out the seconder's name from the list of those who voted, which would still leave a majority of one in favour of Bro. Nisbet. He was, however, quite willing to stand by the decision of a future meeting if all the members were made aware of what was to be brought before them; but he objected to taking the vote of the *present* meeting, on the grounds that Bro. Nisbet and his supporters trusted, from the legality of the proceedings at the Prov. Grand Lodge held in August, that the appointment would be confirmed in favour of Bro. Nisbet, and therefore several of those who had given him their vote then were not on the present occasion present; whereas Bro. Nisbet's opponents, foreseeing this objection, had mustered their forces in full strength. The Acting Prov. G.M. overruled the objection and again put the vote to the meeting, who declared in favour of Bro. Nisbet's opponent. The supporters of Bro. Nisbet declined to vote under the circumstances, and a protest was entered against the proceedings, Bro. Nisbet's proposer stating that if a part of the proceedings of the previous meeting was vitiated by the voting of an unqualified brother, *all* the proceedings of the previous meeting were null and void, as the said unqualified brother spoke and voted on all the business brought before the meeting. A feeling is prevalent amongst several of the brethren in the Middle Ward that the non-recording of the minute of the carrying of Bro. Nisbet's nomination tended to mislead the brethren who voted at the meeting of October 13; and that, had this minute been incorporated and read, the minutes of the August meeting must—*in toto*—either have been confirmed or objected to.

I have to apologize for encroaching so much upon your valuable space, but it has been suggested by some of the brethren here that an impartial statement of the facts in the *Freemasons' Magazine*, together with the object in view, might be the means of eliciting the opinions to the points at issue of competent authorities in matters of Masonic jurisprudence, and which would also tend materially to check the feeling of dissatisfaction that might arise should the dubiety in the minds of some of the brethren here in connexion with this case not be disposed of one way or other.

Yours fraternally,
"FAIR PLAY."

FRAUDULENT CLAIMANTS FOR CASUAL RELIEF.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your worthy correspondent, "East Lancashire" (to whom I am indebted for much valuable information privately communicated) would, I am sure, be conferring a boon on all the Masters and Almoners of country lodges if he would, as he offers, send for insertion in your pages a list of applicants and the "dodges resorted to to fleece the unwary," as such information could not but prove very useful. Yours fraternally,

D.P.G.M.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

WE have been requested to publish the following caution:—"Brethren are fraternally requested not to respond to an appeal for charitable aid which has recently be made from Crickhowel, in South Wales."

THE Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

GRAND LODGE OF SCOTLAND.—A Quarterly Communication of the Grand Lodge of Scotland, will be held at the Freemasons' Hall, Edinburgh, on Monday, the 2nd proximo, at six o'clock, p.m., precisely. Business:—1. Proxy Commissions. 2. Presents from Grand Lodges of France, Texas, and Tennessee; portrait of Grand Master by Bro. W. Smith, *C.E.*, Proprietor of FREEMASONS' MAGAZINE. 3. Minutes of Grand Lodge and Grand Committee. 4. Nomination of Office-Bearers and Grand Stewards for year 1868-69. 5. Petitions for Charters: 1. Lodge Broughty Castle, Broughty Ferry; 2. Lodge Charleston Kilwinning, New Zealand. 6. Petition to repone Lodge Union and Crown, Barrhead. 7. Report on remit to Grand Committee as to Bro. Thallon's motion anent the Salaries of Grand Lodge Officials. 8. Note of Appeal, Chalmers 1. Paton, against sentence of Suspension passed upon him by Grand Lodge. 9. Appointment of Representative at the Grand Lodge of Tennessee. 10. Presentation of Bust to Past Grand Master. 11. Festival of St. Andrew.

WE understand that the Provincial Grand Lodge Meeting of East Lancashire will take place on Monday, the 2nd of November, at the Freemasons' Hall, Manchester, under the R.W. Bro. Stephen Blair, but we have had no official information thereof from the Prov. G. Sec.

WE understand that it is proposed to hold the next meeting of the Provincial Grand Lodge of West Yorkshire at Sheffield, on Wednesday, the 20th of January next.

METROPOLITAN.

Mount Lebanon Lodge, (No. 73).—The regular meeting of this lodge was held on Tusday, October 20th, at the Bridge House Hotel, Wellington-street, Southwark. Bro. T. J. Sabine, W.M. opened the lodge. The work done was passing Bro. Timms, which was performed in an admirable manner, £5 were voted to the I.P.M. Bro. J. Morris from the charity fund. Bro. F. Walters, P.M. gave a notice of motion to give £5 from the lodge funds to the Zetland Fund. The lodge was closed. There were present Bros. F. H. Ebsworth, W.M. 1178, S.W., M. A. Loewenstark, S.D., G. Free, J.D., R. Stevens, W.S., F. Walters, P.M., E. Harris, P.M. and Treas.; J. Donkin, P.M. Sec.; Delany, Chipperfield, Moore, Keeble, and others. Amongst the visitors were Bros. H. Massey, W.M. 619, J. Hawker, W.M. 871, Tustin and others.

St. Luke's Lodge, (No. 144).—The installation meeting of this popular lodge was held at the Pier Hotel, Cheyne Walk, on Monday, the 19th inst., Bro. Jarvis Maples, W.M. presiding supported by his officers. The lodge having been opened in due form and solemn prayer the minutes of the former meeting in which was recorded the unanimous election of Bro. William Dawson, S.W., to fill the chair for the next twelve months were read and confirmed. Bro. Maples the retiring W.M., then most ably installed Bro. Dawson in the chair of K.S. after which he delivered the customary addresses. Bro. Dawson W.M. then appointed his officers as follows: Bros. J. Maples, I.M.; P. Davis Pullen, S.W.; Edward Wallbancke, J.W., Waite, Treas.; William Birch, D.C.; William Mann, (W.M. of the Industry Lodge) S.D.; Cadwell, J.D.; Patient, G. H. F. Kirke, Stewards. The following P.M's. of the lodge were present Bros. James Mason, P.G.S.B.; Jarvis Maples, Waite, Food, W. Birch, F. Birch, F. Berry, Hoskins, Kirke and Morland. Amongst the numerous visitors present were Bros. Matthew Cooke, P.M., 23, Saunders, 172, William Bartlett, P.M., 186, Sedgewick, P.M., 180, W. Dawson, 186, W. Goodyer, P.M., 192, James Cook, P.M., 507, Ashton Godwin, W.M., 852, Edward Garden, 946, F. W. Pamphilon, 852, Pim, 1,056. The W.M. presented the usual P.M's. jewel to the retiring Master Bro. Jarvis Maples, and paid a high encomium to him for the excellent working and management of the lodge during his year of office, and more particularly for the admirable manner in which he had performed the impressive ceremony of installation that evening. On the motion of Bro. James Mason, P.M. and P.G.S.B., £5 5s. was voted from the lodge funds towards the Zetland Commemoration Fund." The lodge was then closed and the brethren adjourned to an excellent banquet provided by Bro. Golding, and to which ample justice was done. The remainder of the evening was spent in fraternal convivality enlivened by the harmony of Bros. Cooke, Dawson, and Garden.

Wellington Lodge, (No. 548).—The usual meeting of this lodge was held on Tuesday, the 13th inst., at the White Swan Tavern, Deptford, Bro. Gale, I.P.M. presiding supported by his officers Bro. Laing, P.M., was Tyler. The minutes were read by Bro. Bumstead, P.M. the secretary, put and confirmed. Two brethren were passed to the second degree, and two were raised to the sublime degree. Mr. Dougherty was then initiated into the mysteries of ancient Freemasonry. The brethren adjourned to refreshment, after which the usual loyal and Masonic toasts were given, and a pleasant evening was spent.

Whittington Lodge, (No. 862).—The first meeting of this prosperous lodge for the season was held at the famed hostelry yclept, Anderton's, Fleet street, on Monday, the 19th inst. The W.M., Bro. T. J. Nix on opening the lodge was supported by Bros. D. J. Davis, S.W.; J. Weaver, J.W.; J. G. Thompson, P.M. and Treas.; R. W. Little, P.M. and Sec.; S. S. Davis S.D.; L. Carle, I.G.; P.M's. Brett, Hurlstone, Quilty, Smith, and a numerous muster of brethren including as visitors Bros. H. Massey, W.M., 619; J. Walford, S.D., 177; Mayo, S.D., 754, &c. After the confirmation of the minutes Messrs. Quintin, Dix, and Josiah Oliver were initiated, and the election of officers for the ensuing year was then proceeded with and resulted unanimously as follows:—Bros. D. J. Davis, W.M.; J. G. Thompson, P.M., Treas., and J. Gilbert, Tyler. The sum of five guineas was then voted to the Zetland Commemoration Fund, receiving the unanimous support of the brethren. Bro. Allman was elected a country member, and the name of a talented and respected member Bro. J. A. Horner, was upon the proposition of the secretary, reinstated upon the list of country members from which it had been erroneously displaced. After the lodge business the brethren sat down to a well served repast, and enjoyed one of those pleasant evenings together, for which the Whittingtonians of late years are so celebrated.

Royal Albert Lodge, (No. 904).

The first meeting of this lodge took place on the 19th inst., at the Freemason's Hall, Bro. Chard, W.M., in the chair, Lewis, S.W., Rev. J. M. Vaughan, J.W. and Chap., Joseph Morton, S.D., A. E. T. Worley, J.D., Joseph Smith, P.M. 177, &c., Treas., C. Vidler, I.G., Daley, P.M., Tyler. The following visitors and brethren were also present Bros. Hervey the G. Sec.; J. A. Farnfield, P.M.; W. Farnfield, T. R. Lewis, G.P., C. T. Chard, R. Briant, A. Sandall, Terry, Hallett, Hodges, Winds, (Beadon) C. E. Thompson, S.D. and Sec., Southern Star 1158, and Domatic 177. At a late period of the evening Bros. Patten, P.G.S.B., Cox, P.M., came in. The lodge was opened in the customary manner, and the business gone through in an able way. The brethren adjourned to refreshments superintended by Bro. Gosden the manager of the establishment. The usual loyal and Masonic toasts were given. To the toasts of the "D.G.M. and the rest of the Grand Officers," Bro. S. J. Smith and Steward returned thanks. The W.M. proposed "The Visitors" and said they were always delighted to see them present and especially when belonging to such distinguished lodges. Bro. Lewis sung "The dear old friends of old," Bros. Hodges and Thompson severally returned thanks for the toast which was well received. Bro. Farnfield P.M. gave the health of the W.M. Bro. Chard, and paid him a high compliment for the manner in which he had discharged his duties and trusted that when he should go one step down the scale they might still have the benefit of his presence amongst them. The toast was drunk with enthusiasm. Bro. Chard returned thanks and said when he joined the lodge some years ago, it was with three old school fellows. They went into office and it had been a matter of pride to him to follow their footsteps. He had, according to Bro. Farnfield, done his duty well and he was happy and proud to find they thought so too. It had been a source of some inconvenience to attend to his Masonic duties to obtain his present proficiency, but he had done so cheerfully. As long as he belonged to that old lodge it would be his earnest desire to do all he possibly could to promote their interests and assist them. He thanked them heartily for the honour they had done him, and trusted that during the rest of the time he remained in office they might never have a less pleasing evening than they had then. He begged to offer to them the toast of the "Past Masters," coupled with the name of Bro. Farnfield, I.P.M. He could assure them that without the assistance of the Past Masters he should have fallen short on more than one occasion. For his Bro. Farnfield he had been associated with him not only as a Mason but as a friend for many years, and he sincerely hoped the day was far distant when their bond of friendship should be severed. The toast was exceedingly well received.

Bro. Moore sang "As I pull my rope."

Bro. Farnfield, I.P.M, returned thanks, and said their W.M. had been pleased to couple his name with the toast. He could only say that he always felt bound to assist in the well working of the lodge, but their W.M. required no assistance, for he was well up in his duties. Bro. J. Smith also returned thanks.

Bro. Smith then said: The W.M. had allowed him the use of his gavel, and for the purpose, he might say, of proposing the toast of the evening. He had the pleasure that evening of the presence of the new Grand Secretary, although it was not the first time Bro. Hervey had honoured them with his presence. He believed the office of Grand Secretary was about the most popular appointment in Freemasonry that had ever been made, and he trusted that for many years Bro. Hervey would be spared to fill that office. They also had present Bro. Farnfield, P.G. Assist. Sec., who had done good suit and service to the lodge. That brother had introduced his three sons to that lodge, and of them they were justly proud. He next came to Bro. Paton, of the Girls' School; Bro. Cox, and Bro. Raymond Steward, and hoped they would charge their glasses bumpers, and drink towards their very good health. The toast was done ample justice to.

Bro. Hervey returned thanks in appropriate terms, and alluded to the advice and assistance he had received from Bros. Farnfield and Patten. He was sure there would never be found anything wanting on their part in the respective offices they so ably filled.

The W.M. proposed "The Masonic Charities," coupled with the names of Bros. Farnfield, Patten, and Stewart. Bro. Farnfield was associated with the old men and womens' institution; Bro. Patten was connected with the girls' school, and he could assure them them that if ever they or any other brethren went there they would enjoy a few hours better than ever they had done in their lives. The same could be said of the boys' school, for things were carried out equally well there. The toast, it is almost needless to say, was well received.

Bro. Morton sang "The brave old oak" in capital style.

Bro. Farnfield, in responding to the toast, reverted to the fact that the institution to which he was connected had given away in one year above £4,000, and to do that they must be assured they required a great number of subscriptions, almost all of which were paid by the Craft. The M.W.G.M. had appointed a day early in January next for the meeting of the institution, and he trusted they would give it their cordial support.

Bro. Patten could not allow the toast to pass without saying a few words on behalf of the girls' school. That institution, he was pleased to say, was in a very flourishing condition. If ever they visited it he was confident they would give the same report the W.M. had about it. If they went in there as non-subscribers they would not be twenty-four hours without becoming subscribers. They would find everything in a most satisfactory condition. For the kind terms in which his name had been mentioned he was very grateful.

Bro. Stewart of the Boys' School also responded and advocated the claims of that institution, for, said he, "Calamity cometh when no man telleth." If they should meet a Masons' child in distress it would be their duty to do what they could for it. He hoped they would maintain that institution, and give it their support, for the boys received there an excellent education fitting them for almost any station in life.

The W.M. gave "The Officers," and expressed his thanks to them for the assistance they had at all times given to him in the discharge of his important duties.

Bro. Lewis, S.W., although suffering from indisposition, said he should be wanting in courtesy to the chair were he not to be always willing to promote the interest of the lodge.

After a few words from Bro. Morton the Tylers' toast closed the proceedings.

Strawberry Hill Lodge, (No. 946).—This lodge met at the Grotto Hotel, Twickenham, on the 14th inst., the W.M. Bro. H. J Smith presided, supported by his officers. The lodge being opened and minutes read and confirmed, Messrs. T. Kipling and W. H. Waghorn having been proposed, were initiated into the mysteries of the Craft, by the W.M. in a most creditable manner. Bro. Cornish was raised to the degree of M.M. This ceremony was performed by permission of the W.M. by Bro. Smeed in a very excellent manner. This being all the business the lodge was closed and the brethren (numbering 35) adjourned from labour to refreshment provided by Bro. Bendy, that gave every satisfaction. Among the visitors were Bros. J. J. Pope, P.M., Charles Sloman, T. Barleman, Eskin, Foxall, and several other brethren. Bro. J. J. Pope returned thanks in a very eloquent manner, and the harmony of the evening received an agreeable surprise, by the excellent singing of Bros. Pope, Chorley and Sloman, who in an improvisatore song delighted many members of the lodge; Bro. Bartleman's melodious voice was as enthusiastically received. After spending a delightful evening, the brethren separated in peace and harmony.

Rose of Denmark Lodge, (No. 975).—The first meeting of this lodge for the season was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 16th inst. The lodge was duly opened by Bro. C. Page, W.M., assisted by Bro. F. H. Newens, S.W.; G. T. Noyce, J.W.; H. Potter, Treas.; R. W. Little, P.M. and Sec., C. A. Smith, I.G.; W. H. Barnard, D.C.; A. Samuels, W.S., and a large muster of brethren. The minutes were confirmed, and the establishment of a Benevolent Fund in connection with the lodge is now an accomplished fact. Bro. Little, P.M., was requested to take the chair and perform the ceremony of raising Bros. Niblett, Farrell, Steele, Bell and Ayles to the sublime degree of M.M. The lodge was then resumed in the first degree, the election of officers being the next business. Bro. Newens, S.W. was elected W.M., Potter re-elected Treas., and Gilbert, Tyler. Several propositions were received and the lodge was closed. The customary banquet followed, and was graced by the presence of six visitors, Bros. the Rev. J. Sydney Darvell, P.M., 108, W. H. Hubbard, P.M., 173, J. Terry, P.M., 228, Dawson, Themans and Spence.

Montefiore Lodge, (No. 1017).—A meeting of this lodge took place at the Freemasons' Hall, on Wednesday, the 14th inst., the W.M. Bro. M. B. Levy being in his place punctually at 5 p.m. There was a numerous muster of the brethren and several visitors amongst whom we noticed Bros. D. H. Jacobs, P.M., 27, H. M. Levy, P.M., 188, B. De Solla, late 188, H. Lyons, 223, E. Lee, 185, M. Alexander, 188, P. E. Van Noorden, 188. Lodge having been opened and the minutes of the last meeting read and confirmed Messrs. Henri de Solla and Charles Frank having been ballotted for and accepted were initiated into the mysteries of ancient Freemasonry. Mr. De Solla was initiated by his father a member of this lodge and P.M. of 315, in a very feeling and impressive manner. Bros. A. Levy, G. Symons, J. Blum, and Nassauer were raised to the sublime degree of M.M. Bro. J. De Solla, 188, P.M., 305, 917, was balloted for and accepted as a joining member. No other business being before the lodge, it was closed and the brethren retired to banquet served up in Bro. Gosden's usual good style and a very harmonious and plesant evening was spent.

Cosmopolitan Lodge, (No. 916).—This excellent working lodge held its first meeting since the vacation, on Tuesday, the 20th inst., at the City Terminus Hotel, Cannon-street, the above lodge having removed from the Great Western Hotel, for the convenience of its members. It is worthy of remark, that the various ceremonies have on several occasions been worked in different languages. Bro. T. Pickering prrsided in the absence of the W.M. This being the night for election of the W.M., Bro. T. Pickering was unanimously elected W.M. and Bro. De Porta, Treasurer. The brethren then adjourned to a sumptuous banquet superintended by the manager of the Hotel. The W.M. was very ably supported by Bro. E. S. Stilwell, P.M., the founder of the lodge, a very pleasant evening was spent, and the brethren separated at an early hour.

INSTRUCTION.

Domatic Lodge of Instruction (No. 177).—The weekly meeting of this lodge of instruction was held on Tuesday evening, 27th inst., at the Palmerston Arms, Palmerston-street, near the Walworth-road station of the Chatham and Dover Railway, and it was very well attended. Bro. J. Stevens, Steward of the Macdonald Lodge, 1216, presided. The chief business of the evening was the working of the third degrees, which was gone through in a very efficient manner. The lodge was then resumed to the first degree, when the fourth, fifth, and seventh sections of the first lecture were ably worked. Three new members were admitted, and the lodge is going on in a very flourishing manner. On Tuesday next, Bro. H. Thompson, P.M. of the parent lodge, and P.M. of the Southern Star lodge, will work the ceremony of installation, and a goodly muster of brethren is expected. The chair is taken here at half-past seven o'clock in the evening, and Bro. Marshall, the worthy host, does everything he can to promote the comfort of the visitors who honour the lodge who honour the lodge with their presence.

PROVINCIAL.

DEVONSHIRE.

Torquay.—*St. John's Lodge* (No. 328).—At the last regular meeting of this lodge among those present were Bros. the Rev. R. Bowden, P. Prov. G. Chap., W.M.; G. Glanfield, I.P.M.; C. J. Harland, P.M.; J. M. Bovey, Acting S.W.; Rossiter, J.W.; Oliver, S.D.; Giles, J.D.; Shuttlewood, I.G.; Guyer, Watson, Poulton, Watts, Morgan, Millar, Parker, Sander, Tozer, Allams, Slade, &c. The minutes of the last lodge were put for confirmation, after which a ballot was taken for Mr. Thomas Sawyer, which being unanimous in his favour he was duly prepared and initiated into the Masonic mysteries according to ancient custom, the W.M. performing the ceremony most effectively; the charge being given by Bro. Harland, and the description of the first board by Bro. Watson, Sec. The sum of two guineas was voted to the Zetland Commemoration Fund, and one guinea to the Palestine Exploration Fund, proposed respectively by the W.M., and Bro. Glanfield. The lodge was then closed, and the brethren partook of refreshment—the W.M. being supported on his right by three Entered Apprentices.

DURHAM.

PROV. GRAND LODGE OF DURHAM.

The meeting of this Prov. Grand Lodge was held on Tuesday, the 27th inst., at Durham, when the R.W. Prov. G.M., Bro. John Fawcett, presided, supported by the R.W. Bro. Sir Hedworth Williamson, *Bart.*, and the several Prov. Grand Officers. We must postpone until next week publication of the report.

ESSEX.

COLCHESTER.—*United Lodge,* (No. 697).—The regular monthly meeting of this lodge was held at the George Hotel, on Wednesday, the 14th inst., at 7 p.m. Bro. J. Newman presided supported by Bros. Rix, S.W.; J. Bigley, J.W., Ring, Treas., G. H. Ray, Sec., Middleton, S.D., Eustace, J.D., Calthorpe, I.G., G.M. Crick, Mummings, Jenkinson, Smith, Creagh, Rees, Molyneux. Visitors: Bro. A. Watts, Lodge of Hope, J. S. Smith, P.M., 325. The lodge was opened in due form in the first degree, the summons convening the meeting was read and the minutes of the last meeting were read and confirmed. The secretary read the Grand Lodge communications for the 2nd of September, a letter from the Grand Lodge committee appointed to carry out the object of the Zetland Comemoration, the voting papers from the Royal Masonic Institution for Boys. A requisition from Bro. Capt. Molyneux, 7th Dragoon Guards proposer, and Bro. J. Bigley seconder, asking that the name of Bro. Higgins 7th Dragoon Guards as a joining member, be inserted in the summons for convening the next meeting of the United Lodge, and those of Troop Serjeant Majors Buckwell and Richardson, as candidates for initiation, (to be ballotted for) was read also a report from the Board of General purposes, stating that Bro. Higgins was eligible as a joining member, and Troop Serjeant Majors Buckwell and Richardson were eligible as candidates for initiation. The report of the board having been confirmed, a ballot was taken for Bro. Higgins as joining member, and separately for Troop Serjeant Majors Buckwell and Richardson for initiation, and which proved unanimous in each case. Bro. Gill signed his Grand Lodge certificate and received it from the W.M. Troop Serjeant Majors Buckwell and Richardson 7th Dragoon Guards were initiated into the mysteries of our ancient Freemasonry, and signed and received a copy of the bye laws. It was proposed by the W.M., and seconded by Bro. Rix that Bros. Alfred Augustus Watts, Lodge of Hope, and John Sydney Smith, No. 325, be permitted to become members of the United Lodge. Proposed by the W.M., seconded by Bro. Ring that the jewels and furniture of the lodge be insured for the sum of £150, which was carried and referred to the Board of General purposes. Proposed by Bro. J. Newman, W.M., and seconded by Bro. Rix that the sum of two guineas be given out of the funds of the lodge for the Zetland Commemoration. The W.M. brought to the notice of the brethren the fact of several persons representing themselves as distresed Masons having recently visited Colchester, and who, upon being tested could not prove themselves what they represented, and, therefore requested the brethren to be most particular in receiving such persons, and invariably to refer them to him or the secretary. The questions preparatory to the second degree were put round by the W.M. for the information of Bros. Buckwell and Richardson. Nothing further having been offered for the good of Freemasonry in general, or this lodge in particular it was closed in peace, harmony, and good will. The brethren afterwards sat down to a substantial supper, and having spent a convivial evening retired at an early hour.

KENT.

CANTERBURY.—*United and Industrious Lodge* (No. 31).

The installation of Bro. H. A. Butler-Johnston, *M.P.*, as W.M. of this lodge took place at the new lodge room in the High-street, on Thursday, the 15th inst. The lodge was opened in due form and solemn prayer; the minutes of the last lodge night were read and confirmed; and the report of the committee for removing the lodge were read and adopted.

The W.M., Bro. Seelman, stated that Bros, Archer and Peckham were candidates for the third degree; and, proving themselves qualified for that honour, and having been intrusted, they retired. The lodge was opened in the third degree, and Bros. Archer and Peckham were raised to the sublime degree of M.M. The ceremony was performed in a most impressive manner. Bro. Delmar having vacated the chair, Bro. John Hemery resumed the gavel as Installing Master of the lodge in the second degree. Bro. H. A. Butler Johnston, conducted by Bro. Delmar, was presented by him to the W.M. to receive the benefit of the installation. The usual preliminary having been duly observed, a board of Installed Masters was formed, consisting of Bros. Hemery, Delmar, Elmsall, Cooley, Bevin, Pout, Callaway, Collard, Cox, and Holttum. Bro. Johnston was duly installed W.M. for the year ensuing, and was proclaimed and saluted as such by the brethren in the several degrees. The ceremony of installation was performed by Bro. Hemery in a very effective manner.

The following brethren were appointed officers for the year:—Bros. J. Pout, P.M. Hon. Sec.; J. R. Hall, S.W.; P. Higham, J.W.; A. Gordon, S.D.; W. Davey, jun., J.D.; C. G. Archer, I.G.; and R. Strand, Tyler. The W.M. addressed the different officers in a few appropriate and kindly words on investing them with their several collars and jewels.

The report of the audit committee of the treasurer's accounts was received and passed and ordered to be inserted on the minutes.

Bro. Cooley proposed a vote of thanks to Bros. Delmar and Hemery for the very impressive manner in which both ceremonies had been performed. There being no further business, the lodge was closed in solemn form and adjourned to the first Thursday in November, emergencies excepted.

The brethren adjourned to Bro. Coppins, Rose Hotel, where they partook of an excellent banquet, the W.M. having presented the venison, turtle, and game.

After grace the W.M. proposed the health of the Queen and Craft, which was duly honoured in the manner usual amongst Masons "The Prince and Princess of Wales and Royal Family."

The W.M., in proposing the health of the M.W.G.M., the Earl of Zetland, said:—"You have all heard of the excellent qualities of the nobleman who presides over the Craft in this country, and of the great attention he pays to the duties of the high office he fills. It is useless for me to dwell upon the toast, as all his great abilities are known through the length and breadth of the land to all Masons.

"The next toast I shall propose is that of the Right Hon. the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers. I believe that the Earl de Grey and Ripon is an equally zealous Mason with the G.M. himself, and has devoted much time to the Order.

The next toast I shall propose is Bro. Lord Holmesdale, the Prov. G.M. of Kent; Bro. W. F. Dobson, D. Prov. G.M., and the rest of the Prov. G. Officers, coupling with them Bro. A. Cooley, P. Prov. J.G.W., with thanks to him for his valuable assistance at all times to the brethren.

Bro. Cooley thanked the W.M. and the brethren, and assured them that his humble service was at all times at their command.

Bro. Huddleston proposed the Army and Navy, coupling with it the name of Bro. Major Elimsall, one of the heroes in the celebrated charge at Balaclava.

Bro. Elmsall responded to the toasts in his usual kind and pleasant manner.

Bro. Hemery then proposed the health of the W.M., Bro. H. A. B. Johnston, who, in returning thanks, acknowledged his high sense of the honour conferred upon him as W.M. of their lodge, that day entrusted to him. He had now been a Mason for upwards of 10 or 11 years, and he had never been able to look upon Masonry in the light of a mere frivolous or convivial institution. Besides being a benefit society of the highest order, it was an institution inculcating precepts, the practice of which would make good citizens and good men. It was moreover an institution of which Englishmen had special reason to be proud, for without entering into vexed questions of the origin of Masonry, its revival in the last century was undoubtedly due to Englishmen and Scotchmen. It was imported into France by Lord Derwentwater, who founded the English lodge in Paris, in 1725, and a few years afterwards Lord Strathmore, the G.M. of England, permitted eleven gentlemen to form a lodge at Hamburg, into which Frederick the Great of Prussia was admitted, and from France and Germany it penetrated into Russia, Sweden, and the rest of Europe. The causes of life and vigour with which Masonry was at that time imbued, lie deep in the peculiar circumstances of the times, a time when men were sick at heart with the differences—political, social, and religious—with which Europe was torn asunder, and turned to each other, saying, after all, are we not all men and underlying our differences, have we not a religion and a morality in common? The tenets of this common religion and common morality Masonry undertook to inculcate, and to understand the good it effected we must transport ourselves to those times. For himself, although he could not promise to be a good Mason, for that was equivalent to saying a good man, he would at least promise to endeavour to perform the duties of office to the best of his humble abilities, and to emulate the brilliant example that had been set before his eyes that day in the performance of their duties by Bros. Delmar and Hemery.

The next toast was the healths of Bro. Delmar and Hemery with thanks to them for the very excellent manner in which the ceremony of the lodge had been performed by them that day.

Bro. Delmar returned thanks for the kind complement paid to him and Bro. Hemery.

The W.M., in proposing the health of the Hon. Sec., Bro. Pont, said he had on so many occasions to acknowledge the kind and valuable assistance which he had invariably received from Bro. Pont, that there was nothing new in his feeling obligation to him in the matter of Freemasonry. He believed him to be the oldest Mason in the lodge, having been born Masonically a few interesting moments before Bro. Delmar, and the efficient, unostentatious, and able manner in which he had conducted the difficult and important duties of the Secretary of the lodge was in keeping with the manner in which he performed all its duties and was too well appreciated by the members of the lodge to require comment from him.

The Hon. Secretary thanked the brethren for the kindly and brotherly feeling towards him at all times.

The last toast was that of the "Ladies," which was responded to in a humourous manner by Bro. Hall, the S.W.

The brethren, after spending a most delightful evening, left with "Happy to meet, happy to part, and happy to meet again."

Woolwich.—*Union Waterloo Lodge* (No. 13).—A meeting of this lodge was held at the Masonic Hall, William-street, on Wednesday, 14th inst., Bro. B. Picking, the W.M., in the chair. The lodge having been opened in due form and with solemn prayer, the minutes of the last meeting were read and confirmed. A ballot was then taken for Mr. Charles Francis Hills, 754, Old Kent-road, proposed by Bro. Young, J.D., seconded by Bro. Picking, W.M., for initiation, which proved unanimous in his favour; also for Bro. Oliver, Steward, *R.N.*, of the Inhabitants Lodge, Gibraltar, as a joining member, which also proved in his favour. Mr. Hills being present and having been properly prepared and introduced was duly received into Freemasonry; Bro. Cox was passed to the degree of F.C. On the candidate, Bro. Hills, being again admitted, Bro. Graydon, P.M., delivered the ancient charge in a very impressive manner. Notice of motion was given by Bro. Tattershall, P.M., that the subscriptions be raised to 2s. 6d. per month, instead of 2s. as at present. Business being ended the lodge was closed, the brethren adjourned to Bro. De Grey's, the Freemasons' Tavern, partook of refreshments, and parted in harmony.

WARWICKSHIRE.

BIRMINGHAM.

Provincial Grand Lodge.

The annual meeting of the Prov. G. Lodge was held under the auspices of the Lodge of Light, No. 648, on Tuesday, the 20th inst. The Right Hon. and R.W. Bro Lord Leigh, Prov. G.M., presided, supported by the V.W. Bro. Major Machen, D. Prov. G.M.; Bros. C. Hind, S.W.; Hon. and Rev. J.W. Leigh and Rev. J. Home, Prov. G. Chaps.; J. T. Collins, Prov. G. Treas.; I. Pinsall, Prov. G. Reg.; I. I. Turner, Prov. G. Sec.; H. Mulliner, Prov. S.G.D.; J. Isaacs, Prov. J.G.D.; G. Jones, Prov. G.S.W.; D. Malins, Jun., Prov. G. Dir. of Cers.; M. W. Wilson, Prov. G. Assist. Dir of Cers.; S. Fenn, Prov. G. Assist. S.B.; G. Beech and T. Nadin, Prov. G. Assist. Sec.; John Bragg, Prov. G. Org.; W. D. Haynes and D. R. Wynter, Prov. Assist. G. S.B.'s; T. P. Salt, Prov. G. Purst.

The lodge having been opened, the Prov. G. Sec. called the lodges, when all were represented, and then the roll of the Prov. G. Officers, who were all present or sent apolgies for their absence. The circular convening the meeting, and the minutes of the last meeting, having been read, and the latter confirmed and signed, the report of the Audit Committe and of the Annuity and Benevolent Fund Committee were read by the Prov. G. Treas. The latter is a fund established in this province at the suggestion of the Prov. G.M. to support the widows and families of distressed Warwickshire Freemasons. The fund has been in operation about three years, and has been the means of greatly relieving several widows and children of distressed brethren. The contributions for the past year amounted to the sum of £255 15s. 9d., and the expenditure in weekly allowances and donations to £219 7s. 2d. An application was read from the Palestine Exploration Society asking for a subscription to the fund, and a sum of £5 5s. was voted. A donation of 20 guineas was voted to the Zetland Testimonial Fund.

The Prov. G.M. then appointed his officers for the ensuing year as follows:—Bros. S. W. Cooke, Prov. S.G.W.; W. Stillman, Prov. J.G.W.; Hon. and Rev. J. W. Leigh, Prov. G. Chap.; Rev. J. E. Smith, Prov. G. Chap.; J. T. Collins, Prov. G. Treas.; F. Goodchild, Prov. G. Reg.; Caleb Lee, Prov. G. Sec.; H. Matterson, Prov. S.G.D.; R. B. Mason, Prov. J.G.D.; J. Watkin, Prov. G. Supt. of Works; J. Darwin, Prov. G. Assist. Supt. of Works; P. McInnis, Prov. G. Dir. of Cers.; M. Smart, Prov. G. Assist. Dir. of Cers.; J. Beresford, Prov. G. Sword Bearer; F. A. Harrison, Prov. G. Assist. Sec.; P. Dawson, Prov. G. Org.; T. Partridge, Prov. G. Assist. Org.; G. P. Wragg, Prov. G. Purst.; A. Blanckensen, Prov. G. Assist. Purst.; J. Coates, Prov. G. Tyler.

The Prov. G. Chaplain then delivered a very excellent address which will be found in another column. A hearty vote of thanks was accorded him. A collection in aid of the County Benevolent Fund was then made and the lodge closed in due form and with solemn prayer. The brethren afterwards partook of a banquet at the Great Western Hotel; the R.W. Bro. Lord Leigh presided.

WEST YORKSHIRE.

PROV. GRAND LODGE OF WEST YORKSHIRE.

A meeting of this Prov. Grand Lodge took place on Wednesday, the 28th inst., at Meltham, near Huddersfield, at which the R.W. the Right Hon. the Earl de Grey and Ripon, the Prov. G.M., presided, supported by the W. Bro. Bentley Shaw, G.D., and the other Prov. G. Officers. Want of space compels us to defer the report of the Prov. G. Lodge business, as well as of the interesting ceremonial the laying of the foundation stone of the Convalescent Home, until next week.

CHANNEL ISLANDS.

GUERNSEY.

Doyle's Lodge of Fellowship (No. 84).—The usual monthly meeting of this lodge was held on Wednesday, the 14th inst. The members present were Bros. Martin, W.M. (in the chair); W. Churchouse, I.P.M.; Hutchinson, P.M. and Treas.; Stickland, P.M.; Gardner, S.W.; Glencross, J.W.; J. H. Parker, J.D.; Lucas, Abbott, Sarchet (Sec.), Coles, Muntz (I.G.), Clarke, Garland. Visitors—Bros. England, 168; Colhurst, 187; Hunt, S.W. 168; Churchouse, 237; and Walden, 1,003 and 245. Bro. Millington, S.D., was absent from the island on a continental tour, and there being no business of any importance to be done beyond the payment of dues, the chair—always so worthily filled by that good Mason, was for the once left vacant. Bro. Gallience, P.D. Prov. G.M., was also absent from the island in France. The brethren were summoned for 7·30 p.m., but the lodge was not opened until after eight. The minutes of the antecedent lodge were read and confirmed, and the business of the Treasurer being completed, the lodge was closed in due form, having been opened only in the first degree, and so remaining but for a very short time. The short time during which the lodge was open was partly owing, we regret to say, to the indisposition under which the W.M. was labouring The brethren spent a short time in the refreshment room, and separated at an early hour. In the course of the evening several allusions were made to the hopeful expectations of many of seeing our worthy S.W., Bro. Gardner, in the chair of K.S., next year as the W.M. of Doyle's, and he was particularly requested to "put his shoulder to the wheel," with an eye to perfecting himself in the duties of that high office should the same be conferred on him by the votes of his brethren. Although not perhaps quite in its right place here, it may yet be permissible to mention that the notorious "Seigmund Sax," about whom so much has appeared in your MAGAZINE of late, has honoured Guernsey with a visit. He succeeded in imposing on the good nature of a P.M. of this lodge, and obtained from him £5 under a fraudulent pretence. All your readers will, however, I am sure, be glad to find that he was made to disgorge. The imposition he had played off on the too credulous P.M. was discovered in time, and a gentle screw having been placed on him and his movements, he very wisely decided on repaying the money he had fraudulently obtained.

AUSTRALIA.

NEW SOUTH WALES.

GRAFTON CLARENCE RIVER.—*Palmerston Lodge*, (No. 1,148, *E.C.*)—The installation meeting of this lodge took place at the lodge rooms, Prince-street, in this City on Friday evening, the 14th Aug. The chair was taken by Bro. W. H. Hughes Becke, W.M., supported by Bro. W. Mathews, acting S.W., Bro. Revd. Joseph Fillingham, J.W., (W.M. elect.) W. Elford Reed, acting S.D., Spencer Cottee, aciing J.D., J. Turley Jones, acting I.G. Visiting brethren P. R. Donaldson, P.M. Cambrians, G. Foott, P.M. 494, I.C., Capt. Alfred Darby, 955, I.C., F. G. Crouch, 595, A. G. Gregory, 868. The lodge was opened in the first degreee, the W.M. explained that this meeting had been postponed from last month in consequence of the absence of Past Masters. The lodge was passed to second degree. The Revd. brother was then presented by P.M. Donaldson as the W.M. elect to receive the benefit of installation, the ceremony then commenced in the usual manner, and Bro. Potts acting as secretary having read the ancient laws and regulations, and the Revd. Bro. having given his unqualified assent the various points of this solemn ceremony were introduced in due order by Bro. Becke as installing Master, the brethren then retired and the board of Past Masters having been duly opened, the Revd. Bro. was duly installed according to ancient usages as W.M. for the ensuing year. The brethren were then admitted and saluted the newly elected W.M. who was duly proclaimed, the lodge was worked down to the first degree and finally closed at 9 p.m. A large accession of members is shortly expected by the proposition of eight more candidates at the next monthly meeting.

ROYAL ARCH.

METROPOLITAN.

CAVEAC CHAPTER, (No. 176).—*Installation Meeting.*—At Radley's Hotel, New Bridge-street, Blackfriars, the anniversary meeting of this young and prosperous chapter was held. In the unavoidable absence of Comp. R. Galloway, *E.C.* M.E.Z., caused by his absence from town, the chapter was opened by Comps. F. Walters, P.Z., S.E. as M.E.Z. C. T. Dorey, H. and T. Lacey, J., and there were also present Comps. J. W, Halsey and A. D. Loewenstark. The members were admitted. The minutes of the preceeding convocation were read and unanimously confirmed, apoligies were received from the candidates for exaltation excusing and regretting their non-attendance, which was caused by circumstances entirely beyond their control. The board of installed principals was formed and Comp. F. Walters severally installed Comp. E. T. Dorey, M.E.Z., T. Lacey, H. and P. R. Naime, J. The board was closed, a ballot was taken for the office of treasurer and declared to be unanimous in favour of Comp. F. Walters, P.Z. The officers were then invested and appointed as follows, viz: F. Walters, P.Z.S.E. as Treas., P. Browne, S.W., M. Scott, P.S., R. S. Foreman, 1st Assist. Soj., A. Williams, 2nd Assist. Soj., C. T. Speight, Jan. It was proposed seconded and carried unanimously that a vote of thanks be given to Comp. Frederick Walters, P.Z., S.E. and Treasurer for the admirable manner he had done all the installations which were described to the members by all the principals as perfect ceremonies admirably rendered and most impressively performed. The same to be entered on the chapter minute book, Comp. F. Walters, P.Z. in a brief speech retnrned his thanks for this honour, and renewed marks of their favour. The handsome small five guinea P.Z's. jewel was exhibited which had been subscribed for by the members of this chapter to be presented to Comp. R. Galloway, P.Z. He being absent the Treasurer Comp. F. Walters, P.Z. undertook to deliver this jewel to Comp. R. Galloway, P.Z. This jewel was one of Comp. A. D. Loewenstark's best specimens of his skill as a medallist, and reflected great credit on his manufactory. The chapter was closed. Comp. E. Palmer was unanimously elected as steward to represent this chapter at the Boy's School Festival, in March, 1869.

POLISH NATIONAL CHAPTER, (No. 534).—A convocation of the above chapter was held on Thursday, 22nd inst., at the Freemason's Hall, Great Queen-street. Comp. John Boyd M.E.Z. in the chair. Comp. Smeed acting as J. in the absence of Comp. Norris. The M.E.Z. in a very excellent manner exalted Bros. Samuel Harwood, of lodge No. 77, Pyne and Martin Diosy of No. 534. The company adjourned to the banquet room, where a very excellent dinner was served. The usual toasts were given and responded to in a very eloquent manner. After which some excellent singing by Comp. Smeed and Comp. Matthew Cooke, P.Z.

MARK MASONRY.

CORNWALL.

PROVINCIAL GRAND LODGE.

The annual meeting of this newly-constituted Prov. Grand Lodge was held at Truro, on the 13th inst., at 3 p.m., when a goodly number of the members of the various lodges assembled to meet their esteemed Prov. G.M., the R.W. Bro. F. M. Williams, *M.P.*, who took the chair at the time named in the summons, and in a most cordial manner responded to the warm congratulations of the brethren on his again presiding under such favourable circumstances.

The lodges represented were as follows:—Meridan, 73, Redruth; Fortitude, 78, Truro; Cornubian, 87, Hayle; Love and Honour, 94, Falmouth; Boscawen, 101, Chacewater.

The Prov. G.M. in his opening remarks referred to the continued progress in the far west most felicitously, and then called on the Prov. G. Sec., Bro. W. J. Hughan (Past G.O.). to read the minutes of the last Prov. G. Lodge. The V.W., Bro. Reginald Rogers, was then installed as D. Prov. G.M., and subsequently the by-laws of the province were finally arranged and decided upon. After which, Bro. Thomas Churgwin, P.M. and P.S.G.W., presented the Prov. G. Lodge, on behalf of the Prov. G.M., with a handsome set of Prov. G. Lodge collars and jewels of a most ornate and massive description. Bro. F. M. Williams is well known in Masonry, and his kindness to the members in Cornwall especially, in having opened one lodge through his generous aid, and in supporting the charities most munificently, have especially endeared him to the Craft; but this most opportune and splendid gift makes all his other presents *pale*. The brethren, of course, thanked him most enthusiastically for his magnificent gift, but the warmest offering of gratitude seemed insufficient. as the Province of Cornwall is now placed in the front rank of Prov. G. Lodges of the Mark by having a set of collars and jewels like the Grand Lodge. It is needless to say the meeting was a grand success, as the presidentship of Bro. F. M. Williams always secures that result.

KNIGHTS TEMPLAR.

SOUTH WALES.

SWANSEA.—*Palestine Encampment.*—The regular meeting of this encampment was held at the Assembly Rooms, on Thursday, the 22nd inst. Present—Sir Knt. T. Mansel Talbot, P. G. Herald, (E.C.); Edward J. Morris, 1st Capt.; Thomas G. South, 2nd Capt.; Thos. B. Hosken, Prelate; D. Williams, Treas.; C. T. Hetrtley, Almoner; J. E. Robinson, Expert; Charles Bath, M.C.; S. B. Power and D. Thomas, Standard Bearers; G. Bradford, Herald; J. G. Hall, Capt. of Lines; E. F. Daniel, W. S. Canton, F. D. Michael, W. Phillips, J. Heson Maxwell, S. Wilson. Companions H. W. Williams and J. R. Francis, of Chapter Virtue and Hope, Swansea, and S. G. Homfray, of the Silurian Chapter, Newport, were balloted for and duly installed Knights Companions of the Order by the E.C.

The code of by-laws intended for the government of the Encampment was afterwards submitted for the approval of the Sir Knights; and on the proposition of Sir Knt. 1st Capt., seconded by Sir Knt. 2nd Capt., was duly adopted, subject to usual confirmation. The Sir Knights afterwards dined together at the Blackworth Arms Hotel, and a most agreeable evening was passed.

LAYING THE FOUNDATION STONE OF THE MASONIC HALL AT LEWES.

The foundation stone of the Masonic Hall, High-street, was laid on Wednesday, the 21st inst., by the R.W. Bro. Lord Pelham, *M.P.*, a numerous body of members of the Craft being present.

Before describing the proceedings of the day, it may not be inappropriate to speak of the intended building. There is to be a lodge room 28 feet square on the first floor, and a reception room also on the ground floor 28 feet by 15 feet, and an ante room or hall 12 feet square, together with a reception room up stairs, the architectural design of the structure being what is known as Lombardic. Bro. Perry, of Lewes, is the builder.

The Prov. G. Lodge was opened at the County Hall, at half-past two, and shortly afterwards a procession was marshalled by Bro. Corder, Prov. G. Dir. of Cers.

On arriving at the site of the hall a single file was formed to the right and left, between which the R.W. Prov. G.M. passed up to the stone, the other officers preceding and following as arranged in the programme. The Prov. G.M. having taken his seat, the golden vessels containing corn, wine, and oil, together with the trowel and mallet, were placed on a pedestal, and the chairman of the Building Committee briefly addressed the Prov. G.M., stating that he was deputed by the brethren of the South Saxon Lodge to request his lordship to be good enough to honour them by laying the foundation stone of the new Masonic Hall. Bro. Lord Pelham having expressed his pleasure in complying with the request, the upper stone was raised and the lower one adjusted, after which Mr. George Bowell sang the recitative and air from "Elijah," composed by the late Bro. Mendelssohn: "Ye people, rend your hearts;" "If with all your hearts," and then the Prov. G. Chap. offered the following prayer, the brethren responding in the usual form:—

"R.W. Sir, Masters and Brethren, let us invoke the assistance of the Most High in solemn prayer with alternate voices."

"O Almighty and Eternal Father, who inhabitest Eternity, whom the Heaven of Heavens cannot contain, deign, from Thy mysterious abode of Life, Light and Love, to visit in Love, Truth, and Power, us who are now assembled in Thy Holy name to found a Lodge for Brethren who wish to dwell together in Unity."

Brethren: "So mote it be."

"We thank Thee for mercies vouchsafed in the former House; may those blessings be continued and increased upon Thy servants when here assembled.

Brethren: "So mote it be."

"May the foundations of Brotherly love, relief, and truth, be deeply laid among us and all our Brotherhood."

Brethren: "So mote it be."

"May this sacred volume be here diligently studied and its truths candidly received."

Brethren: "So mote it be."

"May brethren here learn to act on the Square with all mankind, and ever to keep within the Compass of rectitude."

Brethren: "So mote it be."

"May those who here dedicate themselves to Thy service prove themselves brethren indeed to each other, and benefactors to their fellow creatures.

Brethren: "So mote it be."

"May those who, progressing in moral worth, are permitted to pursue here the principles of intellectual truth rise in heart and mind even unto Thine own Divine presence."

Brethren: "So mote it be."

"May those who shall here contemplate the close of this, their mortal existence, be so animated, guided, and supported by Thy love, truth, and power, that looking up to that Morning Star, whose rising brings salvation to the faithful, they may finally rise from this earthly abode to the heavenly lodge not built with hands eternal in the heavens."

Brethren: "So mote it be.

The Prov. G. Treas. having deposited the phial containing the coins, Bro. Pocock read aloud the inscription on the plate, which he placed on the lower stone; this was followed by the architect handing to Bro. Lord Pelham the trowel—the cement having been previously spread on the upper face of the lower stone, which his lordship then adjusted with the trowel, after which the upper stone was lowered slowly whilst the band of the Royal Sussex Artillery Militia played "Rule Britannia." The Prov. G.M. then by testing with the plumb rule, level, square, and mallet, proved that the stone was properly laid, saying, "I pronounce this stone well and truly laid, and may the Great Architect of the universe permit us successfully to carry on the building, of which we have now laid the foundation-stone, and may he enable us to finish this and every other work which we may undertake for the welfare and happiness of our fellow-creatures." After strewing the stone with corn and pouring wine and oil upon it (handed to him in a beautiful and elaborate cornucopia), the Prov. G.M. said: May He the All-bounteous author of nature ever supply this country with abundance of corn, wine, and oil, and with all the necessaries of life; and may the same Almighty Power bestow upon us the blessings of peace, harmony, and plenty. The old Hundredth tune was then sung "All people that on earth do dwell," followed by Bro. the Rev. G. A. Little, Prov. G. Chap., offering the following prayer:--

R.W. Sirs, Masters and Brethren, let us again supplicate the aid of Heaven, with heartfelt prayer and distinct voices.

O, Father of All, guard, we pray Thee, the operative Masons and their labourers in the work before them from evil accident and death.

Brethren: "So mote it be."

Grant that the work thus begun in Thy Holy Name may be completed to Thy Glory, to the Honour of the Builder, and the comfort and instruction of the Brethren, who, in its perfect proportions, shall see emblems of a Free and Accepted Masons' labours.

Brethren: "So mote it be."

O Thou Most High! who are building to Thyself a Temple of Living Stones elect and precious, we thank Thee for as many as Thou hast prepared by Thy grace and raised to their sublime place in that Temple. Teach us all to bend in humility and reverence to the will of the Great Architect, and when, by the intricate workings of Thy Providence and the secret influences of Thy Grace, Thou hast modelled us to Thy designs, raise and build us into the Grand Lodge above, there to rest in light, love, and holiness everlastingly.

Brethren: "So mote it be"

The following was the inscription on the stone:—"This corner stone was laid by Lord Pelham, Provincial Grand Master of Sussex, Oct. 21, A. L. 5872."

Other details of a minor character having been carried out, Bro. Furner, D. Prov. G.M., spoke as follows:—Brethren, Ladies, and Gentlemen,—In consequence of a very severe cold and hoarseness which our R.W. Prov. G.M. now labours under, he has requested me to make a few observations as to the ceremony (as far as it goes) which you have now witnessed. And first, in his name, I beg to thank the South Saxon Lodge for the pleasure and the duty which has devolved upon his lordship in laying the foundation stone of the new Masonic Hall, and he and I trust that prosperity may ever attend this lodge. To those ladies and gentlemen who are not masons I will take this opportunity of observing that there is nothing incompatible in Masonry with our civil, moral, and religious duties. If we look around us we see numbers of officers in her Majesty's service, and in the public departments, and we can rest assured there is no want of loyalty in them as masons. The object, therefore, of masonry is good, and charitable, and virtuous, as an instance of which I ask you to look at the charities of which the masons can boast. We can see around us many charities for the aged, the young, the infirm, and the helpless which it supports. I say, therefore, we find masonry does good, and I feel assured it will contribute to the good of ourselves and to the happiness and prosperity of our fellow creatures. I beg to thank you for the attention with which you have listened to this short address. The National Anthem having been sung, three cheers were given for the Prov. G.M., and the brethren having returned to the County Hall, the Prov. G. Lodge was closed.

At five o'clock the brethren sat down to a most *récherché* banquet, supplied in Bro. Geer's best style, in the Corn Exchange, which was decorated with banners for the occasion.

The Lodges represented were:—Senior Lodge of Union, Chichester, No. 38, Bro. J. St. Clair, W.M.; Derwent Lodge, Hastings, 40, Bro. Richards, *D.D.*, W.M., and J.G.W.; Howard Lodge, Arundel, 56, Bro. Price, W.M.; Royal Clarence Lodge, Brighton, 271, Bro. Pocock, W.M., and Prov. G. Sec.; South Saxon Lodge, Lewes, 311, Bro. Elmsley, W.M., and Prov. G. S.; Royal York Lodge, Brighton, 315, Bro. Hudson, W.M.,; Wellington Lodge, Rye, 341; Royal Brunswick Lodge, Brighton, 732, Bro. Freeman, W.M. and P. Prov. G.W.; Yarborough Lodge, Brighton, 811, Bro. J. Griffiths, Prov. G. Chap.; Lodge of Friendship, Worthing, 851, Bro. Sharp, W.M.; Hartington Lodge, Eastbourne, 916; Tyrian Lodge, Eastbourne, 1,110; Mid-Sussex Lodge, Horsham, 1,141, Bro. W. Curtis, W.M.; Abbey Lodge, Battle, 1,184.

The chair was taken by the R.W.M. of the South Saxon Lodge, Bro. Alexander Elmsley, who was supported on the right by Bros. the R.W Prov. G. Master of Sussex, the Right Hon. Lord Pelham, and Brethren numbering in all about 150 The band played during dinner in the ante-room. After the room was cleared the usual Loyal and Masonic toasts were proposed, and duly honoured, and a most enjoyable evening spent by those present.

PUBLIC AMUSEMENTS.

NEW ROYALTY THEATRE.

Mr. C. F. Burnand's successful burlesque continues to draw good houses. Its merits not only consist of sparkling wit but excellent acting, Miss M. Oliver and Miss Charlotte Saunders keeping the audience in one continual roar of laughter, in conjunction with the Misses Annie Collinson, Nelly Bromley, and Clara Thompson. Mr. Danvers, acting the character of the Duchess of York, was fully appreciated; also Mr. F. Dewar, as Richard III. The choruses were very harmoniously rendered, and were vociferously encored. The scenery, by Mr. H. Cuthbert, is splendidly painted, and cannot be surpassed at any theatre. The burlesque was preceded by the comedietta of "Married Daughters and Young Husbands," Miss M. Oliver sustaining the principal part. At its conclusion, all the members of the company were called before the curtain.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING NOVEMBER 7TH, 1868.

MONDAY, November 2nd.—Lodges: Robert Burns 25, Freemasons' Hall. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. United Lodge of Prudence, 83, Albion Tavern, Aldersgate-street. St. John's, 144, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144, Pier Hotel, Cheyne Walk, Chelsea. Amity, 171, Albion Tavern, Aldersgate-street. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall.

TUESDAY, November 3rd.—Colonial Board at 3. Lodges: Albion, 9, Freemasons' Hall. Old Dundee, 18, London Tavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapters: Temperance, 169, White Swan Tavern, Deptford. United Pilgrims, 507, Horns' Tavern, Kennington-park.

WEDNESDAY, November 4th.—Grand Chapter at 8. Lodge: Stability, 217, George Hotel, Aldermanbury.

THURSDAY, November 5th.—Lodges: Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road. Chapters: Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, November 6th.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street. Chapter Fidelity, 3, London Tavern, Bishopsgate-street.

SATURDAY, November 7th.—Gen. Com. Boys' School at Freemasons' Hall at 4. Lodges; St. Thomas's, 149, Radley's Hotel, Bridge-street, Blackfriars. Leigh, 957, Freemasons' Hall.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

G.M.W. (Brandon U.S.A.)—We have credited you with the two dollars received. The subscription for twelve months, postage free, is £1 10s 4d, if paid in advance. Shall be glad to hear from you Masonically.

X. Y. Z. (Australia).—Copy received. Thanks. We shall either insert your letter to the Editor next week, or shall answer you in Notices.

J. D. M. (Lancaster).—Much obliged for your suggestions which we shall avail ourselves of next week.

J. S. (Newcastle).—The meeting of chapter and lodge will appear in our next issue.

BEADON LODGE and several other lodge meetings are unfortunately crowded out of present number; also meeting of Red Cross of Rome and Constantine.

IN answer to several correspondents in the colonies we wish to give notice that the subscription is £1 6s. per annum, post free, if paid in advance.

A COUNTRY BROTHER.—We might be thought personally interested if we urged such a complaint; write directly to the parties referred to.

LONDON, SATURDAY, NOVEMBER 7, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 3.—The Masonic Jurisdiction of Sweden and Norway.

Stockholm has been not inappropriately designed "the Venice of the north." Like the grand old city of the Adriatic, Stockholm has innumerable facilities for water communication. Built upon islands and surrounded by a lovely country, the city is one to fire the enthusiasm of the Swedes, and to excite the admiration of strangers. Across the lakes are plying in every direction steamers, and in moving about one seems to be always crossing the water. The capital of Sweden is considered to be the great strong-hold of Freemasonry in Scandinavia. Our first fraternal call was at the Royal Palace in the hope of seeing Bro. Von Schultz the Grand Secretary, but he was unfortunately absent. We had, however, the good fortune to meet immediately afterwards with Bro. August Priess a learned and enthusiastic Mason, well versed in the English language. Bro. Priess conducted us over the Masonic Temple a very extensive building admirably adapted for its purpose.

The working of the craft in Sweden is complex. The first three degrees of St. John's Masonry correspond (with slight divergencies) with our own grades of Entered Apprentice, Fellow Craft and Master Mason. The password of our first degree is in Sweden, the password of the second degree, and the Swedish brethren adduce the signification of the words to prove that their own usage is correct. There are ten degrees in Sweden of which several are called "Scottish." One of these approximates to our Royal Arch. The Rose-Croix and Templar degrees do not appear to exist at all among the Masons, though traces of both, and also of Noache or Royal Ark Masonry are to be found in an extra Masonic brotherhood which is denominated the "Order of Caldino." We conversed with some of the Chevaliers of this Order, and in consequence received an invitation to their meetings but had no chance of being present.

The *ne plus ultra* of Masonry in Sweden, is the Order of Knights of the Red Cross of Charles the Thirteenth, which is restricted to thirty Knights who are Princes of the Blood and high Masonic Dignitaries. In the Grand Hall at the Masonic Temple, the stalls of the Red Cross Knights are on a raised platform immediately surrounding the Throne of the King as Supreme Master. The decorations of the Order are worn in public as well as Masonically, and are very beautiful. This Order is said to correspond with that of the Red Cross Knights of Rome and Constantine in England, of which Lord Kenlis is Grand Sovereign. If this be so, an English Master Mason may obtain as high Masonic rank as a Royal Prince of Sweden.

Our learned Bro. J. G. Findel in his valuable "History of Freemasonry" gives the following explanation of the "Swedish" system :—

"The whole system consists of nine degrees (respectively ten) in three divisions:

I. The St. John's Lodge with three degrees: Apprentice, Fellow Craft and Master.

II. The St. Andrew's or Scotch Lodge with two degrees, viz.: (4th) the St. Andrew's Apprentice and (6th) the St. Andrew's Master.

III. The Steward's Lodge or Chapter having (6th) the Familiar Brethren of Solomon, Knights of the East in the Orient of Jerusalem, (7th) the Knights of the West, (8th) the St. John's Familiars (9th) the St. Andrew's Familiars.

Besides these nine degrees there is still another division which might be called the 10th degree consisting of the most illustrious and enlightened brethren architects (Knights and Commanders o the Red Cross) to whom the Government of the Order is confided."

The St. John's Lodges in Sweden have the following officers:

1st Worshipful Master :—Ordforande Mastare.
2nd Deputy Master :—Deputerad Mastare.
3rd Orator :—Talman.
4th Senior Warden :— Första Bevakande Broder.
5th Junior Warden :—Andra Bevakande Broder.
6th Deacon :—Ceremonie Mastare.
7th Treasurer :—Skatt Mastare.
8th Secretary :—Secretarie.
9th Inner Guard :—Vakthafvande Broder.
10th Tyler :—Guflige Broder.

In Norway the officers are the same, but the spelling of the names is different, and is precisely that used in Denmark to which we shall hereafter refer. The Worshipful Masters are appointed by the King, and retain office during his pleasure; but the rest of the officers are all elected by the brethren in the lodge. The system is said to work well, but it is clear that it would not be adapted for a larger country. In the banquets of the Order the brethren occupy seats according to the degrees they have taken, an arrangement which is not popular among brethren of the lower grades.

His Majesty, King Charles the X.V., is very fond of the Craft, as is also his brother, the heir-apparent to the Crown, Prince Oscar. We received an invitation to attend the St. Eric's Lodge, of which Prince Oscar is W.M., and much regret our inability to accept it.

The Swedes are profoundly convinced that their system of working is the best on the face of the earth, and doubtless it has its advantages, but the plan of *reading* the ritual is certainly not one of them. Those who have listened to such a man as Bro. Gallienne, of Guernsey, conducting our ceremonies with emphasis, power, and apparent extemporaneousness, could never endure mere reading.

Our brethren in Sweden are characterised by great timidity and mysteriousness in speaking of Masonry. In France and some other countries, there is perhaps too much freedom in the public use of Masonic telegraphy, but in Sweden caution amounts to reserve. Thus a Swedish brother thinks he ought not to speak of matters which in England are constantly and very properly discussed in the FREEMASON'S MAGAZINE. It is said that members of the Society of Friends commonly called Quakers never give a decided answer, and that if you ask them "what is the time" they will reply with a remark on the weather; "similarly" to use Charles Dickens's pet word, if you ask a Swedish brother if he is "going to the lodge," he will enquire "what is the latest news?" Now as we have before said, the *working* of Freemasonry is secret, but its *objects* are so noble that they ought to be known and loved by all men. We therefore cannot sympathise with the feeling which precludes non-Masons from learning the principles and constitution of our Order. These remarks we make with all fraternal regard for our brethren in Sweden.

The King is Supreme Master Mason of Sweden and Norway, and Prince Oscar is denominated Grand Master. The Jurisdiction includes about a dozen Craft Lodges, and about half-a-dozen "Scotch" Lodges. The members of the higher degrees wear a gold finger ring upon which is engraved a cross and other insignia.

The Swedish Freemasons are remarkable for their benevolence. Although their whole Jurisdiction is scarcely more extensive in numbers than an English province, they nevertheless liberally support schools and other Masonic charities. The assistance they mutually render among themselves is highly praiseworthy, and might well furnish an example to other Craftsmen. We received some very surprising facts bearing on this question, which it would not however be right to publish. On the whole Freemasonry in Sweden is a noble branch of our Brotherhood, and it is a great power in the Commonwealth, morally, socially and religiously.

J. A. H.

THE CORINTHIAN ORDER; OR, THE THREE GRAND PILLARS.

By PICTUS.

I have already stated in former numbers of the MAGAZINE, that I do not object to the use of "The Three Noble Orders," or what may perhaps be the better Masonic term "The Three Grand Pillars," (although the *names* are *now* Doric, Ionic, Corinthian, the *things* themselves may have existed long before these particular names were applied), but I do object to the use of the *five* Orders, because they are a comparatively modern innovation, and do not come in well where used, (Masonically)—also some authorities do not consider the composite a separate Order at all, but merely a variety of the Corinthian. The "Glossary of Architecture" says, "modern Architects allow of only *three* Orders." And in "An Ancient History," pub. 1868. Mr. Philip Smith "the modern Rollin" having alluded to the three Grecian Orders, goes on to say, "No new Order of Classic Architecture has since been invented; nor have these ever been modified without injury, as in the Roman Doric and its variety the Tuscan, and in the composite which is a hybrid between the Ionic and Corinthian." And Mr. James Ferguson says, "The Composite never came into general use and has seldom found favour except amongst the blindest admirers of all that the *Romans* did[*]" Therefore seeing so much can justly be said against the use of "The five Orders," we had better leave them alone, and do without them, and if some idea is necessary for the five * * * * * what can be more archaic than the five senses?

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[*] And Rome as we all know was not even founded until B.C. 753.

I do not object to the use of the Three Grand Pillars or their being called Doric, Ionic and Corinthian, because under whatever *name* originally known, their *origin* or their types can be traced long anterior to the era of Solomon, (about B.C. 1000) and although they may not have reached *perfection* until long after Solomon's time they existed, although in perhaps a ruder form before that. The boy is father to the man, so was the early Egyptian and Assyrian or Asiatic architecture to the Grecian. The Greeks copying altered more or less in accordance with their own ideal genius.

Mr. Ferguson says, " Any one acquainted with the artistic forms of Egypt and Assyria, will not find it difficult to discover the origin of almost every idea, and of every architectural feature that was afterwards found in Greece.

The Doric must be allowed to be *copied* from structures, such as, or similar to the rock cut tombs of Beni Hassan, (12th dynasty, about 2000 B.C.) or from built fabrics coeval therewith; while Beni Hassan on its part is copied from built fabrics which preceded it. Sir Gardner Wilkinson says, "and when in after times large tombs and temples were excavated in the rock they borrowed from constructed monuments."

"The Doric was the Order which the Greeks especially loved and cultivated."

In the Doric we have the power to support viz.: Strength.

The use of the Ionic or horned pillar with its elegant spirals or volutes is also very ancient, although its origin may be more difficult to trace than the Doric. Sir Gardner Wilkinson says, "The volutes were a very early invention in Egypt, and were used there for ornament in some of the oldest monuments it was a favourite device of the Phœnicians, and appended to the figures of deities, particularly at the feet of Astarte." This Astarte is the Astaroth of the bible as alluded to, Judges Chap. ii. V. 13, (about B.C. 1420); also in Kings i. Chap. 11, V. iv., " Solomon went after Ashtoreth the Goddess of the Zidonians." Astarte was known as the " Queen of Heaven " and also under the figure of the Moon.

What a contrast do we find a few short years to have made in Solomon. At the dedication of the temple we find him giving expression to one of the noblest and most sublime of prayers and address to the G.A.O.T.U., and now we have the wisdom of Solomon bowing down to this exemplification of the wisdom, or Godhead of the Zidonians. I say it with all reverence, what a fall from the sublime to the ridiculous.

Mr. Ferguson says, " The recent discoveries in Assyria have proved beyond a shadow of a doubt that the Ionic was even more essentially an introduction from Asia than the Doric from Egypt, the only question is, when was it brought into Greece. My own impression is that it existed in Greece in one form or another from the earliest ages, but owing to its slenderer proportions, and the greater quantity of wood used in its construction the examples may have perished.

Mr. Philip Smith says, " The graceful Ionic had its origin in Asia; and it is most interesting to find its characteristic ornament the capital with its double volute, several times repeated among the Assyrian monuments. Like the Doric it was *perfected* at Athens in the time of Pericles * The chief early example of the style in Ionia itself was the immense temple of Artomis at Ephesus, begun about B.C. 600, and reckoned one of the Wonders of the World."

Mr. Ferguson says, the architectural history of Assyria commences about the middle of the 14th century B.C.; also " The Assyrian is an entirely new chapter added to our history of architecture since 1843, it is the sister style to that of Egypt, and the parent of all the Ionic forms we afterwards find so currently and so beautifully blended with the architecture of Greece." In the frontispiece to Layard's " Nineveh and Babylon " viz.: view of Sennacherib's Palace—will be seen specimens of the Ionic dating about the end of the 8th century B.C. Mr. Owen Jones in his " Grammar of Ornament " says, " Rich as has been the harvest gathered by Botta and Layard from the ruins of Assyrian Palaces, the monuments which they have made known to us, do not appear to carry us back to any remote period of Assyrian art, those hitherto discovered belong to a period of decline."

The origin of the Ionic volute has not as yet—so far as I am aware—been satisfactorily discovered. Whether the head of a horned Ram was fixed against the top of the door post for ornament or to keep away evil spirits, or some particular idea of veneration or symbolism attached to the Ram, which would cause it, I do not know. " Hor-em-heb or Horns King of Egypt (about B.C. 1330 ?) erected an avenue of colossal crio-sphinxes † (figures with the body of a Lion and the head of a Ram) in front of the great temple of Karnack. One of the Ram's heads may be seen in the British Museum, which also possesses two granite statues of King Horns," P. Smith).

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* Pericles died B.C. 42.

† Are these Crio-sphinxes symbolical representations of the Union of Strength and Wisdom ? The Lion is of Strength.

Sir Gardner Wilkinson objects to the idea of the Volutes being derived from Rams' horns, and says "the Water Plant of Southern Egypt is the parent of the Volute," which may apply to the origin of the Egyptian Spirals, but will it serve equally as the parent of the Assyrian Volute?

Mr. Owen Jones says "that in Egyptian tombs are examples of an ornament representing the unwinding of a pile of rope, which may have given the first suggestion of the Volute."

Since Doctors differ, who will settle it.

From the above, therefore, I feel justified in finding no reason to dispute the existence of the Ionic, or Horned, or Voluted Pillar, 1,000 years B.C. From its associations it appears to me to be the Symbolic Pillar of Wisdom.*

The origin of the Corinthian, or flowery, or leafy Pillar, may be traced to a very ancient date. Mr. Ferguson says "the Corinthian Order is as essentially borrowed from the bell-shaped capitals of the Egyptians, as the Doric is from their oldest pillars; it is, in fact,† a composite order made up of the bell-shaped Capitals of the Egyptians, and the Spiral of the Assyrians."

In the papyrus (or bell-shaped) columns of the Rameseum (or Memnonium) built by Rameses the Great, (about B.C. 1,300), we have the parent of the Corinthian Order, unless indeed, even at that early age, the Assyrians or Asiatics may not have already produced a nearer approach to it.

Sir Gardner Wilkinson says "Jomard and Canrina think with great reason, that this (papyrus) capital gave rise to the basket of the Corinthian Order, which was only varied by acanthus leaves, instead of the Egyptian devices; the origin of it given by Vitruvius is as fanciful as that of the Ionic Order."

Referring to an Egyptian legend of the destruction of Sennacherib's army, on account of a multitude of field-mice said to have devoured all their quivers, bowstrings, and shield thongs,‡ Mr. Philip Smith says, "Doubtless, according to the general order of such legends, the story of the field-mice arose out of the emblem in the statue's hand."

As I stated at Page 251, it is likely the basket story of Callimachus arose long after the Corinthian was in use.

According to Julius Sillig's "Catalogus Artificum," Callimachus Κατατηξίτεχγοσ flourished about the 90th Olympiad (B.C. 420). He also says, "We read that Scopas erected a temple to Minerva, at Tegea, decorated with Corinthian pillars in Olymp. 96, (B.C. 396.)

Although Callimachus did not originate the Corinthian, it is possible that he may have done something to it—he may have "invented" or applied a more elaborate or ornate style of treating it, perhaps he may have been the first to introduce the union of the Volutes with the acanthus leaves, however settle firstly the exact time when Callimachus lived, that we may be able to see what can be known of the style of the Corinthian Capital shortly before and after him.

Callimachus it is said "was studious of elegance and refinement, even to excess," and may therefore have received the title or cognomen of Κατατηξίτεχγοσ one who weakens and effeminates an art."

A belief in Callimachus having had something to do with the Corinthian,* may have caused Mr. Philip Smith to say "that as an Order of Greek architecture the beautiful Corinthian dates from the latter part of the 5th century, B.C."

It is probable there were more buildings in the Corinthian style in Greece before the Persian war than we are now aware of—which, during that war, may have been destroyed, or, as Mr. Ferguson says, "as happened in France and England in the twelfth and thirteenth centuries, the old temples were thought unworthy of the national greatness, and those remaining after the war were almost all pulled down or rebuilt."

The Greeks also may have had a dislike to the use of it in their temples, although, as Mr. Fergusson says, "It most probably was used in the more ornate specimens of domestic architecture, long before any of those examples of it were executed which we now find in Greece." He also says, "Judging, however, from some fragments found among the Ionic temples of Asia Minor, it appears that the Corinthian Order was introduced there before we find any trace of it in Greece Proper. As used by the Asiatics it seems to have arisen from the bell-shaped capitals of the Egyptians, to which they applied the acanthus leaf, sometimes in conjunction with the honeysuckle ornament of the time, and on other and later occasions together with the volutes of the same Order, the latter combination being the one which ultimately prevailed and became the typical form of the Corinthian."

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* In our Lodge the Corinthian is placed in the East, which I consider to be a mistake, but I am open to correction if I am wrong.

† As now understood.

‡ And ran off with their Swords and Spears, eh?

* Although the Corinthian may not then have reached the dignity and perfection of one of the Grecian Temple Orders, Corinthian Pillars were in use long before.

In early times there seems to have been a vrriety of ways of treating the Corinthian. For in the Order of the "Tower of the Winds," at Athens, "supposed to date a little after the time of Alexander,"* and therefore after the Choragic Monument of Lysicrates, we have a style of treating it very different from that of the Choragic Monument, and which was probably copied from far older specimens. Mr. Ferguson says, "The Tower of the Winds is remarkable as being almost purely Egyptian in its types, with no Ionic admixture. The columns have no bases, the capitals no volutes, and the water-leaf clings as closely to the bell as it does in the Egyptian examples."

It is not easy to tell when the Corinthian began to be used, but I shall be disappointed if Eastern research does not prove its existence in one form or another coeval with Solomon.

Mr. Philip Smith says "The heroic age of Greece was one of well built cities, palaces, and temples. Of its massive architecture some idea may be obtained from the ruins of Tiryus and Mycenæ." Mycenæ, the so-called "Treasury of Athens," is now conjectured to be the tomb of Agamemnon (12th century B.C.) The lower part of a pillar from this tomb with its beautiful zig-zag and spiral ornamentation reminds me of a specimen of late Norman war.

It seems to me that the "lilywork" of Solomon's building was an application of the leaves of some plant to the capital of the pillar, making it similar to the Corinthian, and the net work may have been the lozenge or some zig-zag or square pattern in the style of the ornamentation of the pillar at Mycenæ.

When the *name* Corinthian was applied to this pillar is, so far as I am aware, unknown. Corinth, which gives it, was dedicated to Venus, the goddess of beauty; and, as with the Doric, is associated the manly idea of strength and with the Ionic that of wisdom, so to the Corinthian, where ornamentation can be carried to such perfection, must be ascribed the title of Beauty.

To sum up I think we may fairly use our "Three Noble Orders," or, "Three Grand Pillars," Wisdom, Strength, and Beauty.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 346).

BOOK IV.—CHAPTER VII.

The Legates having acquitted themselves of their commission to the satisfaction of the King, and the relief of the Pope, returned to Poictiers. They informed him of all that had taken place, and carried to him the interrogatories which had become the basis of the action against the Order. They detailed to him the retracting of the depositions by some of the Knights, but stated that these were entitled to no credit, inasmuch as the whole Order was corrupt, the members guilty of the same crimes, and bound to each other by the most abominable vows and practices. They added, however, that perhaps one or two might be ignorant and innocent of the wicked practices carried on in the bosom of the Order; still this did not prevent it being the object of universal execration, nor do away with the necesity for its entire abolition. This had been the decision of the council held at Paris, in the justice of which they were perfectly satisfied.

To accelerate the process, the King convened a parliament at Tours, for the month of June, and summoned to it all the princes, bishops, and nobles of the kingdom, and representatives of the third estate, enjoining them to be present either in person or by proxy. He stated his intention to be present on the occasion, when the affair of the action against the Templars should be discussed. The King arrived at Tours about Pentecost, and found assembled there a large number of nobles, an equal number of ecclesiastics, and nearly four hundred proxies sent by those who could not attend in person, besides the representatives of the Third Estate. Several of those who refused or neglected to attend were compelled by the King to contribute to the expenses of those who proved more obedient to his orders. The parliament was opened, and the King, inspired by his hatred of the Order, and desire to possess himself of its wealth, spoke with exceeding bitterness against it. He produced summaries of the interrogatories, which detailed the charges brought against the Templars, enlarged upon the abominations which existed amongst them, and which they had confessed; but he carefully avoided mentioning the fact, that several had revoked their confessions. The assembly were thunderstruck at these terrible charges, substantiated by the greatest churchmen, who had taken down the confessions; and, without a dissenting voice, the Templars were judged worthy of death. The King furthermore contrived to have a petition presented to him at this assembly by the representatives of the third estate, calling upon him to punish the crimes of the Templars. In this document it was declared that the King did not require the concurrence of the Pope to exterminate such notorious heretics. "The chief of the children of Israel, Moses, that friend of God, who spoke with him face to face, cried, in similar circumstances against the apostates who had adored the golden calf, upon each one to arm himself with the sword and strike. He did not demand to this act of justice the consent of Aaron, who was the High Priest of God; and since all the Templars were heretics, or the abettors and favourers of heretics and homicides, why should not the most Christian King proceed in the same manner against the Templars, and, if necessary, against the clergy, if unhappily, the clergy did fall into error, and helped and favoured those who were heretical?" There can be little doubt that these singular words were the dictation of the King, if the document was not actually drawn up by Imbert.

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* Say about B.C. 310.

The Pope was terrified at the doings of this parliament, and during the proceedings attempted to escape from the power of Philip to Bourdeaux; but the King, ever vigilant, had his baggage and treasure arrested at the gate of the town, and Clement found himself a prisoner.

Delighted with the result of the parliament, the King repaired to Poictiers, and had an interview with the Pope. On his arrival, he prostrated himself before Clement, and humbly kissed his foot. He was accompanied by his three sons—Louis, King of Navarre; Philip, Count of Poictiers; and Charles, Count of Marche; by his two brothers, Charles Count de Valois, and Louis, Count d'Evreux; and by a large train of nobles of the land. The King described to the Pope what had taken place at the parliament, and Clement, struck by the pomp and warlike magnificence of the royal retinue, found himself unable to combat the wishes of the monarch. They then resolved upon the final measures for the destruction of the Templars. It was resolved that the King should retain possession of their persons, but in the name of the Pope; that the process against them should be conducted by the archbishops and bishops of the different dioceses where they were confined, and that they should pronounce the final sentence- The Inquisitor of the Faith, by the desire of the King, was appointed to assist them, although this was against the law; but the Pope was glad to give way to all the monarch's wishes: that the King should not have the punishment of the Templars, but only in consort with the Pope; that, supposing it was necessary to abolish the Order, all its riches should be employed for the recovery of the Holy Land; that the Pope and King should give orders to the carrying out of these articles, in furtherance of which the royal commissioners were to hand over to the Papal, all the moveables and property which were in their hands. The Pope then issued a Bull renewing the prohibition of giving any asylum to the Templars, under pain of eternal damnation. He still reserved to himself the right of examining the Grand Master and the Grand Priors. The treaty between the Pope and King was signed, and the knell of the Order rung.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

KILWINNING MASONIC LEGEND.

The legend of the birthplace of Scottish Freemasonry being at Kilwinning about A.D. 1140 is simply a humbug;* and, instead of the "stately abbey" being built about 1140, it would be nearer the truth to say 1240.

I have read the following—"It must be allowed that there is great probability in Bro. Laurie's surmise that the English brethren owe their knowledge of the Craft to emissaries from the Kilwinning source, from which the light of Masonry quickly spread over the length and breadth of the island." The English brethren owe their knowledge of the Craft to emissaries from Kilwinning! Nonsense. As well say the sea owes its existence to the rivers that flow into it.

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* It would be interesting to know when this legend *first* saw the light. Perhaps our respected Bro. D. Murray Lyon could give us the history of the legend.

Kilwinning is no more the mother of Scottish Masonry from the 12th to the 13th centuries than I am.

Kilwinning became a Masonic mother in the 17th century, and this partly or principally for or through political objects or motives and for its own ends. The transactions of the Kilwinning Lodge in the 17th century would be considered by the Glasgow and Edinburgh lodges, &c., as great innovations, and contrary to true Masonic law and usage. While saying so, I have no desire to detract from Mother Kilwinning's deserts for what she has done during the last two hundred years for the good of Masonry.—W. P. Buchan.

UNION OF JURISDICTIONS.

As a preparatory step to that union of jurisdictions in England in the hands of Lord Zetland which has been so much advocated, I would recommend the union of the Templars and Red Cross Knights by the election of one of the G.M.'s at sole G.M. Lord Kenlis, as the younger, may give place to Sir Knight Stuart with the right of succession, or under a joint agreement that both shall yield to Lord Zetland whenever he is ready to assume the throne of office over one or the other Order.—K.T.

THE ROSICRUCIAN SOCIETY.

I must still hold my ground against Frater Hughan, although I am only an amateur Frater and Rosicrucian, occupying myself with the books, and having no laboratory now. I maintain that the acquisition of suitable books on Rosicrucianism is very expensive. This Frater Hughan must know that books on Rosicrucianism are much dearer thon those on astrology, and far dearer than some of the printed books on either branch of magic. The reasons are simple—because printed books are rare and of little value, and the MSS. books are necessarily illuminated, and therefore costly. It is next to impossible to get on with uncoloured diagrams. The English branch of the Rosicrucian Society is, as I well know, limited, not taking in more than the mystic number of 144 of the most learned students of England; but I must confess I never heard of its costing more than £100 to become a member. Consequently, I say again that Rosicrucianism can be got at in a cheap and compendious form under learned expositors, in the persons of Fratres Hughan and Rawley; for the books and laboratory, as any practical man knows, will cost a great deal more; and a man may, like Dr. Leeson, spend a lifetime in the study of the books and yet feel unsatisfied. I say nothing about the cost of chemicals, which is considerable. I consider it my duty to recommend the Rosicrucian Society in opposition to what Frater Hughan may say. I can only confirm, from my own unfortunate experience, that what the Society really is or was is known but to few indeed, and may be considered as great a mystery to them as to the outer world. If I have time, I shall have great pleasure in publishing some of the interesting ceremonies, though I shall be glad to give place to Frater Hughan.—F.H.

RED CROSS OF ROME AND CONSTANTINE.

I am much obliged for the valuable and courteous communication of Bro. Hughan. I had hoped he would have been able to solve the question I put, as he had so many others. He only goes so far as to limit the antiquity of the Red Cross to a period after 1770. He tells us, however, that Bro. Little, the historian of the Red Cross, has laid it down that the Premier Conclave was in working order before 1770. Anything coming from the distinguished Grand Recorder, Bro. Little, being authentic, and vouched by documents, it will be a great advantage if he or Bro. Hughan will point out in which of Bro. Little's histories this statement is to be found. It will be very important in the question of the priority of the Orders. Bro. Hughan speaks conclusively as to the modern origin of the Masonic Templars, but is rather reserved as to the Red Cross. If the Red Cross has the great antiquity Bro. Little has laid down for it, is it not the natural conclusion that Knight Templarism is later, and very probably an imitation of a sublimer degree?—J. Charters.

RELIEF.

Does our Board of Benevolence answer to its purposes in administering effective relief in cases of real distress? Who can tell us of a decayed brother who has ever received such aid as to set him up in life again, or has got anything but a pauper's dole or a Grand Lodge grant made when his home was broken up and insolvency had befallen him? Let the worthy receive effective relief, and let us have more independence and less pauperism.—Philanthropos.

BRO. DR. W. BIRD HERAPATH.

I was very much interested with your account of a brother of European reputation in science, and on whom many honours had been conferred. You said little as to his Masonic career; but brethren would be gratified to know that one who was a distinction to the Craft had been marked out for honour by the M.W.G.M., and that Masonry, which professes to encourage science, had paid its tribute to a distinguished teacher. Can you inform us in what year Bro. Herapath received his Grand Deaconship or other office?—M.D. & M.M.

BRO. HARRIS.

Your editorial note throwing a doubt on the earnestness of Bro. Harris has naturally excited some surprise. Bro. Harris must be as much in earnest as others who are successfully carrying out the same kind of institutions. Opinions may differ as to the utility of these, but they are too prominently before the public to be treated as nonsensities. Bro. Harris, if a man of limited education, is a representative man. —A Craft Mason.

THE REVIVAL OF MASONRY.

I have seen, not without some pain, the jealousy that is exhibited towards Bros. Little, Harris, Hughan, and others who are engaged in enlarging the sphere of Freemasonry. These jealous expressions emanate, in my opinion, less from the Craft pure and simple than from the members of the Ancient and Accepted Rite, and this is beyond my comprehension. Those who adhere to the Craft in its simplicity may look with contempt on what they consider the idle vanity of sham decorations and mock ceremonies, but those of the A. & A. Rite can have no legitimate ground for hostility on principle or practise.

The revival of the Red Cross degree, of Rosicrucianism, of the Order of the Garter, and of Prince Masonry, I hold to be less an immediate and *autochthonous* emanation from Masonry than a conformity of Masonry to the spirit of the age. The striking feature of the age is the spirit of revival of antique ceremonies. In the last century this was exhibited also in various ways, having its exemplification in Masonry in Count Cagliostro and Egyptian Masonry. In the present day there was first a material manifestation in the shape of mediæval architecture, and this has resulted in a more spiritual development of rituals, harvest processions, vestments, priests, auricular confessions, crucifixes, crosses, beads, acolytes, penances, and many other forms and impersonations.

This is the influence of the age, affecting not only men but women, whose influence is made more conspicuous; now drawing the attention of the world to the larger but deceptive proportions of hoops, cages, and crinoline, then shrinking in form to contracted skirts, but with a marked feature in the chignon, or post cerebral expansion. These outward phenomena denote the mental struggle of conscience in matters of morals and religion; they but dimly foreshadow the demand for women's rights of property for the electoral franchise, for free scope in the pulpit, the dissecting-room, and the hospital, and for emancipation of secular and spiritual wifehood.

Such being the spirit of the age, Masonry would lose the character of a progressive science if it were not found to conform to the social fermentations without and to make such provision as will satisfy the longings of tender consciences and the legitimate demands of public excitement. This has been done in a natural manner by the revivals already referred to. A curious commentator might dwell on the relations which stars and crosses and aprons have to other manifestations of the day; but this can scarcely be considered strictly philosophical, as we ought to regard them strictly in their psychical relations as manifestations of mind operating on matter. Here we find a congruity and agreement with the inspirations of the day, an enlarged self-esteem and self-assertion, a patriotic desire for advancement and promotion, an abstraction from the objectivity of anybody else's feelings or interests, accompanied by the external manifestation of importance conforming to the gigantic progress of the age.

Why then are the founders of these societies to be treated abnormally, and the more particularly by members of the A. & A. Rite? These latter are employed in practically reducing and abolishing their degrees, their titles and their ceremonies, getting rid of vague and unsupported pretensions, modifying baseless traditions, and resigning the charters of Frederick the Great to the limbo of the shadows. In so far they may consider themselves to be conforming to their spirit of the age, and they need not indulge in envy of those who comply with its real requirements. If it were not for the Red Cross of Constantine Masonry might become the prey of religious feuds, and a ritualistic Masonry be set up against us, and divide our camp. Were it not for the Rosicrucian Society, the speculative doctrines of Colenso, pangenesis, development, and selection might spread their agitations within the domain of Masonry. Against all such dangers the new societies may be looked upon as antiseptics; they keep up faith, they restore old traditions, and like tobacco, an institution of the age, they are a sedative to thought. As such they merit encouragement.—HORATIO.

THE BUZWINGS.

Will some Mason who is a Buzwing (if there be any such) enlighten us as to that body. The following appeared in the *Times* on Monday, the 2nd inst.:—

"To STRAY BUZWINGS.—Lodge No. 69,344 will be holden at the Buzwing-hall on Tuesday, 10th November instant, at 6 p.m. A tiotillation of postulants will occur at 8—I.G.B.T.C.W.S. Masters to bring their instruments.

This rather differs from the previous announcements, and it is not impossible it is one of the many attempts to excite public curiosity by sensational advertisements of the type of hoaxes, like those of the Bottle Conjuror and Theodore Hook. Neither the letters in the *Freemasons' Magazine* or Notes and Queries have as yet elicited any information on Buzwings.— ? ?

CAN A P.M. BE A SIMPLETON?

An American Freemason appears to think that the dupes of Bro. Harris and his rivals in chivalrous Masonry are obtained among the younger members of the fraternity, but this is quite a mistake, as the majority are of mature age. Sir Robert Walpole must have been rather loose in his dictum. He considered, like our American brother, that a young man was to be tempted with a ribbon or garter, and an old man with money; but the desire of bearing sham titles and decorations appears to grow with age in some individuals.—OBSERVER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE PRINCE OF WALES AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read the letters of P.M. on this subject, also Bro. Slack's letters from a letter which appeared in the *Glasgow Daily Mail* newspaper a few days after Bro. Slack's correspondence was published in it. It would seem the Lodge Glasgow St. John had nothing to do with it. The words are,—"I take some interest in Masonry, and doing so I confess I was very sorry at seeing these letters published. I would not interfere with Mr. Slack as Mr. Slack writing to the Grand Turk if he chooses; but, seeing he is Secretary of the Lodge, he should not under these circumstances have done as he has done. At no meeting, either of the Lodge of Glasgow St. John or of its office bearers, was Mr. Slack or any one authorized to communicate with the Prince." Judging from the correspondence in the Glasgow papers, I should say—the works of nature are wonderful, the works of man are far *wonderfuller*.

Herostratus set fire to the Temple of Ephesus B.C. 356, and "John Slack" writing a letter to the Prince of Wales and receiving an answer *published both* A.D. 1868—all for a niche in the Temple of Fame.

As P.M. says, "time has revealed" so much, we shall therefore await the pleasure of time to reveal more.

Yours fraternally,

MASON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Every Mason who has the good of the Craft at heart, must feel deeply the offence that has been committed by our unworthy Bro. "Slack" against the vital principles, constitutions, and landmarks of our ancient and honourable fraternity. H.R.H. has in reality shown himself better acquainted with the institutions of Freemasonry than Bro. Slack, by declining to comply with a request that H.R.H. ought to have been aware should never have been made. Our Bro. Slack has committed a double misdemeanour; he has committed a breach of confidence and a breach of discipline. The one is a matter for his own conscience, the other for the Grand Lodge of Scotland. Had he privately been guilty of the offence of "undue solicitation," it might have been known to none but himself; but openly to proclaim *arte scribendi*, how lightly he esteems, how ready he is to violate "his honour as a man and his fidelity as a Mason," is an affront to the whole Craft, so flagrant in character, and so glaring in appearance, as to merit the public censure and punishment due to a renegade delinquent, and the private condemnation of everyone who has the misfortune to be connected with him, in the ties of Masonic brotherhood. As his offence was public, so let his chastisement be public also; as he has cast a slur upon the whole Craft, so let every member of it be acquainted with the name of the offender, the "heinousness of his crime," and the penalty he has incurred. The man who commits a breach of confidence, although he may be a recreant to his oath, unfaithful to his vow, and a traitor to his obligation, sins nearly as much against himself as against others; but he who incurs a breach of discipline not only deserves the punishment due to the disobedient, but imperils the safety of the whole community. One mutinous soldier will corrupt a whole regiment; and who can tell what the contaminating effect of unfaithful and rebellious brethren might not result in among Masons if their offences be not followed by prompt and stringent measures. Unmindful of his solemn obligation, regardless of his honour, reckless of the consequences of his officious audacity, Bro. Slack did not even take the trouble to ascertain whether his unjustifiable and sycophantic request was likely to be complied with, but with the most unblushing effrontery has subjected himself individually, and the whole fraternity collectively, to the mortification of a temporary refusal to join our body from the highest male personage in the land. Under the circumstances H.R.H. acted the part of a gentleman and a man of honour, although there is no question but that H.R.H. must have been astounded at the nature of the request, and particularly the source from which it emanated. It is rare among the members of our illustrious Order that a case so unparalleled in its violation of everything that a Mason holds dear, is brought under the notice of our authoritative tribunals; but, nevertheless, the contingency *is* provided for in the admirable constitutions of the Craft, and every Mason will exclaim, let them be made available in the present instance. Examples must be made at times of the offending members of every existing society or community on behalf of the welfare and safety of the remainder, and in the case of Bro. Slack let it be done. *Fiat experimentum in corpore vili.*

Yours fraternally,

CRUX.

THE MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I sympathize with the remarks at page 343 of the *Magazine.* When "even Sunday-school children with their *pennies* have raised a sufficient sum to pay for a lifeboat," surely Masons will not be backward with their *shillings.* Although I am not an English Mason, I beg to enclose my shilling for the fund, and other brethren doing the same, the Masonic lifeboat would soon be afloat. A shovelful of shillings is as good as a handful of pounds, and more Masonic (I dont refuse the pounds though), because all may therefore have a share in the duty.

Imagine a ship in distress giving the Master Mason's sign of distress and no response! Where are the Masons? Where is the Masonic lifeboat? Echo answers—where?

Yours fraternally,

EXCELSIOR.

GRAND LODGE OF MARK MASTERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you be good enough to inform me how to proceed in order to obtain my certificate as a Mark Master, which degree I received in Sydney more than 12 months ago. The certificate has been duly paid for,

Certificates from the old country seem to be very difficult to be got at. Our lodge has only received two or three in two years.

Yours fraternally,

X.Y.Z. AUSTRALIA.

A COMPLIMENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I feel much pleasure in forwarding you an extract from the report of the proceedings of Lodge "Mars et les Arts," held on Tuesday, October 8th, at Paris, recorded in the *Monde Maconnique*, honourably mentioning the visit of our highly esteemed Bro. J. A. Horner, viz. :—

"An English visitor, Bro. J. A. Horner, assisted at the meeting of October 8th. Bro. Homer is one of the contributors to the *Freemasons' Magazine,* in which he has published highly interesting articles on his visits to the lodges of Jersey, Guernsey, St. Malo, and Rennes. Moreover—it is principally on this account that we specially refer to him—Bro. Horner is distinguished from other Masonic writers among his countrymen by an independence of ideas and a love of progress, which are too rarely to be met with in English Masonry.

Yours fraternally,

Jersey. A. S.

CAPTAIN TORCKLER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In reply to the inquiry of your correspondent, "P.Z.," Captain Torckler is at present residing at Tranmere, Birkenhead. The No. of his lodge is No. 25 (S.C.) He is not a member of any lodge here. He has obtained relief from the lodges both in Liverpool and Birkenhead.

Yours fraternally,

P.G.S.

THE RED CROSS ORDER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There is on page 313 of the *Magazine* of the 17th ult. a paragraph as follows:—

"We have been informed that Bro. Colonel F. Burdett, 33°, has been unanimously elected a member of the Imperial Council of the Red Cross Order, and will occupy the position of High Chancellor. It is thought that the gallant Colonel's accession to the Order will probably lead to its recognition by the Supreme Grand Council of the 33° for Ireland, where it will be worked under the supervision of the Grand Council of Rites."

I write to contradict the above, as far as it relates to Ireland; and to say that the Council of Rites for Ireland know nothing of the Council of the Red Cross Order.

Col. Burdett is not 33°; at least, he is only registered as 32° in Ireland.

Yours fraternally,

J. L. W.·.

ROYAL ARCH MASONRY IN IRELAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—From the fraternal manner in which Bro. W. J. Hughan received the information I sent you on the subject of Royal Arch Masonry in Ireland, I am tempted to write you again on the subject.

With reference to the Mark Master Mason's degree, it can only be conferred under a Royal Arch warrant. Candidates must be registered Master Masons.

The three principals of a Royal Arch Chapter (if Mark Master Masons), are *ex officio*, respectively Master, Senior Warden, and Junior Warden of the Mark Lodge.

The Mark degree is not a necessary *prerequisite* for Royal Arch Masonry, the only qualification required from the candidates being that they are registered Master Masons for six months previous to exaltation

The Past Master's and Excellent degrees are now never wrought in Ireland in Royal Arch Chapters.

As Bro. Hughan wishes for "authoritative information" on the subject, I shall feel much pleasure in forwarding him in a few days, through you, a copy of the "Laws and Regulations of the Grand Royal Arch Chapter of Ireland," which I hope he will accept; and I shall be glad to correspond with him direct if favoured with his address.

With regard to the York Rite, I hold with Mackey, Coppin, and I believe others, that the number of degrees in the York Rite (properly so called) is *seven;* viz., 1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Mark Master. 5. Past Master. 6. Most Excellent Master. 7. Holy Royal Arch. Mackey, in his admirable Lexicon, says:—"*In some of the United States* two other degrees are also given in this rite; those of Royal and Select Masters;" but that does not alter the fact that in the York Rite there are only *seven* degrees.

Yours fraternally,

Sligo. J. L. W., 30°, P.D.G.M.

THERE are many Freemasons in the services, and to them we need not say that the paragraph which has been going the round of the papers, to the effect that the Prince of Wales has *again*, as it is expressed, refused to become a Freemason, is sheer nonsense. No Mason with any respect for the Craft would give any one the chance of refusing to belong to it, be he prince or otherwise; and if any one *has* been so lacking in respect for the Craft as to set at defiance one of its strictest rules, by seeking to induce the Prince to join the brotherhood, he deserves that a vote of censure be passed upon him by the Grand Lodge of the Craft. Freemasonry has flourished both with and without princes, and the latter have ever in this country at least had more support from Freemasonry, than Freemasonry from them. Elsewhere it has been different, but the Craft has ever been conspicuous to the world, if not for its own deeds, which were secret, at least by the great and distinguishing mark of its worth, the persecutions of the papacy, and of the Society of Jesus. Are the members of this society again on their old scheme of sapping the foundations of Freemasonry? We fear they are, both within and without the body; but of one fact there is no doubt, namely, that hundreds of young men have been trained in Jesuit Colleges with the express object of getting on the staff of English periodical literature; let us look out for the response of these sworn and secret enemies to the signal given in the report alluded to. We shall have plenty of stabs from secret pens, but Masons are warned—they know their enemy and his mode of fighting.—*Broad Arrow.*

AN interesting literary discovery has been accidentally made in the Library at Frankfort. The fall of a shelf holding volumes containing the correspondence of Voltaire and Frederick the Great brought to light certain MS.S., yellow and dirty, which turned out to be a series of letters exchanged between Voltaire and Byron. Their authenticity being duly certified, they were forwarded to the Royal Academy of Berlin.

THAT knowledge which a man may acquire only by travelling, is often to dearly bought. The traveller, indeed, may be said to fetch the knowledge, as the merchant the wares, to be enjoyed and applied by those who stay at home. A man may sit by his own fireside, be conversant with many domestic arts and general sciences, and yet have very correct ideas of the manners, habits, and customs of other nations. While on the contrary, he that has spent his whole life in travelling—who like Scriblerus, has made his legs his compasses, rather than his judgment—may live and die a thorough novice in all the most important concerns of life; like Anson, he may have been round the world, and over the world, and die an ignoramus, even after having performed the seven journeys between the holy hills, swept the Kaaba with a silver besom, drank the holy waters of the Zemzem, and traced the source of the Nile and the end of the Niger.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

Royal Masonic Benevolent Institution for Aged Freemasons.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

The Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

We understand that it is proposed to hold the next meeting of the Provincial Grand Lodge of West Yorkshire at Sheffield, on Wednesday, the 20th of January next.

We understand that Bro. Adams's private subscription Masonic ball, for the Craft and their friends only, is intended to be held at the new hall of the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, early in the ensuing year. We believe it has been arranged that the brethren are to attend in Masonic clothing, and that the tickets are to be obtained through the stewards only; the number of stewards will be one hundred. The tickets are to be one guinea each (to admit a lady and gentleman), and will include supper and refreshments during the evening. We are glad to learn that several eminent brethren have already placed their names on the list as stewards. Bro. Adams's address is 55, Whitfield-street, Tottenham-court-road.

Masonic and General Life and Fire Insurance Company.—We are glad to learn this company is being well supported. It augurs well for its future prosperity that at so recent a time from its formation, such a profitable and safe business has been already secured.

METROPOLITAN.

Lodge of Faith (No. 141).—The monthly meeting of this lodge was held on Tuesday evening, 27th ult., at Anderton's Hotel, Fleet-street; Bro. Gottheil, P.M. (in consequence of the illness of Bro. Harris, W.M.), presided. There were several visitors, amongst whom were Bros. South, Lodge of Denmark; Marshall, W.M., Neptune; Massey, W.M., Beadon; Clothier, P.M., Justice; Noke, P.M., Vitruvian; Haycock, City of London; Harris, Royal Lodge; Carter, P.M., 228, Hampton, Man hester, &c. The lodge having been opened and the minutes read, Bro. Calmur was questioned in the second degree, after which the lodge having been opened in the third degree, he was raised to the degree of M.M. The next business was to pass Bros. Mason, Levi, Scott, Marks, and Jones. This being the night appointed for the purpose, Bro. Hyde, S.W., and W.M. elect, was presented to receive the benefit of installation, after which a board of Installed Masters was formed, consisting of Bros. Harris, I.P.M.; Peavor, Stuart, Pope, Carter (Treas.), Anslon (Sec.), Marshall, Massey, Noke, and Carter; and Bro. Hyde was duly installed as W.M. Having received the customary salutes from the brethren, he appointed as his officers: Bros. Hill, S.W.; Speed, J.W.; Taylor, S.D.; Jacobson, J.D.; Green, I.G.; Hemans, W.S.; Hazelton, Dir. of Cers.; Anslon, Sec.; and Carter, Treas. The new master immediately commenced upon his duties by initiating Mr. Emanuel Berenfeldt and another gentlemen into the mysteries and privileges of ancient Freemasonry, and the work was done in a very able and impressive manner. The lodge was then closed, and at the banquet table a jewel of the value of five guineas was presented to Bro. Harris, the retiring Master. Another jewel, the result of a private subscription, will also be presented to him. The usual toasts followed.

Lodge of Israel (No. 205).—This lodge met at Radley's Hotel, New Bridge-street, Blackfriars, on Tuesday, the 27th ult., The W.M. Bro. E. S. Jones, was in his place at 4 p.m. After the minutes had been read and confirmed, Mr. Richard Hall having been balloted for and accepted, was presented for initiation which was very impressively done by the W.M. Bros. L. Somers and Stalain were raised to the sublime degree of M.M. No other business being before the lodge it was closed, and the brethren adjourned to the banquet to which sixty-five sat down. An enjoyable evening was spent, and which was enlivened by the excellent singing of Bro. Jacobs and others.

Beadon Lodge (No. 619).

The usual meeting of this excellent lodge was held on Wednesday evening, the 21st ult., at the Greyhound Tavern, Dulwich. Bro. Henry Massey, W.M., presided, supported by his officers, and P.M.'s A. and J. Avery, Lennard, Seaman, Parker, and a goodly list of visitors. The lodge was opened in due form, after which a gentleman, who was a candidate, was initiated into the mysteries and privileges of Freemasonry, the ceremony being performed by the W.M. in an excellent manner. Some donations having been made towards the three Masonic charities, and five guineas voted towards the Zetland Commemoration Fund, the lodge was closed.

The brethren then adjourned to the banquet-table, at which a repast was served up in Bro. Middlecott's usual excellent style, and it gave entire satisfaction.

The cloth having been withdrawn—

The W. Master said the first toast he had to propose was that of the health of Her Majesty the Queen, their Sovereign, who for 31 years had ruled the destinies of this country both wisely and well. In order to render it a Masonic toast, he would couple with it "The health of the Craft."

The toast was drunk with the usual honours.

The W. Master next gave "The health of the Earl of Zetland," the Sovereign of Freemasonry, who for 25 years had ruled the Craft wisely and well.

The toast was drunk with Masonic honours.

The W. Master said—Brethren, the next toast I have the honour to propose is "The health of the Earl de Grey and Ripon, Deputy Grand Master of Masons, who, as Viceroy of the G.M., has ruled the Craft for many years and given entire satisfaction. I give you the health of the Earl de Grey and Ripon and the rest of the Grand Officers." (This toast was very cordially drank.)

The W. Master then proposed "The Initiate." He said—Brethren, "Progression is the attribute and the law of all existence, nor matter nor spirit hath any charter for standing still." There is no such thing as standing still; if we do not go forward we must go backward. We often hear it said of a man that he is in the same position now as he was in 20 years ago. The statement is false, and it can be proved to be so by a reference to every particle of the material creation. Setting aside altogether, as an example, what we are pleased to call animate nature (but a great portion of which is no doubt in a high degree inanimate), we will take the great human family as an illustration; and of them it may justly be said that from the first breath drawn by the infant to the last breath drawn by the centenarian, if man does not improve he must decline. He cannot in his condition be stationary. Brethren, it is the same with Freemasonry; if Freemasonry is not constantly increasing it must decrease. From the time of Enoch, whom we choose to call the first Freemason, to the beginning of the 18th century, the world saw the commencement, the rise, and the decline of Freemasonry; but, at this latter period, the Mr. Disraeli of that day, by a system of "levelling"—whether "down" or "up" it is not our province now to inquire—by introducing into the Order men who were not operative Masons, so extended it that it immediately made great strides; and it has since gone on increasing so much that at the present time it has no less than 500,000 members in the United Kingdom. Brethren, we are always pleased to add to the number, although we never try to persuade men to become Freemasons. We have had the pleasure of admitting one member to-night; and, from what we have seen of him through the ceremony, we are justified, I think, in saying he will be an honour to the Craft. Although of the motives which induce men to join us we acknowledge but two—"a general desire for knowledge and a sincere wish more extensively to benefit our fellow creatures"—there are very likely other motives frequently at work. No doubt they are both many and various, as many and as various as those which induced a noble family to marry, of whom it is said—

"One, with heart aspiring, wooed and won a queen;
One, the miller's daughter, on the village green;
Some looked round in marriage: others looked above;
While twenty wed for money, and two or three for love."

Brethren, let us hope that the brother we have initiated into the Order to-night will take rank amongst this last class, the "two or three for love." If such is the case, he will follow up Masonry as it deserves to be followed up; and the more he follows it up, the more I know he will be pleased with it. He will find it a beautiful system of morality, with—

"No meretricious graces to beguile,
No clustering ornaments to clog the pile,
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity."

He will find that there is in it not a ceremony we go through which has not an explanation; not an instrument we use which has not a purpose; and not a mark on the tracing board which has not a meaning. And I can assure him he will come forth from the study much improved. I have only to advise him to attend lodges of instruction, to seek the good treasure with an earnest heart, and, if he follows out the precepts of Masonry faithfully and sincerely, I can promise him he will become a wiser, a better, and a happier man. Brethren, I give you—and I trust you will drink with the greatest enthusiasm—"the health of our Brother Initiate." (The toast was most cordially responded to.)

The newly-initiated brother returned thanks for the honour they had done him, for he looked upon it as a great favour to be introduced into their Order, and he could assure them that he would do all in his power to be a credit to it.

Bro. James Avery, P.M., said he had a very pleasing task to perform, as it was to propose the health of the W. Master, and he felt sure the brethren must be highly satisfied with the able manner in which he had done the work in the lodge, but his conduct at the banquet-table was magnificent, and he promised to be one of the ablest and brightest Masters who ever sat in the chair of that lodge. (Cordially received.)

The W. Master said if he did not know that this was a toast that was usually proposed at their meetings, he should have preferred it if it had been passed over altogether, as they knew very little of him, and he should say as little as possible; but, so long as he was supported by such officers, so long would he endeavour to perform his duties so as to meet with their approbation. He thanked the brethren for the warmth and cordiality with which they had drunk the toast, and he also thanked Bro. James Avery for the kind manner in which he had proposed it.

The W. Master said "The health of the P.M.'s of the Beadon Lodge" was the next toast in the order of succession, and he could say that there was no one more indebted to them for assistance than the W. Master who occupied the chair. All the P.M.'s were good working Masons, and rendered very effective services after they had passed the chair of the Beadon Lodge. There was their P.M., Bro. Alfred Avery, who held the responsible office of Treasurer; and then there was their Bro. Lennard, who performed the duties of secretary rightly and well, and to him the best thanks of the lodge were due. Then there was their Bro. James Avery, who performed the duties of W.M., but more often than he (the W.M.) was pleased to see him. Then there were their Bros. Parker and Seaman, to whom they were greatly indebted for their assistance in promoting the harmony of the lodge. There were some other P.M.'s not present that evening, but no doubt circumstances had kept them from them, and he hoped that in drinking the healths of the P.M's they would do so as warmly as they deserved. The toast was well received.

Bro. Parker, P.M., said: As the most modest man amongst the P.M.'s he had to respond to the toast, and he felt obliged to the W.M. for the compliments he had paid them. One of them sung good songs, but he stood as it were between the two—one poured forth his melody while the other collected their notes. The W.M. had that night given them an earnest of what he would do for the year, and it was therefore great pleasure to him to respond on the part of the P.M.'s, and to sit in the lodge to witness his working. Their W. Master was a rising star, and he believed he would eclipse all who had gone before him.

The W.M. next gave "The health of the visitors," and to all of them he gave a hearty welcome to the Beadon Lodge. Most brethren who visited them were pleased with their reception, and if they were not it was from no fault of theirs, for their desire was to make them happy and comfortable. The W.M. then enumerated the different visitors, and on Bro. Henry Thompson, P.M., 177 and 1,158, being called upon he said he felt delighted in saying a few words in reply to the toast. He had not had the opportunity of witnessing the W. Master's working in the lodge, but if what he had seen at the banquet table was to be taken as a sample of the way in which he had discharged his duties in the lodge he thought the brethren were particularly fortunate in having such a Master. He (Bro. Thompson) was a Mason of some years standing, during which time he had not been unobservant of the way in which Freemasonry was conducted, but he must say during the whole of that time he had never heard the health of a newly initiated brother proposed in such forcible and eloquent terms as had been done by their W. Master that evening, and it must have made a deep impression upon the candidate as it had done on him (Bro. Thompson). The beautiful precepts he had inculcated had been conveyed in eloquent terms, and their W.M. had entirely departed from the usual terms used on similar occasions, and doubtless they had sunk deep into the mind of their newly initiated brother, and would never be effaced from his recollection. He (Bro. Thompson) thanked their W.M. for the privilege of being present that evening, and he could assure the brethren, although that was not his first visit, that he never enjoyed a greater amount of happiness amongst Masons than he did during a visit to the Beadon Lodge. On his own part and the rest of the visitors he thanked the brethren for the kindness and hospitality they had received from the members of the Beadon Lodge.

The W. Master next proposed, "Success to the Masonic Charities." The brethren he said would excuse him for saying that he was no friend to public charities as he believed that there were excellent pickings obtained from them, but the Masonic charities had done so much in carrying out the Divine injunction, not to suffer one of the little ones to perish, that he must request their assistance to aid the great institutions connected with their Order. There was their asylum for aged Freemasons and their Widows, which was ably represented by Bro. Terry. Then there was the Masonic Institution for Boys, and the Institution for their little Girls, and he could picture to himself nothing more lonely than a little girl being left fatherless and motherless. The Boys' School he understood was £10,000 in debt, and for this institution at the next festival Bro. Alfred Avery would stand Steward for the Beadon Lodge, and he hoped that he would take up such large contributions so that the festival might be made a success. Then Bros. James, Avery, and Parker, would represent the other charities, and he hoped they would also be well supported. He gave "Success to the Masonic Charities."

Bro. Terry, P.M. 228, and collector to the Aged Freemasons' Asylum, said he scarcely knew how to respond to the toast in the manner it deserved, but when he informed the three secretaries of the charities that that lodge would send stewards to represent that lodge at each of them, it would be most gratifying, and especially so when it was known that the lodge would qualify themselves to rank as vice-presidents of those institutions. He also thanked them for their handsome contribution of five guineas towards the testimonial to be presented to the Grand Master on completing his 25 years sovereignty of the Craft.

Bros. Alfred Avery, James Avery, and Parker, (the stewards to represent the lodge at the three coming festivals) severally returned thanks for the contributions placed in their hands, and hoped to see the Beadon Lodge stand in a very proud position on these occasions.

The Tyler's toast brought a very happy meeting to a close, which was materially assisted by the harmony of many of the brethren. Bro. Drysdale presided at the pianoforte.

The Visitors present were: Bros. H. G. Hayward, St. John's, 167; Geo. Christie, High Cross, 754; W. B. Roberts, P.M. 181; T. Knott, 73; Pinhorn, 319; W. Mainger, W.M. 15; W., Wanger, P.M. 15; W. J. Adams, P.M. 198, P. Prov. G.M. Herts; J. Terry, P.M. 228; J. Hill, P.M. 87; H. Thompson, P.M. 177; W. Blake, 23.

Royal Oak Lodge (No. 871).—At the Royal Oak Tavern, High-street, Deptford, on Friday, 30th ult., this lodge held its adjourned meeting. Bro. Frederick Walters, P.M. and Sec., opened the lodge punctually at six o'clock p.m. The minutes of the antecedent meeting were read and confirmed. Bro. William Myatt being a candidate for passing was interrogated, trusted, and withdrew. The Fellow Crafts lodge was then formed. Bro. John Hawker, W.M., took the Solomonic chair, and in an able, superior, talented, and efficient manner, passed Bro. W. Wyatt to the second degree. The first degree was resumed. The Zetland Commemoration was brought under the notice of the lodge. An eloquent appeal was made by the Secretary, Bro. F. Walters, urging the lodge to send as usual a steward to represent them at the festival for the Royal Benevolent Institution, which will be held on January 28th, 1869. The lodge was duly closed. There were present besides those mentioned Bros. W. Andrews, I.P.M.; J. Truelove, J.W.; T. Killner, Dir, of Cers.; G. Andrews, H. J. Tusen, J. F. Funge, H. J. Wright, S. O. Lewin, G. Ellis, G. Holman, G. F. Honey, W. Dalziel, J. W. Reed, and some others. Amongst an unusual large number of visitors we noticed Bros. W. Herbert, 73; H. Endsor, 73; G. Hill, 73; H. Keeble, 73; D. Davies, 147; J. Roper, 147; J. Carver, 147; E. Allsopp, 217; Gard, 749; T. E. Tout, S.W., 857; and others whose names we were unable ts ascertain. The usual good banquet followed, served up under the personal superintendence of the host, Bro. G. Ellis, who exerted himself to please all.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

Carlisle.—(*Union Lodge*, No. 310).—The regular monthly meeting was held on Tuesday, the 27th ult. The following brethren were in attendance, viz., Bros. J. Slack, W.M. Prov. G.S.D.; J. Iredale, P.M. P. Prov. D.G.M., G. G. Hayward, P.M., P. Prov. G.S.B. acting S.W.; G. Sumerville, J.W.; J. A. Wheatley, S.D.; G. Turnbull, J.D.; T. Cockburn, acting Sec.; W. Conrt, Treas.; J. Atkinson, I.G.; J. Barnes, Tyler; A. Woodhouse, W.M. 412; J. M. Harrison, Robert Metcalf; also visiting brethren, Serj. G. Murray, (318, S.C.), and Messman James James, 724, all of the 40th Regt.. The head quarters of that Regiment are now stationed in this City. The lodge was opened in form. The minutes of last meeting read, the W.M. said that he had received some communication from Grand Lodge in reference to the "Zetland Memorial" which he read to the meeting. The S.W. said that he wished to propose that as the funds of this lodge were in low ebb, no subscription be sent at present, but if the funds were in a good position at the time the list closed, he had no doubt but that a handsome sum would be forwarded. After other business of importance had been concluded, the lodge was closed, and the brethren retired to the refreshment-room, where the usual loyal and Masonic toasts were drank and responded to with musical honour. Bro. Serj. Murray rose to respond to a toast that had been drank, to the health of the Grand Master Mason of Scotland, Bro the Earl of Dalhousie, *K.T.*, *G.C.B.*, and said that he (Bro. Murray) had great pleasure in responding to that toast for, for what he knew and had heard of the G.M. of Scotland, he felt confident that he the G.M. was the right man in the right place, and as for himself he thanked the brethren for the very courteous manner they had received him. The visitors Bros, Wetheral and James, each returned thanks in short speeches, after which the Tylers' toast brought the evening to a close.

DEVONSHIRE.

Totnes.—*Pleiades Lodge*, (No. 710).—The anniversary meeting of this lodge was held at the Masonic Rooms, on Thursday, 29th ult. The brethren had been summoned for noon, and half an hour after that time the lodge was opened in the first degree, in the unavoidable absence of the W.M., by Bro. Dr. Hopkins, P. Prov. G.S.W., P.M. &c. This being done, Bro. John Heath, W.M. entered and took his chair. The minutes of the previous meeting were read and confirmed. The lodge was opened in the 2nd degree. Bro. A. Niner acted as S.W., Bro. Bodley as J.W., Bro. Watson occupied his place as Sec., Bro. Pridham has S.D., Bro. W. Cuming as J.D. Bro. Dr. Hopkins then assumed the first chair to perform the duty as Installing Master. Bro. John Heath presented his son Bro. George Heath as W.M. elect to receive the benefit of Installation, offering many remarks appropriate to the occasion, flowing naturally from a proper feeling of pride on seeing his son so cordially elected, so able and willing to take the place just vacated by himself, on the point of being inducted into a position qualifying him to rule over the lodge in which he had first seen the light, and to take a rank previously held by his father and brother. After the usual preliminaries, and when assent had been given to the ancient charges as read by the Secretary, the candidate was obligated as regards his duties. The lodge was opened in the third degree, and the brethren who had not passed the chair retired. A Board of Installed Masters was then constituted, in whose presence Bro. Dr. Hopkins placed Bro. George Heath in the chair of K.S., with the usual formalities and explanations. The Board of Masters was then closed, and the Master Masons, Fellow Crafts and Entered Apprentices were summoned in succession, the customary processions, salutations and proclamations taking place on each occasion. These having been completed, the new W.M. appointed and invested the following officers, giving to each of them an epitome of his duties, and the ground of his appointment. Bros. J. Heath, I.P.M.; Rev. J. Powning, Chap.; Pridham, S.W.; W. Cuming, J.W.; Adams, Sec.; Watson, Treas.; A. Niner, S.D.; W. H. Stafford, J.D.; Taylor, Org.; Stephens, I.G.; Middleton, Manning, Stewards; Crocker, Tyler. Bro. Dr. Hopkins then delivered the closing addresses severally to the W.M., the Wardens, and the brethren of the lodge, being greeted with applause at the close of each. The W.M. briefly thanked the members for the honour which had been conferred on him by placing him in the exalted position of Master of the lodge, and especially expressed his obligation to the Installing Master for the trouble he had taken in conducting the ceremonies of the day in so able and impressive a manner, befitting the importance and dignity of the occasion. He further acknowledged the kindness of many visitors, some of whom had come from great distances to grace the meeting by their presence. The report of the Audit Committee should have been presented, but circumstances having prevented its preparation, its production was postponed till the next meeting. The lodge having been resumed in the second and afterwards in the first degree, Bro. Dr. Hopkins brought forward a proposition of which he had given notice for a grant of two guineas to the Palestine Exploration Fund, which found no seconder, probably owing to ignorance of the state of the funds in the absence of the annual report. The W.M. drew the attention of the brethren to a very handsome Corinthian column standing near the J.W's. chair, which completes the set of three for the lodge room, the Doric and Ionic columns having been the gifts of two members several years ago. He stated that this new addition was presented by Bro. W. H. Stafford, who, though but a young Mason, was desirous of thus evincing his appreciation of the privilege of admission into the Masonic Order through the Pleiades Lodge. The W.M. concluded by proposing the following resolutions, which was seconded by the S.W. and carried unanimously—Bro. William Henry Stafford having communicated to the W.M. his desire to assist in completing the furniture of the Masonic Hall at Totnes, and having with this view erected in its proper place a Corinthian column, 10ft, in height, with a carved stone capital, of elegant and correct design, as a match for the Doric and Ionic Orders, previously presented by other brethren, resolved unanimously, on the proposition of Bro. George Heath, W.M., seconded by Bro. John Pridham, S.W.—"That the most grateful and cordial thanks of the Pleiades Lodge, No. 710, be accorded to Bro. William Henry Stafford, for his generous and unexpected present. That the circumstances attending the gift be recorded in the minutes of the lodge. That Bro. Dr. Hopkins, P. Prov. G.S.W., P.M. &c. be requested to inscribe a copy of this resolution on vellum, to be given to Bro. W. H. Stafford in testimony of the appreciation by the lodge of his endeavour to promote its interests, by thus completing one portion of its furniture; and that the document be signed by the Worshipful Master, Wardens and Secretary." On the proposition of Bro. Pridham, S.W. seconded by Bro. W. Cuming, J.W. it was resolved "that the best thanks of the lodge be presented to Bro. John Heath, I.P.M. for his able and efficient government of the Pleiades Lodge during his term of office as W.M." The W.M. having risen three several times, and no other business offering, the official proceedings of the day were brought to a close soon after two o'clock in perfect harmony and with solemn prayer. The annual banquet took place at the Seven Stars Hotel, where the brethren reassembled an hour after the closing of the lodge. Nearly fifty brethren sat down, under the presidency of Bro. George Heath, W.M., who was supported on his right by Bros. Earle, Owen, P.M.; T. Kellock, John Heathson, P.M., and Kottle; and on his left by Bros. Rev. R. Bowden, P.M.; Dr. Hopkins, P.M.; Marks, P.M.; Watson, P.M. The vice chair was occupied by Bro. Pridham, S.W., supported by Bro. Brewster, P.M. and others. The dinner, comprising every thing that could be desired and being well served, did great credit to the Host Bro. John Heath and Mrs. Heath. The toasts, speeches &c., being of the ordinary Masonic and congratulatory character appropriate on such festal occasons, need no especial mention. Most of the party left soon after seven o'clock, and all appeared highly pleased with the proceedings of the day, which were creditable to those on whom the arrangements had devolved. There were many visitors present from the neighbouring towns.

NORTHUMBERLAND.

Newcastle-on-Tyne.—*Lodge De Loraine* (No. 541).—On Friday evening, the 16th ult., the members of this flourishing lodge held their usual monthly meeting at their lodge room in Blackett-street, under the presidency of their popular W.M. Bro. John Stokoe, when there was a large attendance of members and visitors; prominent among them may be mentioned Bros. C. J. Bannister, P.G.S.B., England; E. D. Davis, P. Prov. S.W., Northumberland; T. Y. Strachan, P. Prov. G.S.D; W. Fulsham, W.M., 24; S. Anderson, Prov. G. Treas., Northumberland; R. Smaile, P.M.; B. Smaile, P.M.; Winter, P.M.; Smith, P.M. The minutes of the preceding meeting having been duly disposed of, the ballot was taken for Mr. Thomas Sewell, Jun., and Mr. Thomas Allison, who being duly elected were initiated. Bro. Henry Taylor was also passed to the second degree, and Bro. James Boe raised to the third degree, all the several degrees being conferred by the W.M., Bro. Stokoe, in an accurate and appropriate manner. The next business being the nomination of Treasurer and Tyler was quietly got through. The W.M. then announced the presence of a deputation, of which he had the honour to be one himself, from the committee appointed to promote the erection of a Masonic Hall in Newcastle, and concisely and forcibly put before the brethren the necessity of a Masonic building where the various ceremonies could be properly and more effectively performed than in any of the present lodge rooms owing to the inadequacy of the accommodation. Bro. T. Y. Strachan, another of the deputation also addressed the brethren and appealed for that support in which lodge De Loraine was never found wanting to any proper object. A site in a central and prominent part of the town was being treated for, and he trusted the names and Masonic standing of the brethren forming the provisional committee would be a sufficient guarantee for all the Masons in the town to accord the scheme their hearty and best support. Several of the brethren of the lodge afterwards addressed the lodge and the feeling was unanimous in support of the scheme. The lodge was then closed, and the brethren sat down to refreshment and so brought another of De Loraine's pleasant meetings under the present worthy W.M. to a happy conclusion.

YORKSHIRE (WEST).

Provincial Grand Lodge.

A Provincial Grand Lodge was held in the Memorial Schools (opposite the Church), Meltham, on Wednesday, the 28th ult., at 11·30 a.m., the R.W. Bro. the Rt. Hon. the Earl de Grey and Ripon, D.G.M. and Prov. G.M., presided, supported by the Prov. G. Officers.

The lodge having been opened in the three degrees by the W.M. and officers of the Lodge of Peace, 149, the Prov. G. Master, the D. Prov. G.M., and the Prov. G. Officers entered and the Prov. G. Lodge was opened in due form.

The roll of lodges having been called, and the Prov. G. Officers having answered to their names, the minutes of the last Prov. G. Lodge held at Holmfirth on the 1st July last, were read and received confirmation.

The Charity Committee then presented the following special report.

"The Charity Committee beg to report that since the last meeting of Provincial G. Lodge they have succeeded in electing S. H. Tetley to the Boys' School.

"In pursuance of a resolution unanimously agreed to at Leeds, August 22nd, 1868, the committee have the honour to make a special appeal to the province and incorporate it with their report.

"The R.W. Prov. G.M having consented to preside at the Anniversary Festival of the Boys' School, March 10th, 1869, in order that the province may not only liberally and efficiently support their most distinguished brother on that occasion, but manifest their continued interest in the progress and prosperity of one of the most useful institutions of our order, the Charity Committee beg to call their special attention to the Royal Masonic Institution for Boys. And as the aim and object of the charity committee as originally established was to advise, suggest, and superintend all matters and measures affecting the interests of the four great Central Masonic Institutions, the Committee feel sure, that their endeavour to bring the pressing claims of the Boys' School clearly and forcibly before Prov. G. Lodge will be properly appreciated and approved of by all their brethren.

"It may be well then on the present occasion to remind Prov. G. Lodge very shortly of the past history of the Boys' School.

"The Royal Masonic Institution for Boys was founded in 1798, with the benevolent intention "of preserving from the dangers of vice and immorality the infant sons of deceased and unfortunate Freemasons, by furnishing them with decent clothing and a plain education, and ultimately apprenticing them to suitable trades, so as to qualify them to fill with advantage to themselves and credit to the Craft those situations in life to which it should please Providence to call them.'

"Carrying out the true principles of Freemasonry, the worthy and philanthropic founders of the institution agreed to receive children of every denomination and wherever resident, to clothe them, furnish them with necessary books, educate them at the schools nearest to their homes, and when the boys reached the age of 14, to give them, if found deserving, a premium of £5.

"Such was the humble beginning of what promises to become a great institution, and for fifty-eight years the system just described was that on which the Boys' School was carried on.

"In 1856, however, a great change was made in the rules and regulations of the Institution.

"Owing to what then had become for some time a great fact happily in the history of this country—the spread of a wise educational movement—the Committee of the Boys' School, taking into account the increased demands for the admission of candidates, determined that the time had come when material improvements might properly be made in the established system of the school, so as to render it more worthy of the Order at large and more beneficial in its practical results. And as for some time previously a general feeling had prevailed that the arrangements of the school were not as satisfactory as could be wished, such an alteration was gladly hailed by all the friends of the Institution.

"It was in consequence of an appeal made to the Craft in the year 1856, that the Committee of the School were enabled to purchase for £3,500 a house and grounds at Wood Green, near London.

"This building, though good in itself, was not adapted for the purposes of a school, and possessed many incurable defects, but, after some alterations, was prepared and opened in 1857—for the reception of 25 inmates.

"The applications for admission increasing, after fresh alterations in 1859, 68 boys were received into the establishment, and were thus enabled, by the wise and benevolent arrangements of the General Committee and the liberal support of the Craft, to enjoy the great benefit of a home and the striking advantages of complete education, clothing, and maintenance. Two great changes had now been made in the general system of the school, adding considerably to the yearly expenditure—the maintenance of the boys as well as their clothing and education, and the extension of the term of education from fourteen to fifteen.

"Your Committee feel it right to express their decided opinion that these changes were most desirable and advisable, and have tended more than anything else to the comfort and improvement of those admitted to the Institution.

"All, indeed, who have had any experience in the working of similar institutions can have no doubt whatever that the alterations introduced so successfully in the rules and regulations of the Boys' School in 1856, must be a very great improvement on the original scheme, because, not only thereby has a comfortable home been provided for the sons of our deceased and unfortunate brethren, but the health and habits of the boys, their regular progress, and intellectual improvement have been watched over more effectually under this system than could possibly have been the case under the one previously in operation. Such was the condition of the Institution until 1862. In that year, owing to the still increasing demands for admission, which the General Committee were unable to comply with, and the evident insufficiency of the then existing buildings for the purposes of the Institution, the Committee determined, with the general approval of the Order, to erect an entire new building on the site at Wood Green, which should be distinguished not only for its architectural excellencies and striking external appearance, but for its internal accommodation, and thoroughly adapted for the great end and object of such a school, by its educational appliances and sanitary arrangements. The Committee of the school were encouraged in this their great undertaking, involving as it did a very large and serious outlay, by the conviction that our Order in England is yearly increasing and very remarkably so both in numbers and social elevation; and that there could be but little doubt, humanely speaking, that in their laudable efforts to render the school deserving of the approval and support of the entire Craft, and thoroughly efficient as an educational institution, those efforts would not fail for want of funds in large hearted liberality to further so good and so desirable an object.

"Neither were their anticipations disappointed; but in 1865, having received substantial proofs of the interest and sympathy felt by the entire Order in their praiseworthy labours, the school was opened—a noble building in itself, and admirably adapted for the purposes of an educational establishment for the reception of 80 pupils, nine being from our own province. In 1866 this number was further increased to 100.

"But yet the large increase in the number of inmates from 25 in 1856 to 100, the number admitted in 1866, has altogether failed to supply what are undoubtedly the still growing wants of the Order. At the April election this year, for instance, out of 41 candidates nine only could be elected; while at the recent election, October 19th, out of 53 candidates nine could only be received, leaving 44 unsuccessful candidates. In consequence of the very large expenditure needful from a variety of causes, to erect substantially and satisfactorily the new buildings required by an increased number of pupils and resident masters, and the educational improvements of the day, there exists at this time, in round numbers, a building debt of £10,000.

"Could this debt be paid off, your committee believe that an addition could be at once made to the number of inmates, and that in a short space of time, supposing that the interest of our order in the Institution is kept up, of which there can happily be little doubt. the number of pupils could be still further sensibly increased.

"It is in order, if possible, to pay off this building debt which will weigh so heavily on the annual income, and will interfere so materially with any increase in numbers, so truly desirable, that your committee have come to the conclusion that this is a fitting time and an urgent reason, for making a fresh and special appeal to the province. In past time it was the great privilege of West Yorkshire to give the impetus to the provincial movement in favour of the Metropolitan Charities, and the Charity Committee believe that—bearing in mind that our R W. Prov. G.M. will preside at the next Anniversary Meeting, and the pressing claim there is for a large and liberal support of the Institution, and the remarkable advantages this province has derived from the Boys' School, the Prov. G. Lodge of West Yorkshire will be again willing to render a hearty and sympathetic response to the appeal now made to them.

"Your committee have reason to know that the provinces of East and West Lancashire, Lincolnshire, Somersetshire, Hants, and others, are earnestly bestirring themselves, in order, if possible, to reduce and even extinguish the debt, and they therefore venture to indulge the hope that their brethren in West Yorkshire, will unanimously agree to-day to join in promoting and achieving so very desirable a result.

"No doubt it may be asked here, before the Charity Committee appeal to the province for fresh pecuniary support on behalf of the Boys School, has the Charity Committee nothing to say in respect of the financial and educational position of the school?

"In answer to this, the Charity Committee would beg to observe, that in all great building undertakings it is impossible but that questions will fairly arise as to the propriety of the expenditure on the one hand, and the value of the result achieved on the other. Looking at the general tendency to improve school buildings and school arrangements, who can safely venture to say that the committee of the Boys' School were unwise in seeking to raise the very admirable buildings they have happily succeeded in raising, or that the expenditure, however large, can be deemed inexpedient, which has provided a permanent and befitting building to meet the pressing claims of our yearly increasing brotherhood. Much could be said here if it were not, your committee think altogether out of place, in respect of the cost of building and materials which especially marked the years in which the contracts for the new school were executed, the unavoidable excess in some items, the unforeseen expenses of others, which as very often happens in similar buildings, exceed the amount of the original estimates.

"But your Committee prefer, as that only lies within their province, to deal with the practical question, how best can we reduce the building debt? How, most effectually, can we render the school thoroughly efficient, and able to receive a still larger number of those poor orphans who anxiously seek admittance.

"As qestions have arisen from time to time relative to the cost of the boys in the school, the committee think it right to say a few words on that head.

"The cost of the Boys per head to the close of 1867 for actual domestic and educational expenditure, excluding office expenses and the education of Boys out of the School, amounted to £36 12s. 2¾d., including office expenses, rates and taxes, and all expenditure to £46 15s. 1d. or £1 2s. 1d. less than in 1866.

"No doubt this seems at first sight a large amount, but on analysis it is susceptible of satisfactory explanation. The Freemasons' Boys' School is made up of very different classes of society, and requires therefore a higher standard alike in clothing, food, and education, than is given to the orphans of merely eleemosynary institutions, or boys of any one particular class. It must always also be borne in mind that the object of the Boys' School is not to make our boys Charity Boys, or to reduce them to the level of a pauper institution, but to give them the same education they would have had, had God spared the lives of their parents, so as to fit them for the social position they were destined, humanly speaking, to fill.

"And we must always keep this before us when we consider the cost of the education given in the Boys' School, or compare it with that of any other school.

"A careful analysis of the expenditure of the Boys' School per head, with that of several of the London Institutions of somewhat of a kindred nature, gives the following result—

"The expenditure per head is in excess of such schools as the Commercial Travellers, Warehousemen and Clerks, British Orphan, City Freemen's Orphan School, St. Anne's, London Orphan—but is equal to that of the clergy, orphan, and less than that of the Royal Medical Benevolent. The much larger numbers in almost all these schools will in every case account for the difference in expenditure.

"For instance, the office expenses in the boys' are larger per head than all the other schools, simply because of the limited number of boys.

"Whereas in the London Orphan, with 145 girls and 290 boys, the office expenses are £3 12s. 3½d. per head, or in round numbers £1,520; in the Commercial Travellers, with 125 boys and 66 girls, in all 191, £7 7s. 5d. per head, in round numbers £1,400; in the Clergy Orphan, with 83 girls and 96 boys, in all 179, £4 4s. 8¾d., in round numbers £751. Our boys' School is £9 1s. 10¾d. per head, in all £909 9s. 9d. for 100 boys. If the number of boys could be increased to 150, and eventually to 200, this expenditure would not be increased in the aggregate, and would show a reduction per head of from four to five pounds.

"As regards clothing, the expenditure of the boys is larger per head than all the charities mentioned. We give the boys two suits of good clothing a year, an extra pair of trousers, and linen and underclothing in great liberality. This is unusual in other schools but has tended much to the health of the boys.

As regards food—we give the boys of the best, and the consequence is an infirmary always empty, and a school of healthy active, and happy lads, of whom their medical man says, they are both a pleasure and a marvel.

As it may interest the Provincial Grand Lodge to know what is the amount per head spent in food by the other Charities, the committee append a tabular statement, and if an average s taken of these eight schools it will appear to be £13 14s. 6d., or 1 2s. 4¾d. in excess of what is paid in the Boy's School—£12 12s. 2¾d. per head.

London Orphan.	Warehousemen and Clerks.	Clergy Orphan.	British Orphan.
145 Boys.	35 Girls.	83 Girls.	69 Girls.
290 Girls.	76 Boys.	96 Boys.	106 Boys.
425	112	179	175
£10 8s. 4½d.	£13 0s. 10d.	£17 12s. 5½d.	£15 12s. 2d.

Royal Medical Benevolent.	Commercial Travellers.	St. Anne's.	Freemen's Orphan.
150 Boys pay.	125 Boys.	322 Boys.	127 Boys and Girls.
50 „ free.	66 Girls.		
200	191		
£19 3s. 11d.	£10 10s. 7¾d.	£10 11s. 11½d.	£13 15s. 9d.

"As regards the educational and general position of the school, your Committee think it right to state that it is, they have reason to believe, very satisfactory.

"Recent visits to the school could not fail to leave a most pleasing impression on the minds of the visitors, the cleanliness and good order of the boys, their cheerfulness and propriety of demeanour, and all the arrangements for their comfort and convenience are deserving of all praise, while your Committee have reason to know that their progress in educational attainments has kept pace with all the other improvements.

"As an illustration of this, it may be well to mention, that of the two only candidates sent up to the Oxford Local Middle Class Examination, June 1867, both obtained a first-class in honours, and of the six candidates sent up to the Cambridge Examination for the same object last December, one obtained third-class honours and two received certificates. And though it is true that of four sent up to the Oxford Examination this year one only has succeeded, one of the six candidates for the Cambridge Examination in December next, the Committee hope to make a satisfactory report at the annual meeting in 1869.

"It is interesting to state that of the 16 boys who left the school at the close of 1867—4 went back to their friends; 4 became Educational Assistants; 2 Clerks in Banks; 2 Clerks to Solicitors; 1 Railway Clerk; 2 Clerks in Mercantile Offices; 1 apprenticed to a Gold Chaser.

"This is as practical a commentary on the value of the education given as your committee could desire to furnish, and in this province we have had several opportunities afforded us of late years of thoroughly appreciating the education afforded to the boys we have successively sent to the school.

"Your Committee have every reason to believe that the advantages of the Institution are now fully realised by the order at large, and yearly increasing applications for admission prove a long existing want among our brethren which is only to be fully and fitly supplied by enabling the Committee of the Boy's School still further to increase the number of inmates.

"It must be borne in mind that the building lately erected can be made to receive 200 Boys at a comparatively small outlay for additional *dormitory accomodation only*, and your Committee hope that in process of time, by the increasing support of the order, the Royal Masonic Institution may be enabled to receive *all* qualified candidates.

"Looking then, of this state of things, and having regard to the present amount of the building debt, the Charity Committee would venture treating it as an altogether exceptional one, to recommend the Provincial Grand Lodge to vote 500 guineas from its funds.

"They believe that the present amount to the credit of the province is £1,200, and that before the 500 guineas will have to be paid, £300 will be received by the P.G. Treasurer, still leaving an available balance of about £1,000.

"The Charity Committee would further recommend that each lodge should open a subscription list, and that one Steward at least from every lodge in the province be sent if possible to the Anniversary Festival. The following brethren have already kindly consented to act as stewards:—

W.M. STEWARDS FOR MARCH 10TH, 1869.

"The Right Hon. the Earl de Grey and Ripon, D.G.M., and Prov. G.M.; Bros. Bentley Shaw, J.P.. S.G.D., and D. Prov. G.M.; Rev. J. Senior, L.L.D., P.M., 208 and 425, Prov. G.C., P. Prov G.W.; R. R. Nelson, P.M., 201, 827, 1042, P.D. Prov. G.M., Prov. G. Sec.; H. Day, P.M., 208, Dewsbury; J. W. H. Richardson, P.M., 229, P. Prov. G.W.; G. H. Westerman, P.M., 154, P. Prov. G.W.; Thomas Robinson, P.M., 521, P. Prov. G.W.; T. A. Haigh, P.M., 149, P. Prov. G.D.; W. H. Porritt, W.M., 289, Leeds; Jonas Craven, W.M., 290, Huddersfield; Manoah Rhodes, P.M., 302 and 974, P. Prov. G.W.; Thomas Hill, P.M., 302, P. Prov. G.D.; W. Ibbetson, W.M., 302; Benjamn Broughton, 302; James Green, 302; J. D. Sugden, 302; McGowan, 302; C. Pratt, P.M., 1,034; W. Beanland, P.M., 1,034; S. Rhodes, 1,034; E. Woodhouse, W.M., 521; Capt. J. Wordsworth, P.M., 387, P. Prov. G.S. of W.; John Wright, P.M., 1,001, Prov. J.G.D.

"In conclusion, the Charity Committee would apologise to Provincial Grand Lodge for the unusual length of this report, trusting, however, that the urgency and importance of the subject may form their best excuse.

"They are convinced that Provincial Grand Lodge will give them credit on this and all other occasions for being actuated by one consideration, and one only, in the recommendations they have ventured to make from time to time, and especially to-day, namely, an anxious desire to promote the honour and dignity of the Province, the advancement and welfare of our great Masonic Institutions, and the faithful development of the genuine and unchanging principles of our useful and benevolent Order.

"A. F. A. WOODFORD, Chairman.
"R. R. NELSON, Prov. G. Sec.

The motion of which Bro. Henry Smith, P.M. 387, P. Prov. G.D. had given notice, was then brought forward for consideration, viz:—"That the sum of one hundred guineas be voted from the funds of the Prov. G. Lodge, to assist in paying off the mortgage debt on the Boys' School."

This was supplemented by the following amendment, which was unanimously carried:—

That in order to reduce the debt on the Boys' School, and to render the advantages of the Institution available for a larger number of inmates, the sum of five hundred guineas be voted from the funds of the Prov. G. Lodge to the Royal Masonic Institution for Boys."

The D. Prov. G.M. moved:"That a committee, consisting of the W.M.s of each lodge in the province, be appointed to organise and carry out a plan for securing the hearty co-operation of West Yorkshire lodges and brethren in furtherance of the Zetland Commemoration Fund." This was unanimously carried.

Various petitions for relief having been submitted, the brethren then formed in order of procession, and proceeded to the site of the intended Convalescent Hospital for the purpose of assisting at the laying of the foundation stone by the R.W. the Prov. G.M.

It is to be built at the sole cost of Bro. Charles Brook, jun., of the firm of Brook and Brothers, thread manufacturers, Meltham, near Huddersfield, who has given the munificent sum of £30,000 for the purpose.

The ceremony having been completed, and the Prov. G.M. and Bro. Brook, jun., having addressed the meeting, the brethren returned to the school room when the Prov. G. Lodge was closed with solemn prayer.

The banquet afterwards took place at the Dining Hall, Meltham Mills, at which the R.W. the Prov. G.M. presided.

SCOTLAND.

GLASGOW.

MEETING OF PROVINCIAL GRAND LODGE.

The quarterly communication of the Prov. G. Lodge of the Glasgow province was held in the Hall 213 Buchanan-street, on Thursday, 29th October, at eight p.m. Bro. Capt. A. A. Speirs, M.P., Prov. G.M. in the chair. Bros. Mc Taggart, R.W.M., No. 27, acting as S.W., and M. Robert, R.W.M., No. 73, acting J.W., there were also present Bros. Neilson, Dep. Prov. G.M.; Barrow, Sub. Prov. G.M.; J. B. Walker, Prov. G. Treas.; W. Smith, Prov. G. Sec.; J. Wallace, Prov. G.S.D., &c., and a very large number of brethren.

The lodge having been duly opened the Prov. G. Sec. read the minutes which were approved of. These minutes which were very voluminous contained the transactions of all the different committ-ee &c. during the quarter, and showed the large amount of work that had been gone through.

The foundation stones of three buildings had been laid under the auspicee of the Prov. G. Lodge; transactions have been entered into for a Masonic Hall worthy of Glasgow; a scheme to raise the Benevolent Fund to a higher standing was also introduced, and many other matters which were all handled in a business like manner.

The attention of the Prov. G. Lodge having been called to the fact that a certain country lodge had been making members for fifteen shilings! Bro. M. Taggart moved that evidence regarding the matter be collected, and the subject brought before G. Lodge, which after some remarks from Bros. Ramsay, R.W.M., 3 bis and Barrow, was agreed to.

The Prov. G. Sec. intimated to the meeting the progress they were making, with the initiatory steps, regarding the site and building of a new Masonic Hall. Bro. Neilson, Dep. P.G. gave a *resume* of the history of the steps taken in getting His Royal Highness the Prince of Wales to lay the foundation stone of the new University, from which it appeared that the college authorities would have liked to have had a Masonic procession, as an *addendum*, if such could have been done consistent with Masonic law and honour.

But the Prince, who *it was settled was to lay the stone*, not being a Mason, the Masonic body, as such, under these circumstances could not consistently take any steps in the matter. It was intimated that the 8th annual Festival of all the lodges in the province was to be held in the City Hall, on Friday, December 18th at eight p.m. Tickets to Soiree and Concert 1s. 6d. each, to Ball, Gentlemen 3s. each, Ladies free.

The lodge was therefore duly closed. Altogether the business brought up at this meeting augurs well for the Masonic future of Glasgow, and it is to be hoped that Bro. Capt. Speirs and those assisting him at the helm of affairs, will be able safely and honourably to pilot the Glasgow Masonic Bark, frieghted as it is with good practical Masonic purposes, safely into port, and a few years having elapsed, the brethren will be able to show that Masonry in Glasgow is really worthy of the name, and, pointing to their new Masonic Hall, be able to say. That! is worthy of "The Second City in the Empire."

IRELAND.

DOWN.

DOWNPATRICK.—*Installation of Bro. William Johnston, of Ballykilbeg.*—On Saturday, 17th ult., at three o'clock, an emergency meeting of Lodge Downpatrick 86, was held in the lodge rooms for the purpose of installing Bro. Johnston as W.M. There was a good attendance of P.M.'s on the occasion, which contributed very much to make the ceremony of installation impressive in its character. The following P.M.'s of No. 86 were present:—Bros. Douglas, W.M.; Major Craig, S.W.; Major Thomson, J.W.; Dr. W. H. Graham, John Keown, J.P.; W. Keown, *M.P.*, J.P.; Dr. Cross, Strangford. There were also in attendance—Bros. W. Keown, D. M'Cutcheon, W. Anderson, J. R. M'Connell, W. Mearns, and J. Russell—members of lodge 367. There were also present the three following representatives from Belfast:—Bros. J. Gelston, P.M., 22; M. M. Ward, W.M., 59; and James M'Gladdery, P.M., 97. The business of the installation having been concluded, the lodge was closed in ancient form. A number of the brethren then retired to the refreshment-board, were a sumptuous entertainment was in readiness. Bro. W. H. Garner occupied the chair, and Bro. W. Johnston the vice-chair. Bro. Garner proposed the health of the newly-installed W.M. in suitable terms, and it was responded to by Bro. Johnston, who proposed the health of the visiting brethren. Bro. Gelston replied, wishing every success to Lodge 86, under the guidance of its newly-installed W.M. The brethren having engaged for some time in friendly conversation, the interesting proceedings were brought to a close.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The Quarterly Communication of Grand Chapter was held in Freemasons' Hall, on Wednesday, the 4th inst., the following members of Grand Chapter being present:—Comps. W. Pulteney Scott, as Z.; J. L. Creaton, as H.; Benj. Head, as J.; Samuel Rawson, P.D. G. Supt. for China; John Hervey, E.; John Savage, as N.; Rev. Charles R. Davy, P. Soj.; H. Grissell, 1st Assist. Soj.; N. Bradford, as 2nd Assist. Soj.; E. J. McIntyre, G. Reg.; Henry Browse, Sword Bearer; Henry Muggeridge, Standard Bearer; John Thomas, Dir. of Cers.; R. J. Spiers, P. Standard Bearer; E. S. Snell, P. Sword Bearer; J. Smith, P. Dir. of Cers.; also Companions William Smith, *C.E.*, P.Z. 33; J. Nunn, P.Z. 820; J. Brett, P.Z. 177; H. G. Buss, P.Z. 177; F. Bennoch, P.Z. 2; J. Boyd, Z. 534; A. D. Loewenstark. Z. 185; W. M. Bywater, Z. 19; J. R. Sheen, P.Z. 185; F. Adlard, P.Z. 214; G. Lambert, P.Z. 7; W. Ough, P.Z. 749; T. Robinson, P.Z. 753; W. Young, P.Z. 203; L. Merick, H. 534.

[We shall give a report of the business transacted, in our next issue.—ED. *F. M.*]

METROPOLITAN.

JOPPA CHAPTER, (No. 188). A convocation of this chapter was held at the Albion Tavern, Aldersgate-street, on the 26th ult. This was a meeting for the installation of principals, Comps. J. Lazarus being initiated Z., and Littauer as H. The ceremony was very ably performed by Comp. Goring. Chapter being closed a banquet followed to which twenty-five sat down. A pleasant and harmonious evening was spent.

PRINCE FREDERICK WILLIAM CHAPTER (No. 753).—A convocation of the above chapter was held on Wednesday, 28th ult., Comp. F. G. Baker, M.E.Z., in the chair. Bros. Richard Lonsdale, No. 382; J. W. Claisens, 382; H. Lynn, 704; James Carter, 753, were exalted in a very impressive manner by the M.E.Z., supported by his officers, Comps. Hardy, H.; Houghton, J.; T. Foxall, P.S., and Past Principals Robinson, Sims, Caultcher, Stacey, Frost, and Adams. The chapter being closed the Comps. adjourned to a sumptuous banquet. The usual toasts were given and responded to. Comps. Davis (554), Coote, and Garrat sang some very good songs.

DORSETSHIRE.

WIMBORNE.—*St. Cuthberga Chapter,* (No. 622).—A convocation of this chapter was held on Wednesday, October 28th, present Comps. H. Ward, M.E.Z.; C. R. Rowe, P.Z. as M.E.H., (in the unavoidabe absence of Comp. Heath), E. W. Wyndham, M.E.J.; B. J. Kerridge, P.Z.E.; J. Clifton, N.; F. Tanner P.S., and others. The ballot was taken for Bro. Thomas Ledder, Sec. 622, which proved unanimous in his favour. He was then admitted and exalted to this supreme degree in ancient and solemn form, the historical, symbolical, and mystical lectures being given by the M.E.Z., in a most impressive manner. There being no further business the chapter was closed in solemn form.

DURHAM.

Gatesheaed.—*Chapter de Burghi* (No. 424).—The annual meeting of this chapter was held on Thursday, 22nd ult., at the chapter room, Gateshead. The minutes of preceding chapter were confirmed, and the companions elected were duly installed and invested in their various offices, viz., Comps. R. J. Banning, Z.; G. A. Allen, H.; B. Hugill, J.; John Stokoe, E.; Richardson, N.; R. B. Reed, P.S.; R. F. Cook, A.S.; Curry, Janitor. A resolution was adopted that the chapter hold their future meetings in the new Masonic Hall. The financial report showed the funds to be in a flourishing condition. The companions then sat down to their usual annual dinner which has become so noted as the perfection of a well appointed and comfortable spread, and finished the evening in a harmonious and happy manner.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge of Mark Masters, (No. 24).—On Monday 2nd inst., at the George Hotel, Aldermanbury this lodge met Bro. H. C. Levander, *A.M.*, W.M. presided. The minutes of previous lodge meeting were unanimously confirmed. Apologies were sent for non attendance of candidates; audit committee reported a balance in the Treasurer's hands. The lodge was closed. Present Bros. T. Wescombe, S.W. and Treas.; J. G. Marsh, J.W.; R. W. Little, P.M. Sec.; F. Walters, P.M. R. of M.; Rev. W. B. Church, M.O. and Chap.; J. Mc Kiernan, J. O.; H. Parker, Org., and others. Visitor Bro. R. Watts, P.G.S.B., P.M. Refreshment followed labour.

WORCESTERSHIRE.

Grand Lodge of Mark Masters of England and Wales, and the Colonies and Dependencies of the British Crown.

The second meeting of this body since the adoption of the plan of holding "Moveable Grand Lodges"—or meetings of Grand Lodge in the Provinces—was held at Worcester on Wednesday, the 21st ult., under the auspices of the Lechmere Lodge, No. 59.

The Mayor of Worcester, Bro. W. Webb, having most kindly granted the use of the Guildhall, the accommodation placed at the disposal of the members of the lodge for the fitting reception of Grand Lodge, left nothing to be desired. The rooms were suitably decorated, the banners being numerous, prominent amongst which was the very handsome banner of the Grand Lodge, borne for the first time to-day.

The Lechmere Lodge was opened at half-past two in the afternoon, the W.M., R.W. Bro. Sir Edmund Lechmere, *Bart.*, *M.P.*, P.G.W., in the chair.

Ballots were taken for three brethren, whose names had been duly inserted in the summonses, viz.:—Bros. Sir Frederick A. Gore Ouseley, *Bart.*, P.M., St. Michael's Lodge, 1097; Robert Thomas Baker, Worcester Lodge, 280; and Bro. William L. Smith, Worcester Lodge. 280, and were declared to be in the affirmative.

It was then announced the M.W.G.M. and officers of the Grand Lodge demanded admission, when the brethren stood to order, and the procession entered as follows:—Bro. F. H. Winterbotham, G. Steward; W. Bros. Frederick Davison, P.G. Org., Richard Spencer, P.G.S.B.; C. Swan, P.G.S.B.; V. Bros. W. L. Wallace, P.G.D.; T. W. Swinburne, P.G.D.; C. C. W. Griffiths, G.S.D.; Frederick Binckes, G. Sec.; Thomas Meggy; G.M.O.; Reverends C. J. Martyn and C. W. S. Stanhope, Grand Chaplains; Dr. Henry Hopkins, G.J.W.; Rev. G. R. Portal, *M.A.*, R.W.D.G.M.; W. W. B. Beach, *M.P.*, M.W.G.M.

The W.M. and officers offered their seats to the Grand Master and Grand Officers, which were declined, and the customary salutations having been made, the W.M. proceeded to advance honourable degree the three candidates named above; the ceremony being performed in a manner to elicit the commendation of the G.M. and others.

The Lechmere Lodge was then closed, the various positions vacated by the W.M. and officers, and Grand Lodge opened in solemn and ancient form. The minutes of the summer convocation held in London in June last, were read for information; upon which followed the consideration of the recommendations of the General Board, having for their object to impart additional *prestige* and importance to the banquet assemblies held after the regular meeting of Grand Lodge in June and December.

Copies of these recommendations had been sent to every Grand Officer, past and present, and to the W.M. of every lodge, with a request that in each case "assent" or "dissent" might be signified. Thirty-four replies from Grand Officers had been received, of which thirty were "favourable"; two "favourable to a qualified extent"; and one "unfavourable;" and from lodges, six that were wholly favourable, and one favourable to a qualified extent.

After considerable discussion the communication took the form of resolutions for confirmation by Grand Lodge at its next regular meeting, as follows:—

That the fee of honour 5s. now payable by every brother on appointment as Grand Steward be abolished.

That the Installation Festival after the meeting of lodge in June, be under the management of the "Board of Grand Stewards," who shall provide the entire entertainment, including music, &c.

That every brother attending shall pay for his dinner ticket, if taken before the day of meeting, 15s.; if taken on the day of meeting, 17s. 6d., including wine and dessert; the deficiency (if any) to be paid by the Grand Stewards.

That Grand Stewards shall hold substantive rank as Grand Officers, past and present, and wear the distinctive clothing.

That for a period of three years the festival after the meeting of Grand Lodge in December, shall be a "Charity Festival," under the management of a "Board of Stewards," composed of brethren offering their services as representing lodges, who shall each pay a deposit fee of £2 2s. towards the expenses of the festival.

That ladies be admitted to dine at the same table with the brethren.

That the price of the dinner ticket be—single, to admit a brother, one guinea; double, to admit a lady and a brother, one guinea and-a-half.

The proceeds of the festival to be paid to the "Grand Mark Fund of Benevolence."

That brethren serving as Stewards, and contributing an individual donation of five guineas, or a collection of ten guineas, shall be entitled to wear a distinctive Bar on the Ribbon of the jewel of the degree, and an additional Bar for every additional Stewardship under similar conditions.

That the fee of honour paid by the Grand Standard Bearer, and by the Grand Pursuivant, be one guinea, instead of ten shillings and sixpence.

That a "Lodge of Improvement" be held one hour before the time fixed for the meeting of Grand Lodge in June and December, at which the "Ceremony of Advancement" shall be worked, the presiding W.M. to be nominated by the W.M. G.M.

A complimentary address was voted to the Grand Master, Deputy Grand Master, and the officers of Grand Lodge on the happy occasion of the visit, which the Grand Master most warmly acknowledged.

A cordial vote of thanks to Bro. W. Webb, Mayor of the City, was carried by acclamation. Bro. Webb in returning thanks expressed himself as delighted at having the honour of receiving a visit from the Grand Mark Lodge during his Mayoralty, and as exceedingly pleased by the opportunity of doing what in him lay to facilitate its reception. Grand Lodge was closed in ancient and solemn form. The banquet was held at the Bell Hotel at seven o'clock, the table covered with delicacies, and closely packed with guests who evinced every appreciation of the provision made for their comfort and enjoyment. The M.W. G.M. presided faced by R. W. Bro. Sir E. A. H. Lechmere, Bart., M.P., P.G.W., and supported by the Dep. G.M., Bros. A. H. Royds (Craft Prov. G.M. Worcester), Rev. Sir J. Gore Ouseley Bart., Capt. J. H. Barber, (Craft Dep. G.M. Worcester) and other brethren of distinction.

The next regular meeting of Grand Lodge will be held at the Freemasons' Tavern, London, on Tuesday 1st December next, at five o'clock p.m. precisely.

RED CROSS OF ROME AND CONSTANTINE.

Roman Eagle Conclave, (No. 6).—On Saturday evening the 24th ult., a meeting of No. 6 on the Roman Eagle Conclave of the knights of the Red Cross of Rome and Constantine, was held at Andertons' Hotel, Fleet-street. The chair was taken at five o'clock precisely, by the Eminent and P. Sir Knt. William, F. H. Quilty, K.G.C., M.P. Sovereign, Eminent Sir Knt. Henry C. Levander, M.A. being Viceroy Eusebius. Amongst the other Sir Knts. Comps. present were, Woodman, *M.D.*, Harrison, *M.D.*, R. W. Little, P.S., P.M., &c., &c., G.R., J. Brett, K.G.C., &c., Weaver, Org., Foulger, H. Thompson, C. E. Thompson, Ormond Perrot, Smith. The only visitor present being Sir Knt. Mayo, of the Plantagenet Conclave. The minutes of the last assembly of the conclave were read in the absence through indisposition of Sir Knt. A. A. Pendlebury, K.G.C., read by Sir Knt. Woodman. Sir Knt. Levander was elected M.P. Sov., Woodman Viceroy; Quilty, Treas., and Gilbert, Sentinel. When the business had been concluded the conclave was closed with solemn prayer. The assemblage then adjourned to the banqueting hall where dinner was served in first class style. The cloth having been drawn and grace said, the M.P.S. gave "The Queen and Christian Masonry," drunk in the usual manner observed in the Order. The health of Lord Kenlis, W.M. of the Order followed to which the S. briefly alluded as his excellences were well known, an example of his abilities having lately been shown at the recent resuscitation of the Order. The toast was drunk with honours. The S. called upon the conclave to rise and drink to the health of Sir Frank Martin Williams, G.E., and the rest of the grand officers coupled with the names of Sir Knts. Little and Woodman grand officers. Sir Knt. Little responded and expressed his gratification at the manner in which the Order had progressed. He thought they might well look forward to a happy and glorious state of things when the Red Cross Order was placed on the footing it was justly entitled to. Sir Knt. Woodman also returned thanks and said he was satisfied christian Masonry would go on and prosper. Sir Knt. Levander proposed the health of Sovereign Quilty. He was sure they could not have had a better man than they were fortunate enough to secure in the person of Sir Knt. Quilty. He had discharged his duties with great carefulness and precision, and he concluded by wishing him long life and happiness. The toast was heartily received. Sir Knt. Perrot accompanied by Sir Knt. Weaver sang in an excellent manner "When other lips," Sov. Quilt responded in a suitable manner. It would always be a source of gratification to him to remember that the Roman Eagle Conclave took its first flight under his guidance. If, however, it had lost a few of its feathers he hoped it would soon get a fresh plumage. He concluded by proposing the health of Sir Knt. Mayo's visitors which was done equal justice to. Sir Knt. Mayo rose with a great deal of pleasure to return thanks. Sir Knt. Weaver played in excellent style the "Danish Quadrilles." Other toasts and songs were given and the rest of the evening was passed in uninterrupted harmony.

THE PRINCE OF WALES AND FREEMASONRY.

Mr. Shirley Brooks indulged the other day in some caustic remarks respecting the declinature of the Prince of Wales to become a Freemason. *Punch*, to which Mr. Brooks is a very old and valued contributor, has tickled the subject with the straw of his exuberant fancy, and, to complete Jerrold's phrase, the country has "smiled plenty." Freemasonry and Freemasons are too important, and bulk too largely in our social system to be disposed of by a pleasantry. We are not supposed to know aught of their mysteries, and it is on this ground that the Prince has declined to ally himself with what, by an unusual expansion of meaning may be called a secret society. Secret societies are unquestionably foreign to the English character and temperament; and, although we admire the Prince's prudence in refusing to blindly associate himself with a system of which he knows nothing, we are afraid an improper inference may be deduced therefrom. What are the general purposes of Freemasonry? With the pretensions of the Freemasons to a marvellous antiquity we have little to do. Nor need we follow those who advance such claims through the mystic windings of elaborate chronology. It has been said that it is easier to come down from a remote ancestor like Adam, than it is to trace the various families of man *up* to him. Let us, therefore, take it for granted that the "Free and Accepted Masons" have as cogent reasons for going no higher than the building of the Tower of Babel for their origin, than the Highlander who declared that his progenitor had a boat to himself at the Flood. A long pedigree proverbially forms a very pleasing reflection to Scotchmen and Welshmen; how much more so the genealogy of a corporation which stretches through the mists and darkness, the very night and morning of history?—standing out a particular star in the human constellation, untouched by the rise and fall of nations, or dynasties, by the loftiest splendours, or the lowest degradations, through which mankind have passed. If the assertion has, as some of our readers may be disposed to think, the flavour of audacity, it is equally distinguished by touches of the sublime; for Masonry, by perpetuating the chief Christian virtues—Faith, Hope, and Charity—must, through all the stages of its career, have nourished and sustained the elements of pure religion. In that respect we can look upon its claim to having been originated in the pre-historic time with a reverend regard, and forget in the good it must have accomplished, all that savours of the fabulous and ridiculous. If we examine the estimates which the uninitiated or popular world would form, our respect for the institution must be sincere. That it encouraged the arts is unquestionable. In architecture it numbered among its body the Cyclops, whom the Freemasons speak of, not as mythical personages, but as those wonderful Masons, whose piles of hewn stone of ponderous dimensions still remain; the Greeks, who conspicuously proved that beauty moulded and shaped by human hands was "a joy for ever;" the Romans, their successors; the Saracens, whose inventive power was alone excelled by the ancient Greeks; and all the modern nations who have built upon and adopted with rare manipulation the models of the faded centuries. The sister arts, painting and sculpture, must have followed in the train of architecture, and these three, commanding a knowledge of the exact sciences tempt us to imagine that, could an ancient Egyptian rise from his cedar coffin in one of our museums, he would recognise many a "brother" gazing at his mummy form in profound speculation over the mysteries of his extraordinary nation and people. The Jews, too, the second ethnological mystery, must notice in the Mason the builders of their renowned Temple. Indeed, if Freemasonry is to be literally accepted, it can scarcely fail to be identified with all the grand structural creations of which there are any record. The wanderings of the fraternity, we are assured, can be traced to the ecclesiastical edifices of the middle ages; and if the strictly mechanical character of the order has been lost, it must be entirely attributed to the diffusion of that knowledge among the people of which the Freemasons were anciently the sole depositories. Being inseparably connected with the arts and sciences, literature must have found in them apt scholars; and how gratifying it must be to the Mason of an imaginative turn of mind to reflect that the "grip" Socrates gave to Plato has been "handed" down to him through Seneca, and the host of philosophers who bring us down to the Keplers, the Laplaces, the Newtons, the Bacons, and the Mills of modern times. There is something very satisfactory in such a conception. Within the last hundred years, to what an extent has not Freemasonry cultivated and disseminated the principles of religious and political liberty, exercising potent influence over the schools of thought? It has passed through many persecutions and tempests unscathed. Its vitality was, indeed, too great to be extinguished by any power that blindly arrayed itself against the true interests and irresistable instincts of humanity. In this (we do not know, nor do we care, what thousandth or hundredth) year of its existence, Freemasonry can only be viewed in its nobler modern aspect. It leads us to see that the nursing of the feelings of symbolised by Faith, Hope, and Charity draws mankind towards a common centre and strengthens the hands of all in the common good. It is estimated that at present, in round numbers, there are about 1,250,000 Free and Accepted Masons scattered over the face of the globe. Of this number some 150,000 are in England, 100,000 in Scotland, and 50,000 in Ireland. There are about 600,000 on the Continent of Europe, 300,000 in the United States, and 50,000 in other parts of the world. In England there are two or three thousand persons initiated every year. Notwithstanding Papal allocutions, the Masonic body is increasing everywhere. Hence, the question—What *is* Freemasonry? What does it mean? The answer is simple. It means benevolence—charity. The Masonic Order is the only institution in this country, and perhaps in any other, which can claim the merit of originating and supporting *five distinct* charities—five separate channels for extending benevolence to those who are unable to help themselves. First, The Royal Benevolent Institution for aged and decayed Masons and their widows; secondly, The Royal Freemasons' Charity for Female Children, who are lodged in a noble school at Wandsworth; thirdly, The Royal Masonic Institution for Boys; fourthly, The Board of Benevolence, for granting sums of money monthly to distressed Masons, or the widows of Masons, who have been left in penury; and fifthly, a private charity fund, which is founded in most Masonic lodges, with the object of relieving those distressing and urgent cases of want which, we all know, occasionally arise among needy members of every Craft. To support these excellent charities, upwards of £20,000 is annually subscribed and distributed by the Freemasons of England and Wales with what beneficial results may easily be imagined. To extend the advantages to be derived from these institutions, especially from the schools, has been the persistent object of those immediately connected with their management, and no labour seems to have been spared to accomplish it. It is not an uninteresting fact, and it is certainly an honour to the fair sex, that nearly £1,000 has been subscribed to the building fund of the Boy's school—a splendid building recently erected at Wood Green, Tottenham, by the wives, daughters, and sisters of Freemasonry.—*Newcastle Daily Journal.*

PUBLIC AMUSEMENTS.

THEATRE ROYAL ADELPHI.

The new drama of *Monte Christo*, lately produced at the above theatre, having been curtailed since its first representation without affecting any of its powerful incidents, has proved a success. The excellent acting of Messrs. Fechter, Webster, Bro. G. Belmore, A. Stirling, &c., and Mrs. Alfred Mellon, Mrs. Carlotta Leclercq, and Mrs. Leigh Murray was well appreciated by a very crowded house. The new scenery by Mr. Hawes Craven is very beautiful.

THE WEEK ENDING NOVEMBER 14TH, 1868.

MONDAY, November 9th.—Lodges: Fortitude and Cumberland, 12, Ship and Turtle, Leadenhall-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrew's, 222, London Tavern, Bishopsgate-street. Peckham, 789, Edinboro Castle, Peckham Rye. Chapters. Mount Sion, 22, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Loughboro Hotel, Loughboro-road, Brixton.

TUESDAY, November 10th.—Lodges: Old Union, 46, Radley's Hotel, Bridge-street, Blackfriars. Burlington, 96, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, November 11th.—Comps. R. M. B. Inst. at 3. Fidelity, 3, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan Tavern, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Camden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 781, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons Hall, Basinghall-street. Montefiore, 107, Freemasons' Hall.

THURSDAY, November 12th.—Lodges: Regularity, 91, Freemasons' Hall. Lion and Lamb, 192, George Hotel, Aldermanbury. Friendship, 206, Ship and Turtle Tavern, Leadenhall-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Lily Lodge of Richmond, 820, Greyhound, Richmond. Dalhousie, 860, Anderton's Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria Dock, West Ham. Chapter, Yarborough, 554, Green Dragon, Stepney.

FRIDAY, November 13th.—Lodges: Britannic, 33, Freemasons' Hall. Caledonian, 134, Ship and Turtle, Leadenhall-street. Bedford, 157, Freemasons' Hall. Domatic, 177, Anderton's Hotel, Fleet-street.

SATURDAY, November 14th.—Lodges: London, 108, Freemasons' Hall. Phoenix, 173, Freemasons' Hall.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATA.—A MASONIC STUDENT.—In "Notes and Queries," of the 24th ult., page 330, 14th line from top, read "*latomi*" instead of "*latonii*," although the word is sometimes spelled "*lathonic*;" and "*magister*" in the 17th line should read "*magistri*." In the 27th line the proper words are "*maçoun*" and "*masoun*;" in the 30th "Freemasounry;" and in the 31st "*massoun*" and "*masoyn*." "Norwood" stands for "Horwood" in the 40th line, "mas" for "mor" in the 41st, and "boys" for "leys," in the 42nd. In the 55th line "Charter" should read "Chester."

X.Y.Z. (AUSTRALIA).—In answer to our query, we were assured by the G. Sec. of Grand Lodge of Mark Masonry that the only correspondence he had had with the colony since May, 1867, was as follows:—

"18th May, 1867.—Certificates and forms for return sent as requested."

"28th January, 1868.—Forms for return and Books of Constitutions sent as requested."

"24th September, 1868.—Letters stating as above, with further forms and copies of Constitutions."

Last return from Sydney lodges dated November, 1867.

G. A. (Dover).—We shall print the circular issued from Grand Lodge. This will answer your query.

G. SEC. OF G.L. OF IOWA.—Your two communications to hand The numbers shall be forwarded as requested, we will inform you next week how to remit. We have not received the proceedings to which you refer.

R. M. (St. John's).—Thanks for your communication, we shall insert it next week.

LONDON, SATURDAY, NOVEMBER 14, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 4.—FROM STOCKHOLM TO COPENHAGEN.

Probably no one ever saw so much of the city and environs of Stockholm in so short a space of time as we did. This was due to the kindness of our friend Herr Augustus Cederwall, whom we cannot help calling the prince of good fellows. At this time it happened to be the annual National Meeting of the Swedish Volunteer Rifle Corps, and one fine Sunday morning we saw the Minister of War distribute the prizes to the successful competitors. Sweden and Great Britain stand shoulder to shoulder as the only two counties where service in the Rifle Corps is perfectly voluntary. Even in Belgium there is not [absolute freedom of choice, and some are compelled to serve whether they wish or not. The Swedish volunteers are a fine body of men, and the people are justly proud of them.

The neighbourhood of Stockholm abounds in fine country residences, and Hugoden particularly is a beautiful suburb. The Royal Palace stands in the centre of the city, and is a massive structure, in the style of Kimbolton Castle. Many of the country houses are built of wood and in the interior of the country nothing else is used for building purposes. It is astonishing how ornamental some of these wooden houses are.

On leaving Stockholm we went by rail to Helsingborg, and thence passed by steamer to Elsinore, in Denmark. We were honoured with the company of a great many of the Swedish Volunteers in our carriage and found them very pleasant and sociable. One or two spoke French and we were thus able to converse a little. They shewed us the prizes they had won with great pride. At every station the volunteers and spectators joined in a hearty "Heep, heep, hurrah," evidently copied from John Bull.

Tom Hood wrote with delightful candour :—

"Never go to France
  Unless you know the lingo,
Or else if you're like me
  You will regret, by Jingo.

And he also reversed the idea with an amusing sketch of a Frenchman in England, who had hired a carriage and wished the postillion to drive at greater speed. Calling out "Vite, vite," monsieur was annoyed to find the native pull up his horses, in order to inform the foreigner that a certain growing field was not "wheat," but "oats."

Well we cannot speak Swedish and yet we have travelled through Sweden and many other countries the languages of which we did not speak, without regretting and without the aid of Jingo or any other authority. The fact is that an Englishman in "furrin parts" is always treated with the utmost courtesy, and where he has not "learnt the lingo" the language of signs is carefully studied and quickly understood. How different the way the intelligent Britons treat poor Johnny Crapaud, when they get hold of him in some out of the way place. Loud is the laughter he evokes and sad indeed his fate !

In twenty-five minutes a small steamer carried us from Sweden to Denmark—from Helsingborg to Elsinore. At Elsinore there is a Craft Lodge but we did not meet any of the brethren. Elsinore and its vicinity are much frequented by sea bathers, and the views of the ships of all nations constantly passing and re-passing is very enlivening. It is two hours by rail from Elsinore to Copenhagen, but the drive by road is only thirteen miles, and much preferable, passing through magnificent Crown Forests well-stocked with deer, and giving new and varied scenes at every turn. It will be remembered that the immortal Mr. Samuel Weller, Senior—"put it down a *we* my Lord" — characteristically determined when wearied and disgusted with the world to retire into calm seclusion by "keeping a pike." Should there be any Mr. Wellers in Denmark they have no prospect of such a life, for :—

"The last pike of Denmark is standing alone," and soon there will be no vestige of this ancient institution. All in vain to say :—

"Destroyer spare that pike."

the Danes are followers of St. Rebecca, and will have free roads. Some day perchance when the Fellows of the Antiquarian Society are discussing the Origin and Existence of Turnpike Gates some descendant of the present writer's family may not be displeased to know that his long departed relative drove through the last turnpike gate which modern ideas had allowed to exist in Hamlet's principality ! As for us our principles are decidedly what Mr. Disraeli would call "leveling down" with regard to "pikes." St Rebecca for ever and down with the gates !

Arrived at Copenhagen we found a comfortable residence for nearly a fortnight in the Hotel D'Angleterre of which Bro. Kruger a well-instructed Mason is *Mâitre*. Copenhagen—" the Paris of the north "—is a noble city and " brave little Denmark " may well be proud of it. In an Art point of view its great attraction is the Museum containing the works of Thorvaldsen the great Danish sculptor.

We had a strong desire to see Hans Christian Andersen the Danish poet, but unfortunately he was absent in Italy. Some friends of ours who knew him well described him as a studious, quiet, self-absorbed man who always appeared wrapped in his own thoughts. He is deservedly popular in Denmark, and while in England Royal rewards are only given to aristocratic authors of the Macaulay and Lytton stamp, Andersen a genuine " son of toil " has received numerous marks of kingly favour. " They manage these things better " in Denmark.

The sentiments of the Danes towards England are not merely cordial but positively affectionate. They remember that their national history is intertwined with our own, and they look upon us as nearer in relationship than any other country. It is true that the Danes would most religously practice the rite of immersion on Earl Russell should that estimable nobleman visit Denmark as an acknowledgement of the way in which, as they allege, he " sold " them in the late war; but they do not blame the English people for what they condemn in Lord Russell. The marriage of the Princess Alexandra with the Prince of Wales gave as great satisfaction in Denmark as in England, and we on our part may well recall the noble " Welcome " of the Poet Laureate :—

> " For Saxon or Dane or Norman we
> Teuton or Celt or whatever we be,
> We are each *all Dane* in welcoming thee."

We are sure that even our ancient " Norman " Bro. Sarchet of Guernsey, forgot his Norman blood and was for once a Dane when the " Sea King's daughter " came conquering all hearts.

J. A. H.

It is reported that the celebrated pianist Liszt has died suddenly at Weimar. He was born in 1809, and gave very early indication of his musical genius. In 1830 he composed a revolutionary symphony, and in 1865 he took holy orders in the Roman Catholic Church.

A LECTURE ON TEMPERANCE.

By W. Bro. Col. A. J. Greenlaw, W.M. Lodge " Victoria in Burmah."

There is no society in the world so thoroughly universal, so generally esteemed by its members, and by all right-thinking men, by the leading men of the land, and by the Government we serve, nor one so calculated to assist men in every corner of the earth, be he saint or savage, as Freemasonry. Nor is there a society that more earnestly strives to adore all the wonderful works of God which adorn and beautify creation, the animate as well as the inanimate, or one that more earnestly leads others to look from the creature to the Almighty Creator. Freemasonry is now so universal and so spread over every portion of the globe,—every land acknowledging its influences and power, cultivating its principles, and strengthening the bond of union between man and man,—that we may safely say that its foundations are sure, firm, and steadfast. To the members of the Order, its works are known and appreciated; but who can foretell the eternal good that Masonry is calculated to ensure when all the earth has this society binding each to the other, though of different religion, clime, and country, and most opposed in opinions, customs, &c.? What greater wonder, at the same time what greater pleasure is there than to witness men of these opposite religious, political, and social opinions, assemble together with every feeling of difference drowned in the one absorbing thought, that of brotherhood, that of uniting to glorify God and to extend every blessing to his needy creatures?

What power must the spirit of Masonry possess, that can exert so great an influence over the minds of the most rebellious and vindictive, as to bring them to form so strong a tie of love and affection with those towards whom they had, before joining that society, felt so strong an aversion, or I may say hatred? Yet so it is! To-day, a man hates his brother; it is a hard word to use; yet such is the case. He differs from him in faith, in religion, nay even in the very food he eats; and these differences have created religious hatred, suspicion, and distrust, and every ill-feeling between man and his brother. This religious hatred is in many instances so wild and extravagant, so fanatical, as to become a deadly hatred. These differences in religions and customs have been so worked up between man and man, that one will scorn to speak to the other—will pass by him with disgust and loathing; while to eat or drink with him, is to be shunned by all relatives and friends in this world, and to be eternally damned in the world to come. The two are not to be admitted together in the presence of that great God who is the Almighty Creator of both; These violently opposed men no sooner enter a Masonic Lodge than new feelings fill their breasts, driving out all malice and hatred, and filling them with love and affection for one another, causing them to join together in acts to promote God's glory and the happiness of their fellow man of every nation, and of every creed. And as God is a God of love, and has commanded us " to do unto others as we would be done by," must not such a society be pleasing to him, the God of all;—and what are these feelings that have arisen in their hearts? —these new feelings to them? They are feelings too full of love and real happiness to be well explained. They can only be felt; and then afford an indescribable pleasure. They have caused them to form a binding and lasting friendship of which they are each proud—proud of that friendship that has formed an indissoluble tie, that has changed mortal enemies to loving brothers and true friends.

Is this nothing? Extend your thoughts. Think for one moment, that there is a society formed uniting the inhabitants of every part of the earth! Uniting them in so close a bond of friendship that they consider each as a brother, and call one another by that endearing name!—that these people of the most opposite natures, religion, customs, and opinions, will lay aside all their prejudices and feelings when once they join the society of Freemasonry, and not only love one another, but will aid each other to assist and befriend the poor and helpless of every nation, religion, or sect, under the sun, and which but for this society would never enter their heads or move their hearts! This society is Masonry. This society is that body of which you are members, and which yourselves know denies membership to no true and good man, no matter what his private opinions on religion are, provided he believes in God and has love for his fellow man. His religious opinions we leave to God and his own conscience. God judges by the feelings of the heart, which no one but God can discern; so no one is entitled to judge of his brother man, that is, of his religious feelings.

To a reflective mind, the usefulness of Masonry and its wonderful power throughout every nation in the world in drawing together such opposite characters within one bond of love and amity, is truly astounding, and goes far to prove our Order the highest in the world. By joining this Order, they all, of every creed, learn to practise every social and moral virtue; openining their hearts to all that is good, and closing them to all that is vicious or bad; in short, to convert a bad heart to a good one. To lead a man to practise virtue, truth, and morality, makes Masonry beyond all price; for the schooling oneself to virtuous acts, benefits the man himself, his neighbour or brother man, and fills his house, his domestic and social duties with true and genuine happiness to himself and others. And is not his example beneficial also to the outside world? Be assured more good s done by example, as sure as more evil by bad example, than comes to light.

Joining Masonry, then, tends to enlighten the mind and bring man nearer to his God. It is calculated to dispel all bitter feelings between man and man. All ill-feeling becomes changed, and instead of shunning a brother he seeks him, glad to sit near him, to take a firm grip of his brother's hand, and vow eternal friendship and love, and to assist, support, and befriend each other, striving together in that great and grand aim of man, to glorify our Almighty God, Father, Creator, and Redeemer, and to love and benefit their fellow-man. This is God's law. God looks not to petty differences as to the mode of offering your hearts to Him; but he looks to the state of your hearts thus offered. Our Order teaches you to purify your hearts, to render them fit for the reception of His love, It softens, too, the heart; it instils into it a gentleness; for it tends to make you look with kindness and compassion on the smallest of God's creatures, to hate cruelty, in the slightest form, to a creature that it has pleased God in his goodness to create.

But man is a selfish animal, and often looks no further than his own tether. Did he do so, he would find much to respect in the faith of his brother. Your differences so vastly important to yourselves, are of no moment with Him who is the Father of all. Many of these differences have been ordered by God himself, and are necessary to each according to his country, clime, and habits; for according to these are his religious customs and observances; those customs that are the cause of so much hatred between one and the other. In the centre of the globe, where heat prevails, the sustenance of man must of necessity be different from that of more temperate climes. For instance, fat and rich meats are the cause of disease, and are detrimental to health and life; hence such food was forbidden. This prohibition has become a part of man's religion; and men have learnt to look with scorn and contempt on all those who break that law, because they believe that doing so shows a marked disobedience to God.

As you recede from the centre of the earth, and approach colder regions, the inhabitants require a more heatening nourishment, until you arrive at so cold a latitude that man drinks oil as water. Could one in the hottest climate live on oil? Thus you see God made these laws for the good of man, not to be the cause of his engendering hatred to a brother. So with fermented liquor. In cold climes you need more stimulating liquids than in the hotter portions of the globe. A Laplander will drink like water, the strongest spirit, and in quantities that could not be stood by those of warmer climes. Hence strong drink is forbidden by some faiths, but not by God's law. That law forbids its abuse only; and this brings me to my subject for this evening, to one of the tassels pendent to the corners of the Lodge,—I mean Temperance. Temperance is one of the cardinal virtues, upon which Masonry so loves to dwell. Temperance is that due restraint of our passions and affections, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should therefore be practised by every Mason, to teach him to avoid excess, or contracting any vicious or licentious habits that might necessarily lead him to betray his trust.

Temperance, however, is not abstinence! We are commanded to be temperate in *all* things; not to abstain from all things. On the contrary, the good things of this life are given to us by God to enjoy, provided we do not abuse them. Yet there are those who call on others to abstain. There have been societies binding its members to abstain from meats; others to abstain from salt; others binding not to touch wine. These no doubt have been formed with good intentions, but in their zeal they have forgotten God, have done much harm, and are in error. The Mason will see this.

The Author of our being well understood the nature of man, He assigned for man hours for labour and hours for refreshment. The sun rises in the east and calls him to labour; it gains its meridian in the south and summons him to refreshment; and it sets at length in the west, to remind him that repose is necessary to restore his exhausted strength for another day of toil.

On this principle Masonry was founded, and is an unchangeable landmark of our Order. At the hour of refreshment we are to regulate our appetite by the virtue, Temperance. In former times the refreshment boards were in the centre of the Lodges, and refreshment was taken *in the Lodge*; but in 1813, this was done away with, and now we adjourn to the festive board. At these convivialities all was peace, harmony, and brotherly love; such as is always observed at the Mason's social hour. Brethren enjoy themselves with innocent mirth, treating one another according to ability, but avoiding all excess, not forcing any brother to eat or drink beyond his inclination, nor hindering him from going home when he pleases, lest the blame of his excess be justly thrown upon the Fraternity.

No private piques, no quarrels about nations, families, religions, or politics, can be permitted at the festive board any more than within the doors of the Lodge; for they are contrary to the peace and welfare of the Lodge and of the Craft. There are those who condemn our conviviality, and have fallen into the opposite extreme, equally as reprehensible as excess, and at variance with God's law; these urge total abstinence from wine. Now as Masons do, or wish to do, that which is right (for so our law teaches all Masons), so do they wish to prove that enjoyment with Temperance has the sanction and is the gift to man of the great Architect of the world, and all that is therein.

It appears reasonable to believe that total abstinence is contrary to our nature, and at variance with the Divine intention in placing man on earth. It is contrary to the nature of man to drink water only. When the Almighty intended to bestow the greatest earthly blessing on His favoured people, He promised to give them for their inheritance, a land of *oil* and *wine*, of fields and *vineyards*, because wine maketh glad the heart of man. Those urging total abstinence will tell you that this was unfermented; but it was not so. Do they forget the wine presses subject to tithe for their great value? Do they forget the wine fats mentioned by Isaiah, or the wine cellars of David? Do they forget that when the Israelites were threatened with plagues, one of the severest was abstinence from wine? "Thou shalt plant vineyards, but thou shalt not drink of the vine, nor gather the grapes, for the worm shall eat them." Do they forget that when the Prophet reproved the hypocrisy of the Jews, he called that a moral drunkenness? "But they are drunken, but not with wine," intimating that hypocrisy was the most debasing vice. All these prove that the wine was intoxicating, consequently fermented.

It is remarkable that of the two fruits abundant in Palestine—the grape and the fig—the vine is always spoken of with favour, and the fig not so. The fig tree was cursed. God likens himself to the vine. "I am the true vine." It is also asked, "Can a vine bear figs?" In the same sense as in another part it is asked, can a fig tree bear thistles? showing the superiority of the vine. All these go to prove that God not only created the vine, but that he intended the wine, the fermented liquor from the grapes, to be for the use, advantage, and benefit of man. Every thing to be learnt on this subject from our sacred law, and the example of its good and holy men, and of our Lord himself, goes to prove this, that it is God's pleasure that we should use wine, but with Temperance. Temperance, however, is equally to be practised with regard to meats. Man may, with equal reason, condemn all food, because it may lead to gluttony.

One of our greatest lights among Christians, rebukes the Corinthians for "being drunken at their feasts;" but in the very same chapter he demonstrates the difference between temperance and total abstinence, by taking wine himself at the last supper; and it is this holy man who includes meats with drinks when he commands them to be temperate. Is not Judea called the Lord's vineyard? Did not God Himself recommend the putting of new wine into new bottles? Then can wine be forbidden to man? He who made and drank wine and encouraged others to do so by filling six water pots with wine when men had well drunk—He who introduced wine as one of the elements of the most sacred rite of our religion, declaring not only that it shall be used to the end of the world, but that it shall be drank in the kingdom of God, cannot but have done wisely. And the pledging of men to abstain from that which God has made for man, and ordered him to use, is a direct insult to the Lord of Heaven and Earth by a violation of His commands, a renunciation of His example, and the setting up of our own wisdom in opposition to His most holy decision.

The Sacred Law has it that the principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and *the blood of the grape*, and oil, and clothing; all these things are good for the Godly, but to sinners they are turned into evil. Our lodges are consecrated with corn, wine and oil; and the custom is of very early times. The Holy Temple was so consecrated, and to us bears a lesson of no little import. Corn teaches us to feed the hungry, wine to cheer the distressed, and oil to poor balm into the wounds of the sick and afflicted. The three teach us to seek out and to relieve the poor, the naked, and the sick, in one word, to practise *Charity*.

I cannot conclude without reading the words of one of our celebrated Divines. When speaking of the professors of total abstinence, he says:—"They are temperate certainly, but it is a physical kind of temperance. Temperance does not consist in mere abstinence from wine, or from spirits, but in abstinence also from any thing that conduces to unhinge the mind, and to unfit it for the society in which it moves. This is too much to be seen in teetotalers. They are characterised by a sort of moral intoxication, if we may so call it; when once their passions are excited, they know no bounds; they irritate, oppose, and denounce; which is all foreign to the precept and principles of our sacred writings. They object to alcohol? Then why do they not object to sugar? Their common sense is at fault as well as their chemistry. "In order to explain the mention of wine in scripture, they try to make out that it is unfermented wine; instead of perceiving that the great principle of scripture is that is the abuse, not the use of a thing in which the sin lies. I think teetotalers are in some sort morally intoxicated upon this point; and judging from their conduct, on too many occasions, I might almost say, they were labouring under a species of *delirium tremens*." This reasoning of the good man's is consonant with religion.

Lastly, I think I may say that we have divine authority for using all the means that God has given us to render ourselves happy and cheerful—to our enjoying the good things of life, in Temperance. And may that enjoyment teach us to think of the wants of God's poorer creatures; and whilst we all, of every religion and clime assemble together in brotherly affection, and in happiness, may we part to practise in all things that Masonic lesson taught by the cardinal virtue, Temperance, bearing in mind the words of our sacred law :—

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, CHARITY."—*Burmah Quarterly Record.*

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(*Continued from page* 366).

BOOK IV.—CHAPTER VIII.

Seventy-two Templars brought before the Pope at Poictiers.—De Molai and the Grand Officers detained by the intrigues of the King, at Chinon.—The Templars' depositions read before the Pope, Cardinals, and people.—The Pope sends Legates to examine the Grand Officers at Chinon.—They falsify their report.—The Templars sent back to their prisons.—The Pope issues two Bulls regarding the examination of the Templars.—Writes a letter to the Duke of Calabria, calling upon him to prosecute the Templars.—Project for founding a Royal Order.—A.D. 1308.

Philip, to remove whatever remaining scruples the Pope might entertain regarding the abolition of the Order, proposed that he should appoint certain cardinals to examine the Templars. The Pope, however, wished to do this himself, and issued a Bull ordering them to be brought to Poictiers. He especially commanded that the Grand Master and the Grand Officers should be among the number. This Order disconcerted the King. His anxious desire was to prevent a meeting taking place between De Molai and the Pope, as it would lead to unpleasant explanations and produce disastrous results. But the King was equal to the emergency; in fact, the delays, and the evident reluctance of the Pope to proceed in the matter, would have defeated the projects of any other than the determined Philip, who looked after his own affairs, nor left them to be bungled by supine ministers. He was the soul of the attack upon the Order; and Pope, cardinals, prelates, nobles, and people appear but as puppets in his hands. Orders were immediately despatched for the conducting of the Templars to Poictiers. Great care was necessary in selecting the proper captives for this purpose, but Imbert choose seventy-two who, he imagined, could stand before the Pope, acknowledge their guilt, and not embarrass Philip's schemes by pleading innocence. The Grand Master and the Grand Officers were more difficult to manage; and, as they could not be persuaded to plead guilty, Imbert resolved that they should not be present at the interview. The Grand Officers who accompanied De Molai were Hugo de Peyraud, Guy the Prince Dauphin, Geoffrey de Goneville, the Grand Prior of Cyprus, and the Preceptor of Poitou.

The Grand Officers were highly elated at the prospect of this conference with the Pope, who, they had little doubt, would, upon their statements be satisfied with their innocence, set them at liberty, and restore the Order to its former grandeur. This hope cheered them on the first part of their journey, and made them bear with patience the agony which they suffered from their wounds. It must be remembered that the six Grand Officers had been fearfully tortured; their limbs were dislocated, and several were covered with painful sores. Some of them, however, had recovered from the effects of the torture, although others were still in a precarious state of health. They were forced to travel on horseback, and the jolting, besides causing intense agony to those who were still in infirm health, opened their wounds, so that, upon arriving at the castle of Chinon, they were lifted from their horses in a lifeless condition. They were put to bed in the castle; but on the morrow they demanded litters, that they might proceed on their journey to Poictiers, which was only a short distance, but these were refused them; and, as they were unable to sit on horseback, they were left behind at Chinon. The gallant Knights attempted to mount their horses, but their distorted limbs refused to support them; every motion caused them such severe agony, that nature succumbed, and they fell swooning to the ground. One would have thought that such of the Grand Officers as were able to proceed on horseback would have been permitted to continue the journey to Poictiers. This was not allowed. They were all detained at Chinon.

Litters had been provided for those of the seventy-two who required them, and who had been chosen to appear before the Pope. They were conducted before him, and examined on the 29th and 30th June, and 1st July, 1308. Most of them, according to the Papal record of the proceedings, recanted their former declarations of the impiety, idolatry, and licentiousness of the Order. We have every reason to doubt this being a correct record of the proceedings, as John de Valgelli stated afterwards, before the Papal Commission at Paris, that, in the presence of the Pontiff, he had admitted nothing. Several others at the same time revoked the depositions which torture and menaces had extorted from them, and subsequently ranged themselves among the defenders of the Order, and confirmed by a sublime death their virtuous retractation.

The seventy-two had all been well tortured, and the most fearful and atrocious threats held out against such as should dare retract a single word. The answers of some of them are very curious when examined before the Pontiff. Peter de Broel stated that he had been stripped and put to the torture, but that he had said neither more nor less on that account. He added, that those who had tortured him were all drunk. William de Haymes had not been tortured, but he had been kept a month in solitary confinement, and fed on bread and water till he confessed. Gerard de St. Martial, who confessed to having denied Christ, and spitten beside the Cross, said that he had been cruelly tortured, but it was the inspiration of God and the Blessed Virgin, and not the rack, which had made him confess. He acknowledged every crime imputed to the Order. Speaking of the idol, he said,—"I was alone in a chamber with the person who received me: he drew out of a box a head, or idol, which appeared to me to have three faces, and said, 'Thou shouldest adore it as thy Saviour, and that of the Order of the Temple.' We then bent our two knees, and I cried, 'Blessed be he who would save my soul,' and I worshipped it." Yet Jafet afterwards retracted this deposition, and stood forth as one of the defenders of the Order. Iter de Rochefort had confessed, but was tortured repeatedly, with a view to extracting more from him. He declared that, having been received in the unlawful way, he had confessed to the Patriarch of Jerusalem, who had wept bitterly at hearing of such wickedness. Raynouard justly observes that the patriarch, who could hardly be a friend to the Templars, was not very likely to content himself with shedding a few useless tears, had the knowledge of such a heresy come to his ears. Peter de Conders had confessed at the sight of the rack. Raymond de Stephani had been severely tortured by Imbert at Carcassone. Being asked why he did not then tell the truth, he replied,—"Because I did not recollect it; but I prayed the seneschal to allow me to confer with my companions, and when I had deliberated with them I recollected.

On the 2nd July the Pope held a consistory, when, before the clergy, the nobles, and the people their depositions were read over to the Templars. All the seventy-two were not present. Those who denied the truth of the charges were kept back, and only those who could be relied upon to admit everything produced. Consequently no objections were made to the depositions, nor did the Templars offer any remonstrance, when the Pope directed them to be read over again a few days after. This public display without doubt prejudiced the vulgar mind against the Order; but could it impose upon the nobles and the clergy? Could they believe in the truth of depositions which the accused stated to have been wrung from them by torture, a fact attested by their shattered frames? It is incredible that among the wit and valour of France, not a single voice was heard in defence of the hapless Templars, and the powerful nobles, who could have hurled Philip from his throne, stood calmly by, twiddling their thumbs while their brothers and relatives told of the tortures they had undergone. It appeared as if heaven had suddenly hardened their hearts, that Philip might the easier, rob, torture, and murder.

Clement appears, however, to have been extremely anxious to have the Grand Officers brought before him, as if they had made no objection to the depositions shewn as theirs, he would have had less hesitation in suppressing the Order. Whatever might have been his opinion regarding the destruction of the Templars, he was aware that the evidence of the seventy-two, confessedly wrung by torture from them, would not satisfy the world as to the justice of his sentence, and Clement desired to be spoken well of by all men. The King, however, assured him that the Grand Officers were not in a state to be brought to Poictiers, as the journey would assuredly kill them. Thereupon the Pope despatched to Chinon the two cardinals whom he had formerly sent as legates to Philip, and Pandulphus, Cardinal Deacon of St Angelo, all three abject slaves of the King. The cardinals had an interview with the Grand Officers read over to them the depositions bearing their names, and demanded whether these were not correct. De Molai and his companions indignantly denied ever having been conscious of making such statements, protested their innocence of the crimes laid to their charge, and demanded to be conducted to the presence of the Pope, that before him they might maintain the cause of the Order, and prove its perfect sanctity. The cardinals returned to Poictiers, and handed to the Pope a report of the manner in which they had discharged their mission. The reader will be surprised at the terms of this document. It bore that the cardinals had caused the depositions taken at Paris to be read over to the Grand Officers on three different days. They thereafter examined the Grand Master, the Prince Dauphin the Grand Prior of France, and the Preceptor of Pictou, on the 17th of August, when they all four confessed to having denied Christ and spat upon the cross. The Grand Prior of Aquitaine confirmed his deposition upon the 19th and 20th, and the Grand Prior of Cyprus did the same. The latter, to render the truth of his deposition the more authentic, begged the cardinals to hear a lay brother, who could confirm the facts contained in his confession. "After this the Grand Officers, falling upon their knees and shedding copious tears, humbly requested to be reconciled to the Church, which was granted them." The cardinals gave them absolution, as the Pope had instructed, and wrote to the King, with a copy of the proceedings, desiring him to use every indulgence towards the penitent guilty. What can we say to the conduct of these Princes of the Church, these right holy cardinals, who could give in a report which contained not one single word of truth? Not only did the Grand Officers deny every word of the depositions, but the depositions said to have been read over to them at Chinon, were totally different from the originals taken at Paris. It is inconceivable the utter want of anything like consistency displayed in these proceedings. The seventy-two Templars brought before the Pope at Poictiers, and the Grand Officers, were thereafter sent back to their prisons.

(*To be continued.*)

THE NEW MASONIC HALL AT SOUTHPORT.

For a long time there has existed a praiseworthy desire among the brethren in this town to posses a private hall or temple exclusively devoted to their own purposes, and available on all occasions without the inconvenience of regular and sometimes tedious preparation. At length, a few months ago, the opportunity offered itself, and, after due consideration, negociations were opened and concluded for the occupation upon lease of the premises occupied for many years as the residence and offices of Mr. Richard Wright in Wright-street.

Having secured the premises, the next object was to secure their adaptation to the required purposes of the craft. In this respect the most considerate and generous arrangements were entered into by Mr. Walter Smith, owner of the property; and Mr. W. Hodge, architect and builder, upon an explanation of the requirements of the body, speedily devised the necessary alterations and additions. To form one large and well proportioned lodge-room, three smaller rooms have been incorporated, and the result is an excellent clear room of 30ft. by 18ft., with adjoining ante-rooms. This portion of the work was well and expeditiously performed by Mr. Hodge.

The appropriate decoration of the room was the next item, and this was entrusted to Messrs. Wansbrough and Co., who have succeeded with wonderfully pleasing effect. Behind the chairs of the three principal officers, the Doric Ionic; and Corinthian orders of architecture are introduced, skilfully shaded to simulate recesses. The walls throughout the remainder of the room are painted in light green, beautifully panelled in maroon and gold. The ceiling is double coved, with a supporting beam in the centre painted in bas relief, and it is elaborately but chastely decorated in a manner designed to give the room an appearance of increased height. The cove is ornamented with a frieze in the Italian style, mounted with gilt mouldings, and a three-inch roll beneath, gilt in ornatal design design. The ceiling in the flat parts is clouded to represent sky, studded with gilt stars, giving a very beautiful effect; and the spaces between the frieze and the clouded ceiling are filled in with long ornamental panels. The ventilation of the room is secured by a shaft in each of the flat portions of the ceiling, and the openings are relieved by two gilt centre pieces representing suns, with emblems of appropriate character. The decorations are thoroughly in character with the purposes of the room, and give it a most pleasing appearance.

The furnishings of the room consist of the usual appropriate chairs for the officers, and around the walls are placed richly stained seats, upholstered in maroon, morocco, supplied to order by Messrs.

Boothroyd, Son, and Rimmer. For the lighting of the room, gas brackets of singularly appropriate design have been furnished by Messrs. Pidduck and Griffiths. The furniture is also of a very handsome and complete character, and the room sumptuously carpeted, presenting a total appearance of elegance and comfort very rarely to be met with. Taken altogether, we believe we are warranted in saying that there is not, at least in Lancashire, a room, of similar dimensions, which can claim any superiority in comfort or appearance. Adjoining the lodge-room are a convenient ante-room, lavatory, &c.

For the greater convenience of the members of the Lodge of Unity, 613, and the more efficient keeping in good order of the lodge-room and the furniture, &c., an arrangement of a satisfactory character has been made for the occupation of the spare portion of the premises by a member whose duty it is to keep everything in good and fitting order—an arrangement very conducive to the due execution of the business of the order, and which there is no doubt will be efficiently performed.

The new Hall has been used on only two occasions since its opening, and the brethren who have moved and carried out the arrangements for its establishment have received the commendation of their fellow-members, and the many visiting brethren who have seen the result of their labours, for the very efficient manner in which the original purpose has been accomplished.—*Southport Independent.*

MASONIC NOTES AND QUERIES.

UNION OF JURISDICTIONS.

I consider the jurisdictions should be united, but that instead of Sir Knight Stuart taking the precedence as K.T., suggest Lord Kenlis should take the precedence, as being the head of the older Order and the most ancient in existence.—Red C.

MOTHER KILWINNING.

Bro. Buchan has got hold of another scandal to Masonic history—the fables about Mother Kilwinning, and he is sure to handle it with accustomed straightforwardness. The invention is very modern. It will perhaps be found to have come from France in the last century.—R.Y.

MOTHER LODGES.

Is there any list or record of Mother Lodges. Some lodges have rendered good service in this way. —N.B.

PROGRESS.

Allow me to say "Ditto repeated," and to repeat something in your last number, which may otherwise be lost. At one of the meetings of Chivalrous Masonry, the toast was given of "The Queen and Christian Masonry," drunk in the usual manner observed in the Order, but I do not perceive the association between the Queen and Christian Masonry or Prince Masonry, drunk among Prince Masons, and should like to make it out, also whether, "the cloth having been withdrawn," as likewise there recorded, the cloth was drawn in the usual manner observed in the Order.—J.M.

MASONIC CHARTERS (page 329).

Bro. A. O. Haye observes that he can see nothing "said as to the builders" in the 1190 Charter from William the Lion. Perhaps that may (unconsciously) be partly owing to the circumstance that Bro. Haye hails from the Kilwinning ideas. Had he hailed from St. John's, possibly Bro. Haye might have been able to see something more in it than he says.

Mr. A. D. Robertson (to whom Kilwinning is no more than St. John, and St. John no more than Kilwinning) when reading over the remarks in the *Magazine* of July 25th, pages 68 and 69, to my astonishment and pleasure (it being an unexpected corroboration of my own ideas) observed, "certainly it is to operative Masons, and observe where the distinction comes in."

I have my own ideas about it, and have had them for some time back, but before giving further expression to them or saying more about it, I would desire to possesss certain information I want. After which I might lead off in a bout with Bro. Haye, or "any other man;" in fact, if I could get Mr. Robertson to back me up, I think I might in this matter, with some hope, enter the lists with Bro. Haye, who would naturally have our learned Bro. D. Murray Lyon to back him up, not forgetting R.Y., who has already done good service.—W. P. Buchan.

BRO. HARRIS AND HIS NEW MASONIC ORDERS (p. 376).

Cannot certain brethren perceive that Bro. Harris's new Orders are purely and simply satires upon the higher Orders of Masonry? Bro. Harris is, to speak plainly, making a fool of all new degrees which desire, under the name of Masonry, to form bodies with high sounding titles and fine jewellery. Bro. Harris, when pretending to create new Orders is simply taking his fun off such titles as Sir Knight of the North and South, Most Excellent and Illustrious Grand this, that, or the other thing.

Imagine (a quite probable circumstance) two chimney-sweeps (no offence intended to that highly necessary profession) meeting on the top of a house on a frosty morning (a meeting in high quarters of companions of the high degrees). "How d'ye do, Sir Knight A.?" "Thank you. How d'ye feel, Most Excellent and Illustrious B. Strong turn out last night of Sir Knights—very. I overheard a remark about some one, who it was said must have been rather hurried in his preparations to attend the meeting, as he had—

> "A wreath of orange blossoms around his snowy brow."

I don't know what they meant, but I was glad I had not to take the chair, because, being busy, I had only given myself a sort of rub up, or half-wash. However, the best of friends must part, so adieu! Sir Knight, adieu!"—give the ——, and, immediately after, both heads vanish down separate chimneys, shouting out, "Sweep hoy—hoy—oy!"

St. John's Masonry is a noble institution. These spurious Masonic Orders of Knighthood are simply bosh—fit playthings for children.

The editorial note at page 352 was certainly most necessary. Do some brethren think with their stomachs, or where do their brains lie? or have they no discrimination bump?—Excelsior.

THE RED CROSS ORDER.

> "There are more things in earth and heaven, Horatio,
> Than are dreamed of in yonr philosophy."—*Shakespeare.*

I have read with considerable interest the various ebulitions of wrath, of envy, or of scorn, which have succeeded each other with accumulating potency anent the Red Cross Order, the Rosicrucians, &c., in the columns of the *Freemasons' Magazine*, for some time past, but frankly confess until I perused the logical remarks of "Horatio," I had no idea of the importance of the subject, or of its manifold ramifications. Now, however, that the light of so able a dialectician shines upon our benighted souls, we may boldly advance into the psychical labyrinths and interlunar recesses of this great mystery, beating down on the one hand the false and faded traditions of the Ancient and Accepted Rite, and on the other hand demolishing the fantasies of the Red Cross, the Templars, and other kindred "chivalries." Yes, with the assistance of our unmounted champion, Horatio, we have quietly settled Frederick the Great, and, in like manner, let us decently inter his great rival, Constantinus Magnus. Let us ignore all individualities—all lingering dreams of the antique or the mediæval—all inspirations—utterances or theories of the past, and throw ourselves boldly upon the current of the actual present, without one fond or foolish glance at the shadowy unrealities of days gone by. I had written thus far when the lines prefixed to this paper recurred to my memory, and, horrible to relate, the thought stole dimly ou my soul, "What if the great Horatio himself be wrong—what if the judge be himself imperfect—if the anatomist, whose incisive weapon probes the wounds in the body Masonic, be himself pervious to the delusions, the anomalies, the incongruities, that enter into and become a part of man's inner life? Has *he* alone sounded the lowest deep of dogmatic philosophy, and evolved from thence the doctrine that there should be no religion of the past—no spiritual communion with the mighty dead—no kindling of thought—no inspiration at the remembrance of historic deeds? Must we no longer band ourselves together for purposes not ignoble nor devoid of significance, although based upon the ivied and venerated traditions of our forefathers? Must we see the grim figure of Utilitarianism at all our feasts, like the Macedonian's death-foreboding slave, and still the sympathies of the heart in obedience to the claims of reality? Verily, "the world is too much with us" as it is, and a descent into the mystic dominions of antiquity is to some natures as refreshing as Horatio's diurnal ablutions are to his *corpus vile.* If, to narrow the subject, Horatio's remarks are not really levelled at *all* the knightly Orders, but mainly directed against the Red Cross degrees, which he possibly considers the least authentic of all—and consequently the most vulnerable—he is so accomplished a writer and so worthy an opponent that his assaults cannot fail to elicit explanations from the parties concerned; and in the didactic essays of "Horatio" the readers of the *Freemasons' Magazine* will find something instructive and intellectual, if not quite so amusing as the gin and water lucubrations of Bro. Harris, P.M.—Hamlet.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

A COMPLAINT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Believing that publicity corrects as well as prevents many abuses, I venture to ask you to insert the following abbreviated statement of facts in your journal.

About twelve month's since, a body of Masons, numbering nearly 20, were, by the exigencies of the public service, compelled to leave one Masonic province and take up their residence in another.

Having had cause to admire the principles of their Order, several of them sought to obtain admission to the lodge existing in their new location; but, to their intense surprise, they were refused affiliation.

No reason was assigned for their exclusion, and no valid reason for it could exist, as they were honest Masons, free and of good repute.

Being thus deprived of privileges dear to them, they sought redress at the hands of the Provincial Grand Master, but were informed that, as they were not subscribers to any lodge in the province, they could not be heard.

They then submitted their case to the then Grand Secretary for the information of the R.W.G.M., asking for aid or counsel; in reply they received an unmasonic sneer from the late G. Sec.

Still anxious to obtain their just dues, they asked the Prov. G.M. to recommend the G.M. to grant them a warrant for a new lodge, the petition being signed by the Master, Wardens, one P.M. and several members of the existing lodge—a curt refusal was the result. Patiently, yet persistently, they endeavoured to ascertain the cause of their failure to obtain justice, but in vain.

Many letters were forwarded; some elicited brief replies of an unfavourable nature, and some are still unanswered. Can nothing be done to ameliorate our condition? It is productive of much injury to the Craft, and the treatment we are receiving is in direct opposition to the professed principles of the Order.

I have refrained from personalities, trusting that an amended state of affairs will obviate the unpleasant necessity of having recourse to them. Trusting you will excuse this trespass on your space, and feeling sure of receiving justice, I am

Yours fraternally,

R.S.

A COMPLIMENT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am going abroad, and I trust you will insert this, so that I may become a contributor to the *Freemasons' Magazine*, and entitled to be admitted to the meetings of foreign lodges in such capacity.

Yours fraternally,
P.M.

ROYAL ARCH MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Having worked the York Rite, I can attest that it includes the seven degrees recited by J.L.W.

Yours fraternally,
P.D.G.M.

THE BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The report raises the true question as to the real cause of comparative expense of the Boys' School, and I hope it will be ventilated and well understood by the Craft. The expense of the Boys' School is large, and it can be greatly reduced if the Craft so determine. It is very easily done. All that has to be determined is whether the boys shall be treated as paupers, as some persons think they ought to be, or in the full spirit of brotherly love and relief, treated as the sons of our brethren, that is as Masons.

It is allowed as a general principle that the more pauperism and its spirit can be abolished the better, and surely in Masonry, where the members ought to belong to the independent classes of the community, their unfortunate children ought to be treated so as to lessen their affliction, taught in their new home that they are fed and clad as the sons of new fathers, as they were before they were the orphans of their natural fathers. Thus are grief and misery lessened, and relief beyond money given, the true sympathy of Masons with sorrow and the spirit of independence which shall make the Lewis a man through life.

One reason for some wishing to treat the orphan boys as paupers may be that such has been the ancient spirit of the Board of Benevolence in administering relief in £5 doles to distressed brethren without giving effective relief. I trust this will be reformed, and then perhaps we shall be better satisfied with the principle on which the Boys' School is administered, and better assured that it is right, humane, and Masonic.

Yours fraternally,
P.D.G.M.

THE THREE ORDERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Permit me to observe, in reference to the opinions quoted by Pictus on the origin of the Doric and Ionic Orders, that the views of Ferguson and Layard have been much confirmed by the results of more recent investigations. This I may be allowed to do, as I have taken some part in these researches.

These facts, all tending to confirm an Egyptian origin for the Doric or Hellenic style, and an Eastern origin for the Ionic or Asiatic style, are chiefly under two heads, and in connexion with the delineation of the rock-cut monuments of Asia Minor made by M. Perrot and M. Guillaume, architect, for the French Government and by myself.

These establish that there was an archaic style in Western Asia Minor, called by M. Perrot Lydo-Phrygian, as being found in Lydia and Phrygia, but by myself Lydo-Assyrian to mark its sympathy with the Assyrian styles. Layard does not consider these monuments as strictly Assyrian, but allied to it and belonging to that class.

Perhaps the most important point is my confirmation that the so-called monument of Sesostris is not, as stated by Herodotus, Egyptian, but non-Egyptian and Lydo-Assyrian. This leaves Eastern influence as the prevalent influence in Ionia. A paper of mine, read before the Society for the Encouragement of Fine Arts, will be found in the *Building News*.

More recent investigations of mine are calculated to confirm the independent origins of the Eastern styles as apart from the Egyptian. I had already assigned to Persia and Babylonia an antecedent empire belonging to what I have termed the Tibito-Caucasian race, but I have lately found that Asia Minor had this race among its earliest inhabitants, who figure in fable as the Amazons. This solution connects the pre-historic period with the historic, conciliates the legends, and unites the ancient population with that of the Lazes and Georgians still subsisting in the province of Trebizond and in the Caucasus. It gives us an early civilization, antecedent even to that of the Iberians, discovered by myself in Asia Minor, and consequently of the Hellenes or Greeks.

It is interesting to see how each discovery supports the views propounded by Ferguson and attests his sagacity.

As to the question whether the three Orders were known to King Solomon, it is a trivial one. This cannot have been so known, being subsequently developed, though, as Pictus states, their germs then existed, for I may say the history of remote antiquity is not that of unmitigated savagery, but of the continued propagation and transmission of human knowledge.

There was a communion in more matters than one between Babylonia and Egypt, each was at one time under Semetic influence, and there are relations between the cuneiform characters and the hieroglyphics.

If I may give an opinion, that view is correct which seeks not to obtain absolute exactness in the symbols or legends of Masonry, but that which is content with accepting ancient legends as such, not vouching for their historical truth, but accepting them as memorials of antiquity. We shall have quite antiquity enough if we have a mediæval antiquity of three or five orders, and without insisting on satisfying the exactitude of detail of King Solomon's time without possessing his knowledge of what then subsisted.

Yours fraternally,
Hyde Clarke.

32, St. George's-square, S.W.

THE MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Although, like our Bro. Excelsior, I am not an English Mason, still I look upon it as a reproach to the Craft, when 6d. each from the 150,000 Masons in England would be sufficient to procure two or three lifeboats. Let us follow his example, and those that cannot afford pounds, give shillings or pence, and be determined that before Christmas a more than sufficient sum be subscribed. A brother that would not give a shilling for this purpose, I fear would be much less inclined to man the lifeboat when the shipwrecked brother gave even the Master Mason's sign of distress.

I enclose you 2s 6d. towards the fund, and suggest as an encouragement to subscribers that you give the gross amount now subscribed in an early number.

Yours fraternally,
P.M. Irish Constitution.

THE PRINCE OF WALES AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I copied that frae some ither bodie's letter, but I'll begin in my ain way.—Mister Editor,—What's a' this cumsterie about? Can a body no write a letter tae their betters, and print it tae gin they like, without P.M. or S.M. crying out about it. I think they are a' jist jealous o' my son's cleverness because they have na got a letter frae his Royal Highness Albert Edward Prince o' Wales themsels. P.M. wad hang him up, wad he? and Skirling Brooks or some sic man wad gie him tae the lions! Gude save us! Whar wad my hans be? P.M., says my son, "rejoices in the name of Slack;" weel, sae he does, an' his father afore him. Puir man, he's awa' noo, an' it's me that kens that tho' he was Slack by name, he wasna Slack by nature; and my son, John Slack (wha's nae fear't tae see his name in print), taks that aff him.

My guid-dochter cam in the day wi' a braw new bonnet, and the waen wi' her. Losh, lassie, says I, you'r braw! O, says she, Mister Slack sent home a new bonnet the day he got the Prince's letter. (I said tae mysel', it used tae be John, but noo its Mister!) That's richt, says I. It's an ill win' that blaws naebody guid. Yes, says she, an' he's thinking of taking a front seat in the gallery of the church. That's richt. I kent John wad rise in the warld; as I looked after him the ither day I said tae mysel—"He walks jist as straight's a policeman." Here the waen began greetin' (it's exactly twa month auld the morn) which turned the conversation, when I was told in a great secret that John and her had settled that gin the next was a boy, his name was tae be "Albert Edward Slack." What think ye o' that noo? She said that Mr. Slack said it was tae be a memento mori o' the occasion.

My ither son, Bob, has just come in for his tea, sae I tellt Bob a' about it, when, wad ye believe it, he gat intil sic a rage that I thocht he was mad. (I maun tell ye that Bob's a member o' the lodge tae, an' ill may be an office-beerer next year). Letters, says he, umph! Jock's made a fine fool o' himsel an' us tae wi's letters. I held up my hans in astonishment! when Bob said something, as I thocht, about a sign o' a mouse in the press. Na, na, laddie, says I; there's nae mice in my press; sae he jist laughed, an' I said nae mair.

Then sum o' Bob's companions cam in (kind o' foreign-looking bodies), an they were talkin' about it, but a' that I could mak out was something they war sayin about Burns and Tam o' Shanter, but after they had gane out, I fand this verse o' poetry—

> "O Shlack—O Shlack! thou'lt get thy fairin!
> The bhoys 'ill roast thee like a herrin'!"

Thats a' in the meantime, Mister Editor; but, if I catch ony ither body interfereing wi' my son's correspondence, I'll let them fin' my nails. I conclude the same as ither folks wi'—Yours fraternally, M.S.

THE PSEUDO REVIVAL OF FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—That a feeling so utterly un-Masonic as jealousy should be exhibited towards brethren engaged in enlarging the sphere of Freemasonry seems impossible, and must be a matter of deep regret to the Craft in general.

"Horatio," in your impression of the 7th inst., while directly pointing out the idle vanity of sham decorations and mock ceremonials, with an attempt at sarcasm, attacks the members of the A. and A. Rite for being in possession of the true spirit of the age —reform—which they have evinced by the abolition of useless ceremonies, relinquishing vague and unsupported pretensions, &c.

Were it not that English Masons could expend their superfluous energy of mind by operating on matter in the Rosicrucian Society, Masonry might be agitated and torn by various religious doctrines; so says Horatio, unhappily forgetting that the greatest and purest principle of Freemasonry is religious toleration, and entirely oblivious of the numerical disparity between the 144 Fratres Rosicrucianæ that may exist, and the 150,000 English Masons now affiliated.

Rather than Freemasonry should become the prey of religious feuds, let these ardent brethren invent crosses of Constantine of every known colour, and may their cravings be thus happily allayed, but it must be remembered that the energy thus spent will bring forth fruit only to be compared to the apples of Sodom, for there yet exist trackless regions in pure Freemasonry, where luscious fruit may be found and gathered by earnest explorers.

If Freemasonry really does require an antiseptic, let all true brethren administer a strong one by their zeal and energy in the search for those hidden truths, in the development of which they will find the true specific, not in the futile illustrations of chivalric degrees, yclept Freemasonry. The hope of being received as perfect ashlars in the Grand Lodge above will stimulate them in the researches, and they will never be beguiled by the sedatives to thought so highly recommended by "Horatio."

Rather, let the pillars of Masonry be overthrown, and the veils of its lodges rent asunder while life yet flickers, that the cowans may behold the last struggle of the champion of truth, than conceal its demise by bedecking its mouldering skeleton with tawdry ribbons and tinsel crosses. Yours fraternally,

D. N. A. L. X. O.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

THE Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

WE understand that it is proposed to hold the next meeting of the Provincial Grand Lodge of West Yorkshire at Sheffield, on Wednesday, the 20th of January next.

WE perceive, by the *Trade Register*, that Bros. Joseph Millington and Frederick Clarke, of Guernsey, are about to unite in partnership for the establishment of a new printing-office in that island. Two men of the right stamp ought surely to succeed. They have our best wishes. Beginning on the level, and continuing on the square, may they eventually compass an extensive circle and a safe one.

FORMATION OF A NEW LODGE IN SUFFOLK.—We understand that a petition has been forwarded to Colonel Adair, Prov. G. Master for Suffolk, for a new lodge to be called the De Grey Lodge, to meet at the King's Head, Belton. Our esteemed Bro. W. Oldham Chambers, of Lowestoft, has, we understand, been nominated for the first W.M.. in case the charter should be granted.

BRO. ALDERMAN J. CROSSBY, P. Prov. S.G.W. of Durham, P.M., P.Z., &c., has been elected Mayor of Sunderland.

BRO. E. SHOTTON, P.E.C. (K.T.) of Northumberland, &c., has been re-elected Mayor of Tyemouth.

A COMPANY is being formed of the leading Freemasons of Newcastle and its neighbourhood, to build a Masonic Hall worthy of the metropolis of the north; capital £10,000. There is every prospect of success.

THE R.W. Bro. Stephen Blair, Prov. G. Master for East Lancashire, has given the munificent sum of 1,000 guineas towards liquidating the debt on the Boys' School. The Prov. G. Lodge voted 500 guineas towards the same object.

THE GOOCH LODGE.—We are informed that the first meeting of this lodge for the transaction of ordinary business will take place at Southall, on Monday the 23rd November inst., at five o'clock.

THE GOOCH LODGE, (1,238), SOUTHALL, MIDDLESEX.—This lodge was duly consecrated and the W.M. installed on Monday last by the V.W. Bro. John Hervey, the G. Sec., representing the M.W. the G. Master. The lodge has been named after Sir Daniel Gooch, *Bart.*, *M.*P., the R.W. the recently appointed Prov. G Master for Berks and Bucks. Sir D. Gooch is also the chairman of the Great Western Railway. The report, although short, has to be omitted this week for want of space, but it will be given in our next.

METROPOLITAN.

ALBION LODGE (No. 9).—This lodge held the second meeting of the season on Tuesday, the 3rd inst., at the Freemasons' Hall, Bro. S. Coste, W.M., presiding. Lodge being formed and duly declared open, the minutes of last meeting were read by Bro. J. Burton, P.M., the indefatigable Secretary, and unanimously confirmed, upon which Bro. Donaldson was introduced as a candidate for third degree, and, having answered the questions satisfactorily, was entrusted and prepared for the Master's degree. Lodge being opened in the third degree, and Bro. Donaldson having been reintroduced, was raised to the sublime degree of M.M., much praise being awarded to the W.M. for his excellent working. Lodge being closed the brethren adjourned to banquet, followed by the usual loyal and Masonic toasts. Bro. Coste, in proposing the "Queen and Craft," dilated at some length on the merits of that estimable and charitable lady, and the eloquence the W.M. displayed in his introducing the toasts was the theme of admiration. The several toasts were well received and responded to. The singing upon this occasion was of a very high order, emanating from Bros. Donaldson, H. Pallant, Stevens, Buller, and E. Coste. Among the members we observed Bros. E. Coste, S.W.; Buller, J.W.; Moring, P.M. and Treas.; Burton, P.M. and Sec.; W. H. Young, S.D.; Albert, I.G.; and P.M.'S Bros. Willey, Stevens, Friend, Warr, Vallentine, and W. T. Palmer. The visitors were Bros. Gilchrist, P.M. 933; J. Buckland, 615; H. Clarke, 933; and W. Hendry, 504. The next meeting will be on the first Tuesday in December, when the election of W.M. for the ensuing year will be the most important business of the evening.

NEPTUNE LODGE (No. 22).

The first meeting of this lodge was held on Thursday evening, the 29th ult., at Radley's Hotel, Bridge-street, Blackfriars. Bro. Charles L. Marshall, W.M., presided, supported by Bros. Salter, S.W.; Thredder, J.W.; T. White, S.D.; Crowe, J.D. Lawrence, I.G.; Wilcox, Treas.; E. Hughes, Sec.; Waterall, D.C. The visitors were Bros. Gluckstein, P.M. 51; Allwood, 67; Wright, 72; Speed, J.W. 141; Hunt, 91; and Heath, 725. The lodge having been opened in due form and with solemn prayer, the minutes of the last lodge and the lodge of emergency were read and confirmed. The lodge was then opened in the second degree, and Bro. Tarratt was the candidate for raising, who answered the usual questions without the objectionable mode of prompting. The lodge was then opened in the third degree, and he was impressively raised to the degree of M.M. A ballot then took place for Bro. Dyer, of the Lily Lodge, 820, who offered himself as a joining member, and it was unanimous in his favour. The report of the Committee of Revision of the By-laws was received and agreed to. Bro. Pratt, P.M., moved that the sum of five guineas be subscribed by the lodge to the Palestine Exploration Fund, which was unanimously agreed to. Bro. Partridge, P.M., proposed that the lodge should at the next meeting take into consideration the subject of the Zetland Commemoration. The lodge was then closed in due form and with solemn prayer, and the brethren retired to an excellent banquet provided by Bro. Hart. Bro. Partridge, P.M., acted as I.P.M., in the absence of Bro. W. Allingham through illness, and there were present Bros. Wilcox, Goodwin, Batty, Ashwell, Pratt, J. Allingham, and Norman, P.M's. On the withdrawal of the cloth—

The W. Master said: With great pleasure I have to propose to you the time-honoured toast of "The Queen and the Craft," and I am quite sure it will be received with equal cordiality.

The W. Master said: In proposing "the health of our M.W. G.M., the Earl of Zetland," I can truly say that Masonry is deeply indebted to him for the interest he has shown in he excellent administration of our affairs during the last 25 years. Let us then acknowledge our appreciation of his goodness in drinking a bumper to his name.

The W. Master then proposed the next toast. He said: The worthy brethren whose healths I now call upon you to drink are those whose strong support and ability has enabled our chief to hold his proud position. I give you the toast of "The Deputy G.M. and the rest of the Grand Officers."

Bro. Partridge, P.M., in very complimentary terms proposed "The health of Bro. Marshall, W.M.," and said how delighted they all were to see the excellent manner in which he had discharged the duties of the lodge. (The toast was received most cordially.)

The W. Master returned thanks to Bro. Partridge for the way in which he had proposed his health, and the brethren for the cordial manner in which it had been received by them. He could assure the brethren that he had endeavoured to do his duty, and to secure the approbation of the lodge was the only reward he coveted. He was rejoiced to see them all again after the long vacation, and he hoped that the time had been spent with satisfaction and benefit to themselves and families. With respect to my official position, time is getting short and my successor is getting ready. I shall soon have to join that respectable body the Past Masters, and add another volume to the "Old Books." But, brethren, in the meantime, I have to thank you for the cordial support afforded me during my occupation of this chair; and when, as I trust it will be filled by one more worthy than myself, I shall still remember your truly fraternal regard. I again thank you for this kind acknowledgement of my services.

The W. Master then said: Let me next call upon you to drink a hearty welcome to the brethren who have honoured us with their company this evening. (The W.M. here enumerated the visitors present.) We are very glad to see them now, and trust we shall again have the pleasure. I give you the health of "The Visitors," coupling with the toast the name of Bro. Gluckstein.

Bro. Gluckstein, P.M. of the Faith Lodge, in returning thanks for the visitors, expressed his regret adequately to do so in consequence of being a foreigner, and not quite conversant with the English language, but said he was not only pleased but delighted at the Masonic feeling which pervaded the lodge and the excellent working of it. He was pleased to see how the candidate for the third degree answered the usual questions. He had visited many lodges, both in this country and abroad, and he had never passed a more pleasant evening than he had that night with the brethren of the Neptune Lodge.

The other visitors also acknowledged the toast.

The W. Master said: We will now pay our respects to those brethren who may be truly denominated the pillars of the lodge—the Past Masters. The zeal and ability in managing the affairs, controlling the finances, and the interest they all show continually in promoting our welfare and comfort is well known and appreciated by us and deserves our best thanks. Let us, then, in acknowledging their kind services, wish them all health and prosperity.

Bro. Partridge, P.M., responded to this toast.

The W. Master next gave "The Officers of the Lodge," acknowledging the services they had rendered, and he saw in them such promise that he felt sure they would hereafter be most efficient in their duties when they should be called upon to fill the Master's chair.

Bro. Salter, S.W., returned thanks, and the Tyler's toast brought a very happy meeting to a close.

EGYPTIAN LODGE, (No. 27).—The usual meeting of this old and flourishing lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 5th inst. The W.M. Bro. John Coutts, presided, supported by his officers. A very numerous assembly of members was present. Amongst the visitors we noticed Bros. E. P. Albert, P.M. 188; Jas. Arnold, 177; V. Taylor, 925; H. Webster, 172; W. Fletcher, 526; L. Ascott, 733; H. M. Levy, P.M. 188; C. Gammon, W.M. 795. Lodge having been opened and the minutes of the last meeting read and confirmed, Messrs. C. Atkins, and W. H. Rayner, having been balloted for and approved, were duly initiated into the mysteries of ancient Freemasonry. Bro. Cook having given evidence of fitness, was passed. The ceremonies were ably and impressively done by the W.M. The lodge being closed, the brethren adjourned to a very excellent banquet, provided by Bro. Clemow, and superintended by Bro. Smith, the excellent Manager. The usual loyal and Masonic toasts were ably given by the W.M. Bro. D. H. Jacobs, acting as I.P.M., proposed in a very excellent speach the health of the W.M., adverting to his excellent working, and to the esteem in which he was held by the members of the lodge, as evidenced by his having filled the chair of K.S. for two successive years. The W.M. replied in suitable terms. The toast of "The Visitors was acknowledged by Bro. Gammon. Bros. D. H. Jacobs, Hepburn, H. M. Levy, and Taylor, considerably augmented the pleasure of the evening by singing some capital songs. A very excellent song composed by Bro. Berri, P.M., was very ably rendered by Bro. Jacobs. A very pleasant evening was spent, and the brethren separated, mutually congratulating each other that the *prestige* of the old Egyptian Lodge was so worthily kept up.

PROVINCIAL.

CHESHIRE.

CREWE.—*Lodge of the Four Cardinal Virtues* (No. 979).—The St. John's Festival and installation of Bro. G. Whale as W.M. took place on Tuesday, the 27th ult., at the Crewe Arms Hotel. There was an excellent attendance amongst whom were Bro. Captain Cope, P.G.S.B. of England, and Prov. S.G.W. of Cheshire; Bros. Carrigg, P. Prov. Grand Supt. of Works, East Lancashire; Bidder, P.M., 104, 204, and 1,161; J. C. Hind, P.M., 204, 993; Roebuck, P.M., 840; Wayne, W.M., 1,161; Bullock, P.M.; Eardley, the retiring W.M.; &c. The installation was most impressively performed by Bro. Carrigg, assisted by Bro. Bidder after which the brethren adjourned to a banquet, provided by Bro. Halsey in his usual *recherche* manner. After the usual loyal and Masonic toasts were proposed and received in the accustomed cordial manner, Bro. Carrigg proposed the health of the newly-installed W.M., which was drunk amid enthusiastic applause. Bro. Whale responded in a neat, effective and appropriate speech. Bro. Captain Cope in proposing the health of Bro. Eardley, the I.P.M., paid him a high compliment for the zeal and integrity with which he had discharged the duties of his office as W.M. for the past year, and in a most eloquent and telling manner presented him with a beautiful P.M. jewel which he was deputed by the brethren to place on his breast as a mark of their esteem and admiration for the services rendered by him during his term of office as W.M. Bro. Eardley acknowledged the toast and present in a way that proved how deeply he appreciated their kindness, and so unexpected a token of their feelings towards him, which would ever be remembered by him. The jewel bore the following inscription:—"Presented to Bro. Eardley by the members of the lodge of the Four Cardinal Virtues, 979, Crewe. October 27th, 1868." The proceedings throughout were marked by the greatest harmony until the last toast was called for and responded to.

CUMBERLAND AND WESTMORELAND.

SILLOTH.—*Solway Lodge* (No. 1,220).—The regular meeting of this flourishing lodge was held on Tuesday, the 3rd inst., when Bro. F. W. Hayward, W.M., P.M., and P.Z., 310, P. Prov. S.G.W., represented K.S. in the east, and assisted by Bros. J. Hutton, S.W. and Treas.; A. Routledge, J.W., P.M., 327, P. Prov. G. Purst. The following brethren were also present:—Bros. G. Holmes, S.D.; A. Woodhouse, Sec., W.M., 412; W. Dickson, I.G.; R. Lambert, Tyler; G. Stoddart, J. L. Harris, I. H. Howes, Lowry Turner, J. Stubbs, J. Ewart. The lodge was opened at seven o'clock; the minutes of a former meeting were read and confirmed, The ballot was taken for Messrs. John Huff, John Thorpe, James Graham, and David Carson, which proved in the favour of each; the first three being in attendance, were prepared and admitted separately, and initiated into the mysteries and privileges of Freemasoury. Bros. J. Stubbs, and J. Ewart were then tested as to their proficiency as E.A.'s, and found worthy, were entrusted and retired. The lodge was then advanced a step, and Bros. Stubbs and Ewart were duly passed to the degree of F.C. Bros. Howes and Turner being candidates for exaltation, and having given proofs of their proficiency as F.C. they were escorted to the ante-room for preparation, when after the lodge was opened in third degree, Bros. Howes and Turner were admitted and raised to the sublime degree of Master Mason, by the W.M., Bro. F. W. Hayward; thus proving the greatest feat on record in the Masonic world in that of having worked the six degrees in one night' viz., three initiations, one passing, and two raisings, besides other business. Bro. A. Woodhouse officiated as Deacon for all the degrees, assisted by Bro. G. Holmes. After the lodge was closed down in due form to the first degree, and the brethren responded to the roll call, the lodge was closed with prayer, and the brethren adjourned to refreshment after labour, to which they did ample justice for the short space of time that was allowed, when various toasts were drank and responded to with musical honours. The evenings pleasure was enlivened by the vocal strains of Bro. John Thorp who presided at the harmonium.

DURHAM.

Provincial Grand Lodge.

The Provincial Grand Lodge was held at Wetherall's Assembly Rooms, Durham, on Tuesday, the 27th ult. Bro. J. Fawcett, the R.W. Prov. G. Master, presided, supported by R.W. Bro. Sir H. Williamson, *Bart., M.P.*, D. Prov. G. Master.

The following brethren were present, Bros. W. Stoker, as Prov. S.G.W.; B. Levy, Prov. J.G.W.; Rev. G. R. Bulman, Prov. G. Chap.; Rev. John Cundill, Prov. G. Treas.; W. W. Brunton, Prov. G. Reg.; W. H. Crookes, Prov. G. Sec.; Thos. Nelson, Prov. S.G.D.; A. Clapham, Prov. J.G.D.; A. Cooke, Prov. G. Supt. of Works; W. Best, Prov. G. Dir. of Cers.; G. Lawson, Prov. G.S.B.; J. Walker, as Prov. G. Org.; W. J. Sivewright, Prov. G. Purst.; W. M. Laws, Prov. G. Tyler, together with several Past Grand and Past Provincial Grand Officers, and other brethren.

The lodge having been opened in due form, the minutes of the Provincial Grand Lodge held in the Athenæum, West Hartlepool, on the 22nd of October, 1867, were read and confirmed.

After the Treasurer's accounts were read, approved, and signed by the Prov. G. Master,

The Fund Committee's report was read, which stated that the sum of £5 had been granted for the relief of a widow of a deceased brother of St. John's Lodge; also a like sum to the widow of a deceased brother of St. Hilda's Lodge, which being a case of extraordinary distress, the Prov. G. Master's sanction was asked to increase the grant to £10—to this the Prov. G. Master gave his cordial assent. It was further reported, that the Prov. G. Master's letter respecting a proposed grant from the Provincial Fund to the Zetland Commemoration Fund had been duly considered, and it was resolved to recommend that £30 should be contributed to this important object. The committee agreed to leave the letter from the Secretary of the Boys' School, asking for a subscription towards liquidating the debt of that Institution, in the hands of the Prov. G. Master and Provincial Grand Lodge.

The Prov. G. Master said that he had no doubt the Provincial Grand Lodge would cordially agree to that part of the Fund Committee with regard to the Zetland Commemoration, as the brethren must be as well aware as he was of the debt of gratitude they owed to the M.W. Grand Master for his long and valuable services to the Craft. He had great pleasure in moving a resolution in accordance with that recommendation, and in doing so he might remind them that the M.W. G. Master had consented to accept this testimonial provided that it took a form not of a merely personal character to himself, but that it should be a commemoration of his Grand Mastership, as connected with the furtherance of some one or more of the Masonic Charities. He said that in making this proposal he was anxious on the one hand to vote a liberal sum, and on the other not by too large a sum to give individual brethren an idea that sufficient was done. The great compliment to the G.M. would be shown by the general and united action of the brethren at large. He then moved that the sum of £30 be contributed to the Zetland Commemoration; this was seconded by Bro. James Groves, P. Prov. S.G.D., and carried by acclamation.

Bro. the Rev. J. Cundill, Prov. G. Treas., then proposed, and Bro. J. Stainsby, W.M. of 97, seconded—"That the following donations be given, viz.:—

To the Girls' School	£10	10	0
" Boys' School	10	10	0
" Royal Institution for Aged Freemasons and Widows—Mens' Fund	10	0	0
" Royal Institution for Aged Freemasons and Widows—Women's Fund	10	0	0

This was agreed to unanimously.

The Fund Committee also recommended that £100 in the Treasurer's hands should be funded as heretofore. This was agreed to unanimously.

Bro. N. S. Lotinga, W.M. of 424, then proposed—"That the sum of £25 be given from the funds of the Provincial Grand Lodge in aid of a fund for liquidating the mortgage debt upon the Boys' Schools," which was seconded by Bro. S. J. Wade, W.M. of 80; after some discussion an amendment was moved by Bro. Rev. J. Cundill, and seconded by Bro. Rev. G. R. Bulman—"That the consideration of this grant be deferred until next Provincial Grand Lodge." The R.W. Prov. G. Master said that before putting the questions to Provincial Grand Lodge, he might be permitted to say that he thought it would be in the interest of the Charity if they were to defer the question, as on another occasion Provincial Grand Lodge might grant a larger sum than it was now disposed to do. The brethren then proceeded to vote, and the amendment was carried by a large majority.

The roll of lodges was then called, when all appeared by their representatives, who gave a very satisfactory account of the flourishing state of their lodges, and the R.W. Prov. G. Master congratulated them, and expressed his satisfaction and gratification at the same.

Bro. Rev. John Cundill was then re-elected Prov. G. Treas.

The R.W. Prov. G. Master then appointed his officers for the ensuing year, viz.:—Bros. Sir H. Williamson, *Bart., M.P.*, D. Prov. G.M.; Rev. J. P. De Pledge, Prov. S.G.W.; G. Canney, *M.D.*, Prov. J.G.W.; Rev. G. P. Wilkinson, Prov. G. Chap.; Rev. J. Cundill, Prov. G. Treas.; John Trewhitt, Prov. G. Reg.; W. H. Crookes, Prov. G. Sec.; W. Morrow, Prov. S.G.D.; John Potts, Prov. J.G.D.; T. Bowron, Prov. G. Supt. of Works; S. J. Wade, Prov. G. Dir. of Cers.; J. Stainsby, Prov. G.S.B.; J. Walker, Prov. G. Org.; J. Robertson, Prov. G. Purst.; W. M. Laws, Prov. G. Tyler. Bros. S. Wandless, G. Bailes, W. D. Wells, E. Carsewell, W. Liddell, and G. Moore were appointed Stewards.

Bro. Groves then gave notice of a motion to be brought before the next Provincial Grand Lodge, with regard to the distribution of relief from the Provincial Fund, the precise form of which will appear in the summons for the next Provincial Grand Lodge.

The lodge was then closed in due form, and the brethren afterwards dined at the Town Hall.

LANCASHIRE (EAST).

Provincial Grand Lodge.

The meeting of the Grand Lodge of this province was held on Thursday, the 5th inst., at Haslingden, the receiving lodge being the Commerce No. 215." The romantic neighbourhood had most suddenly assumed its wintry garb, the hills being covered with snow, and the welcome of the brethren, who in spite of all, mustered in large numbers, was accorded midst snow, sleet and hail. As will be gathered from this brief record, external influences, however chilling, had no effect on the hearts of the Masons of East Lancashire, or such only as to mark the stronger by contrast, the warmth of their feelings in the cause of charity.

Prov. G. Lodge was opened at one o'clock, the respected Prov. G.M. R.W. Bro. Stephen Blair presiding, supported by W. Bro. W. Romaine Callender, Jun., D. Prov. G.M.; Dr. Lees, P.S.G.W.; and a large number of Prov. G. Officers, past and present, amongst whom were noticed Bros. J. L. Hine, J. Mellin Wike, P. Prov. G.W.; Rev. J. Littler, Prov. G. Chap.; Barker, Prov. G. Treas.; Smith, P. Prov. G. Treas.; Tunnah, Prov. G. Sec.; Copley, Roberts, with several whose names and rank we are unfortunately unable to give. Bro. Frederick Binckes, P. G. Steward, Secretary of the Boys' School represented that Institution.

The minutes of the last meeting of Prov. G. Lodge having been read by Bro. J. L. Tunnah, Prov. G. Sec., and confirmed.

The minutes of the several meetings of the Charity Committee, detailing the local applications and proceedings, and the results, as connected with the province, of the elections to the various Masonic Institutions, were read by the President of the Committee, Bro. J. L. Hine, P. Prov. G. Treas., and P. Prov. G.W., and were received and adopted.

Provincial Grand Officers were appointed as follows:—

R. W. Bro. Stephen Blair, P.M. 37, Prov. G. Master; W. Bro. W. Romaine Callender, Junr., P.M. 64, D. Prov. G. Master;

Bros. Samuel Duncuft Lees, *M.D.*, W.M. 1,218, Prov. S.G.W.; Thomas Goulburne Parker, W.M. 116, Prov. J.G.W.; Rev. J. Littler, P.M. 854, Prov. G. Chap.; John Barker, P.M. 1,134, Prov. G. Treas.; J. F. Tweedale, P.M. 277, Prov. G. Reg.; John Tunnah, W.M. 37, Prov. G. Sec.; Thomas Croxton, W.M. 277, Prov. S.G. Deacon; George Openshaw, (Capt.) W.M. 215, Prov. J.G. Deacon; John Copley, P.M. 228, Prov. G. Supt. of Works; Austin Shellard, P.M. 317, Prov. G. Dir. of Cers.; Samuel Titmas, P.M. 317, Prov. Assist. G. Dir. of Cers.; L. Booth, P.M. 191, Prov. G. Sword Bearer; B. St. J. B. Joule, P.M. 62, Prov. G. Org.; John Dill, *M.D.*, P.M. 815, Prov. G. Purst.; James E. Worsley, S.W. 215, Prov. G. Standard Bearer; Emmanuel Whittaker, 277; John Taylor, P.M. 467; William Mc. Neill, 467; James Maxwell, P.M. 215; W. H. Shaw, Sec., 283; James Sutcliffe, 283, Prov. G. Stewards; William Dawson, P.M. 221, Prov. G. Tyler.

Bro. J. Mellin Wike, P. Prov. G.W., then submitted to Prov. G. Lodge the motion of which he had given notice, "That 100 guineas be contributed from the funds of Provincial Grand Lodge, in aid of the fund about to be raised for the purpose of extinguishing the debt of the Royal Masonic Institution for Boys," admitting at the outset that—contrary to the usual feeling of those who proposed resolutions,—he should have great satisfaction in seeing his proposition negatived. That remark would not perhaps create much surprise, because many present were aware of the intention to move an amendment, one which would have his cordial support as against his own original motion. Bro. Wike proceeded in a most able, eloquent and exhaustive address to adduce abundant reasons in justification of the great effort now being made in the province, in which he was happy to say they would be nobly assisted by the province of West Yorkshire, to raise a sum in connection with the festival of the Boys' School in March next, sufficient to extricate that noble Institution from debt, which debt he trusted most fervently would at once and for ever be got rid of. He testified unreservedly to the management and results of that Institution, and implored those present, and the Craft at large, to come forward in its support.

The motion was seconded pro formâ by Bro. Smith, P. Prov. G. Treas.

W. Bro. W. Romaine Callender, D. Prov. G.M., had sincere pleasure in giving effect to what he believed to be the unanimous and hearty wish of the province, and without trespassing upon their time, would move that in lieu of the sum proposed, the amount of the grant should be 500 guineas.

Bro. William Birch seconded the proposition, warmly commending it for reception by the brethren.

Several members of Grand Lodge concurred in earnest terms and ultimately the amendment was adopted by universal acclamation, the worthy Prov. G.M., in comforting assurance to the Prov. G. Treas., and to avoid the necessity of touching the money invested which he should be sorry to see done, undertaking to advance the amount now voted, in which vote he heartily agreed.

Enthusiastic as was the manner by which the adoption of this proposition was characterised, it was as nothing compared with the ovation rendered to the Prov. G. Master, Bro. Blair, when Bro. J. M. Wike, publicly stated his authority to announce the intention of their distinguished and respected brother, to present to the institution the sum of *One Thousand Guineas*, not in his own name, but under conditions by which the province and the Boys' School would be associated in perpetuity.

Bro. Binckes essayed to return thanks in acknowledgment of such munificent and unprecedented liberality as that manifested to-day, but confessed himself unequal to the adequate performance of the duty. Sincerity and depth of feeling were not, however, inconsistent with brevity, and he must beg the Prov. G.M. and G. Lodge to accept from him on behalf of all connected with the School, the strongest assurance of lasting gratitude. His great hope was that such a glorious example would produce imitation—his firm belief was, that it must do so!

Provincial Grand Lodge having been closed, the brethren marched in procession to the Town Hall, where an excellent banquet had been provided, to which ample justice was done by all whose engagements permitted them to remain, the absence of the Prov. G.M. owing to recent domestic affliction being specially regretted.

Fifteen brethren volunteered to act as Stewards at the Boys' School Festival on 10th March next, and it was understood this number would be largely increased.

A large party of ladies were entertained by the Stewards in the gallery, and the evening was passed to the comfort and enjoyment of all, an excellent glee party adding thereto considerably.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge*, (No. 279).—A regular monthly meeting of this lodge took place at the Freemasons' Hall, on Wednesday, the 4th inst., under the presidency of Bro. Kelly, W.M., and D. Prov. G.M. There were also present Bros. L. A. Clarke, I.P.M.; W. Weare, P.M. and Treas.; G. Toller, as S.W.; Stanley, J.W., Stretton, Sec., and others; visitors Bros. J. H. Williams, No. 925, Birmingham; L. L. Atwood, Garden City Lodge, Chicago, U.S., and Duff, (W.M.), Barfoot, Buzzard, (J.W.), Sculthorpe, (Sec.), Hodges, and Mace of No. 523. The lodge having been opened and the minutes read and confirmed, there being no candidate present, the lodge was opened in the second and third degrees, and subsequently closed down to the first. The W.M. brought before the brethren the communication from the Zetland Commemoration Committee and the sum two guineas was voted from the lodge funds to that object. A brother having been proposed as a joining member, the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two very pleasantly in harmony and social intercourse.

WORCESTERSHIRE.

WORCESTER.—*Semper Fidelis Lodge*, (No. 529).—At a meeting of this flourishing lodge held on the 2nd inst., at the Crown Hotel, Bro. R. T. Rea was elected W.M. for the ensuing year.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The quarterly communication of Grand Chapter was held in Freemasons' Hall, on Wednesday, the 4th inst.

The report of the Committee of General Purposes was then read as follows:—

The Committee of General Purposes beg to report that they have examined the accounts from the 15th July to the 20th October, 1868, both inclusive, which they find to be as follows:

	£	s.	d.
To balance 15th July	£398	0	3
„ subsequent receipts	196	18	0
	£594	18	3
By disbursements during the quarter	£97	13	6
„ balance	497	4	9
	£594	18	3

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

The committee have also to report that the Principals of the Chapter of Prudence (No. 12), having been summoned to attend for having exalted Bro. George Wilkinson, at a short period within the time prescribed by the law, Comp. W. Blackburn, P.Z. and S.E. of the chapter attended the committee, and explained how the occurrence complained of had arisen.

The committee finding that the act had arisen entirely from inadvertence, accepted the explanation, and cautioned the chapter to be more careful in future.

The committee have also investigated a complaint against the Unity Chapter (No. 977), Fowey, Cornwall, for having exalted two brethren within the prescribed period. The Principals of the chapter were summoned to attend the committee, and produce the charter and books—the books were forwarded, but the charter is stated to be lost. From the explanation given, it appears that the chapter wishing to exalt a serving companion, made application for a dispensation for such purpose, and were informed by the late G.S.E. that there being no Provincial Grand Superintendent for Cornwall, the application for a dispensation must be made to the First Grand Principal—this, it appears, was erroneously read as Past First Principal; and it also appears to have been construed to apply to exaltations generally. The chapter accordingly applied for and obtained a dispensation from Comp. Peard, a Past First Principal, to exalt the two companions, and hence the error and infraction of the law. It is now stated on behalf of the chapter, that the irregularity had arisen from a misunderstanding, and not from any intention to infringe the regulations.

The committee considering the length of time this matter has been under consideration, and the chapter virtually under suspension, resolved that the explanation now offered be accepted, but that the chapter be required, at once, to apply for a chapter of confirmation, upon which the books should be returned. Also, that the chapter be severely reprimanded, and cautioned as to its future conduct.

The committee cannot, however, refrain from expressing their regret and displeasure at the tone of the letter from Comp. H. of the chapter, dated the 24th August, and addressed to the Grand Scribe E.

The committee have further investigated a complaint against the Jerusalem Chapter (No. 444), Starcross, from Comp. W. S. Pasmore, who states, that having been exalted in November, 1866, he had made repeated applications for his certificate without effect. The chapter having failed to comply with the order of the committee to make its return, was requested to send up its charter and books. The chapter now states, that it cannot make the required return without the books. The committee have therefore ordered the chapter to remit such a sum as will cover the return, and on that being done, the charter and books to be restored to enable it to make a complete return, and that the chapter be severely reprimanded, and admonished to be more careful in future, in registering all the companions exalted in the Chapter.

The foregoing having been put for confirmation, was agreed to.

REPRINT OF THE "BOOK OF CONSTITUTIONS."

The Grand Scribe E. having reported that the R.A. regulations were out of print, the committee recommend that 1000 copies be printed forthwith. This was carried unanimously.

PETITIONS FOR CHAPTERS.

The committee have also to report that they received the following petitions, viz. :—

1st. From Comps. Richard Hison Daly Johnson as Z., Joseph Kellett Smith as H., James Hamer as J., and thirteen others, for a chapter to be attached to the Temple Lodge (No. 1,094), Liverpool, to be called the Temple Chapter, and to meet at the Masonic Temple, No. 22, Hope-street, Liverpool, on the fourth Tuesday in every alternate month.

2ndly. From Comps. George Turner as Z., Thomas Ashmore as H., John Robert Goepel as J., and six others, for a chapter to be attached to the Everton Lodge (No. 823), Liverpool, to be called the Everton Chapter, and to meet at the Masonic Temple, No. 22, Hope-street, Liverpool, on the fourth Tuesday in February, April, June, August, October, and December.

3rdly. From Comp. James Cockle as Z., John Petrie as H., James Robert Dickson as J., and six others, for a chapter to be attached to the North Australian Lodge (No. 796), Brisbane, to be called the North Australian Chapter, and to meet at the Masonic Hall, Brisbane, Queensland, on the third Thursday in January, March, May, July, September, and November.

The foregoing petitions being in all respects regular, the committee recommend the prayers thereof be respectively granted.

These recommendations were received subject to the introduction of a rider by which the meeting of the two chapters should be held in alternate months.

The committee have also received a petition from Comps. William Donald as Z., Henry Elmhurst Reader as H.; John Grierson as J., and eight others, for a chapter to be attached to St. Augustine Lodge (No. 609), Christchurch, New Zealand, to be called the St. Augustine Chapter, and to meet at Freemasons' Hall, Christchurch, Canterbury, New Zealand, on the first Thursday in February, May, August, and November.

The committee beg to recommend that the prayer of this petition be granted, subject to the receipt of information and particulars already applied for, and which will probably shortly arrive, *viz.* :—evidence as to the registration of Comp. William Donald in the Otago Chapter (No. 844), Dunedin, New Zealand.

The following notices of motion having been received, this was carried :—

From Comp. Joshua Nunn, P.Z., No. 820—"That the sum of £1,500 sterling be subscribed from the funds of Grand Chapter towards defraying the cost of erecting the new Masonic buildings."

From Comp. John Savage, Past Sword Bearer—"That the sum of £2,000 be taken from the funds of the Grand Chapter, and devoted to the expenses incurred in erecting the new Masonic buildings in Great Queen-street, London."

They were then respectively proposed and seconded, and having been discussed Comp, Nunn and the seconder of his motion, Comp. Bennoch, having acquiesced in the increase of the sum to £2,000 sterling, as proposed by Comp. John Savage. The amendment having been first put was carried almost unanimously; it was then put as a substantive motion, and carried unanimously. The Grand Chapter was then closed in solemn form.

METROPOLITAN.

UNITED PILGRIMS' CHAPTER (No. 507). — *Installation Meeting.* — The usual quarterly convocation of this well-established chapter was holden on Tuesday, the 3rd inst., at the Horns Tavern, Kennington. The chapter was opened by Comps. J. W. Halsey, M.E.Z.; Harrison, H.; and Brandram, T. H. Garrod, P.Z., S.E., and F. Y. Lilley, P.Z. and Treas., were also present. The minutes were unanimously confirmed. Bro. Taylor, P.M. 134, being in attendance, was exalted in the Royal Arch. The Board of Installed Principals was formed. Comp. H. Garrod, P.Z., installed Harrison, M.E.Z., and Brandram, H. F. Y. Lilley, P.Z., was inducted into the J. chair. Comp. H. Garrod, P.Z., was reinvested S.E.; J. W. Halsey, P.Z., Treas. All the work was well and ably done, and met with great praise from all who were present. The chapter was closed. A first class banquet followed. The visitors present were :—Comps. H. Muggeridge, G.S.B.; Cowlard, P.Z. 8; F. Walters, P.Z., S.E 73, S.N. 169, S.E. Treas. 176, S.E. 619, and Howell.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—A meeting of this chapter was held at the Masonic Rooms on Thursday, the 5th inst. The companions were summoned for noon, and the business was commenced soon after that time. On this occasion a considerable change was made in the officers who did the work, to some extent with a special object. Comp. Dr. Hopkins, P.Z., occupied the chair of 1st Principal. Comp. Rev. R. Bowden, M.E.Z., took the 2nd chair. The 3rd was filled by Comp. J. Heath, J. Comp. George Heath was in his place as E. Comp. J. Marks filled the office of N. By request of the Prin. Soj., in his unavoidable absence, Comp. Glanfield performed the duties of that office. Comp. H. D'Almaine, from Abingdon, was present as a visitor, besides several companions as members not holding office. The chapter having been opened and the companions and the companions admitted, the minutes of the previous meeting was read and confirmed. A ballot was taken for Bros. G. H. Poulton and A. Niner as candidates for exaltation, which was unanimous in their favour. They were then admitted as companions of the Order, with the usual ceremonies, the lectures of the three chairs being given by the acting 1st Principal. A small present for the use of the chapter was made by Comp. Dr. Hepkins, P.Z., which was acknowledged by a vote of thanks. Comps. G. Heath and Bartlett proposed two candidates for exaltation at the next meeting. The chapter was closed soon after two o'clock.

BRITISH AMERICA.

ST. JOHN, NEW BRUNSWICK.

Since the last Convocation of Grand Chapter, the members of New Brunswick Chapter, St. John, N.B., having surrendered their Irish Warrant, have affiliated themselves with the Grand Chapter of Canada; and we have therefore considered it of sufficient interest to the Royal Craft to print the following report from the Grand Superintendent of New Brunswick for the information of the Companions :—

"Office of the Grand Superintendent of Canadian Royal Arch
Masonry, for the Province of New Brunswick.

"St. John, 22nd July, 1868.

"The Most Excellent Council, Officers and Members of the Grand Chapter of Royal Arch Masons of Canada :—

"Your Dispensation, for New Brunswick Royal Arch Chapter, formerly working under Warrant No. 301, from the Supreme Grand Royal Arch Chapter of Ireland, together with other papers, came to hand during the latter part of June; and I have now much pleasure in reporting, that at the regular convocation of said Chapter, held in the Masonic Hall, Princes-street, in this city, First Principal Z., John D. Short, in the chair, the action relative to change of Jurisdiction, was unanimously confirmed. and the Dispensation above referred to was read and ordered to be received and spread upon the minutes. The Chapter being then opened in due and antient form, under the authority of the Grand Chapter of Royal Arch Masons of Canada, proceeded with the general business; three candidates were severally 'received and acknowledged as Most Excellent Masters' and then duly 'exalted to the Royal Arch Degree.' I may also report that our esteemed Right Excellent Companion, Thomas Bird Harris, was elected 'Proxy Representative' for New Brunswick Chapter at our Grand Chapter.

"There are at present in New Brunswick the following Royal Arch Chapters, holding under authority from the Supreme Grand Royal Arch Chapter of Scotland, viz. :—

"Carleton, 47; Convocations held in Masonic Hall, City of St. John.

"Fredericton, 77; Convocations held in Masonic Hall, City of Fredericton.

"Union, 84; Convocations held in Masonic Hall, Carleton, St. John.

"Corinthian, 85; Masonic Hall, King's County. This Chapter has been almost dormant for some time past; there are, however, strong indications of early resuscitation.

"Mount Lebanon, 101; Convocations held in Masonic Hall, Chatham.

"In addition to the above, a number of zealous R.A. Masons of St. Stephens, Charlotte County, have applied to Scotland for authority to open a Chapter in that town; and some slight progress has been made in one or two other parts of the Province towards the organization of R.A. Chapters.

"The recent Confederation of the Provinces of Upper and Lower Canada, Nova Scotia. and New Brunswick, has, as you may be aware, directed the consideration of a vast majority of Royal Arch Masons throughout the Dominion of Canada. While it is freely conceded that the Parent Grand Chapters of England, Ireland, and Scotland have, in years gone by, when their support was actually required, severally done much to aid and assist Chapters, respectively working under their authority, as well as to advance the true interests of our time-honoured institution in this country; yet, it is deemed self-evident that the time is rapidly approaching, if it has not already arrived, when our general requirements will demand that 'Masonry' throughout the whole Dominion of Canada shall be governed and controlled within our own territory. It is not too much, therefore, to suppose that the true Masonic spirit which underlies our institution, as well in Great Britain and Ireland as in this Dominion, will speedily develope a policy which may peacefully bring about so desirable a consummation.

"In reference to the diversified systems of 'Work,' practised as well in the British North American Provinces, as throughout the whole continent of America, it would seem desirable and expedient that delegates be appointed by the Grand Chapter of Royal Arch Masons of Canada, to meet in convention, at some central point, with delegates from other Grand Chapters, to the end that a more uniform system of Work and Ritual may be adopted, and that all other matters bearing upon our common interests may be considered, so that our whole system of Royal Arch Masonry may eventually be harmonized agreeably to the most ancient standard.

"In view of the rapid progress of Capitular Masonry, some Chapters are now taking steps to render it imperative that candidates shall be required to exhibit specimens of their skill in the 'art' before being advanced. This appears to be a move in the right direction, and one that will materially aid the Craft. I would, therefore, respectfully suggest that Grand Chapter consider whether or not it is desirable to require that Subordinate Chapters, under this jurisdiction, shall not confer either the degrees of 'Mark Master,' 'Past Master,' 'Most Excellent Master,' or 'Royal Arch,' until the brother taking the degree shall have passed a satisfactory examination in each of the preceding degrees, conferred in either Blue Lodge, or under authority of Royal Arch Chapter Warrant.

"Most respectfully submitted,

"ROBERT MARSHALL.
"G. Sup. for New Brunswick."

Mr. EDMUND YATES will contribute the leading novel to the new series of "All the Year Round." The story will be called "Wrecked in Port."

KNIGHTS TEMPLAR.

BRITISH AMERICA.

ST. JOHN'S, NEW BRUNSWICK.

The Union de Molay Encampment and Priory, under the Banner of the Royal Exalted, Religous and Military Order of Masonic Knights Templar of England and Wales and the Dependencies of the British Crown, under Special Warrant of authority from V. H. and E. Frater Col. W. J. B. McLeod Moore, 33° Grand Prior of the Dominion of Canada, Frater T. D. Harrington, 33° Deputy Grand Prior and Sub Grand Prior of England and Wales, and Frater Thomas B. Harris, 32° Grand Chancellor, was in due and ancient form constituted and dedicated, in Judge Ritchie's Building, the 9th day of October, last, as "The Union De Molay Encampment and Priory," in the presence of a large number of Sir Knights, by Past E.C., Christopher Bezant, 18° of "All Souls" Encampment, Dorset, England. Frater Robert Marshall, 32°, was duly inducted into the Chair as E.C.; after which Frater Dr. T. A. D. Forster was installed First Capt. C. C., and Frater James Domville Second Capt. C. C., and acknowledged.

The assembly was a very harmonious one and the ceremony most interesting to the visiting Sir Knights, many of the oldest Fraters in the Province joining in the active duties of the conclave, among whom we noticed the venerable Frater John Willis, and the Prov. G.M. of the Royal Order of Scotland, Frater Robert W. Crookshank.

It was, at the close of the assembly, intimated by the E.C. that the remaining officers would be appointed and installed at the next conclave, namely, Prelate, Treasurer, Registrar, Expert, Almoner, First and Second Standard bearers, Capt. of Lines, First and Second Heralds, Organist and Equerry, together with a Finance Committee.

As the termination of the proceedings an enjoyable re-union was had, and amongst others the following toasts were proposed and responded to, namely: The Queen, by Frater Bezant; The Grand Master, Grand Chancellor and Grand Priory of England and Wales and the Dependencies of the British Crown, by Frater Dr. T. A. D. Forster. Frater Col. Moore, Grand Prior of Canada, Frater Harrington, Sub Grand Prior, Frater Harris, Grand Chancellor, and Frater the Honorable Alex. Keith, Prov. Grand Commander of New Brunswick and Nova Scotia, by Frater Robert W. Crookshank; "The Fraters of our Order the World over," by Frater James Domville.

ANCIENT AND ACCEPTED RITE.

ROSE CROIX.

YORKSHIRE (NORTH AND EAST).

WHITBY.—*Hilda Chapter.*—This chapter was formally opened under dispensation from the Supreme G. Council. The Ill. Bro. Hyde Pullen perfected the following candidates, viz.—Bros. W. Caley Worsley, David Ramsey Ramsey, Thomas Nelthorp Marwood, Rev. George Willis Marwood, William Usherwood, Thomas Marwood, Henry Hallgate, and James Wood as a serving brother. He then installed Bro. W. H. Marwood as the first M.W.S. The appointments of the chapter were carefully and very neatly prepared, and the ceremonies went off without a single thing to mar their uniformity and beauty. After returning a most cordial vote of thanks to Bro. Hyde Pullen for his invaluable help and assistance during the preparations and arrangements, as also for the impressive and beautiful way in which he had conducted the ceremonies, the chapter was closed, and the brethren adjourned to a sumptuous entertainment, where a most enjoyable evening was spent in the interchange of Masonic information and fraternal kindness. It is believed that the chapter promises to be one of the most important chapters on the roll of the Supreme Grand Council of England.

THE National Gallery has just purchased in Rome for £2,000 a large picture, or rather composition, which on excellent critical and other grounds, is ascribed to Michael Angelo. The subject is "The Entombment of Christ."

MASONIC FESTIVITIES.

WEST INDIES.

The Masonic Festival of the 50th anniversary of the existence of the Friendly Lodge, 383, of Montego Bay, was celebrated on Monday, August 10th, with all the pomp and splendour for which the Craft is proverbial. As the clock proclaimed the termination of the Sabbath, the cannons announced the ushering in of the 10th day of August (from henceforth a red letter day in the annals of Masonry), the band playing the National Anthem, all Montego Bay—which was about one quarter of the inhabitants of Westmoreland, one quarter of Hanover, and one quarter of Falmouth—rose as one man, and every avenue of the town was densely packed from that early hour to the hour of closing the festivities of the day. Simultaneously with the breaking of the morn, the sound of the axe and hammer were heard, every flower garden was invaded at that early hour, and as many persons as the lodge room could hold commenced the internal decorations, which were on a scale of very great magnificence, while tradesmen were busy at the erection of an arch on the main street of the town. Banners and flags floated from the dwellings of several members of the Craft, and at daylight all the preparations of the past six hours were ready for the inspection of an admiring and excited multitude. Between six and eight o'clock conveyances from both entrances of the town gave ample warning to the inhabitants that such a day was before them as many of its oldest inhabitants never saw before, and from that hour it became necessary that the preservation of the public peace should be maintained. And so it was, under the very able inspectorship of Mr. A. H. Alexander, who undertook and carried out the best means to ensure so desirable an end, and maintained the strictest discipline in his force.

At seven o'clock the committee appointed to inspect and report on the quality of the beef intended for presentation met, and having reported satisfactorily, its distribution commenced at the stall, to the more decent class of recipients of Masonic benevolence.

By eight o'clock this pleasant task devolving on the Stewards was so systematically managed, as to cause them to retire and prepare themselves in their holiday clothing for public review. The hour fixed for the moving of the procession had not arrived ere every street and house were literally filled with eyes anxious to behold the brethren, who waited in the lodge room a few minutes after the appointed time, for the sound of the parish church bell, for which they waited in vain, the rector having prohibited its use on the occasion. At twenty-five minutes to eleven o'clock the Entered Apprentices' march was struck up when fifty-five members of the noble and ancient Order presented themselves in the following order:—

Master of Ceremonies.

The Band.
Two Tylers with drawn swords.
Entered Apprentices two and two.
Two Stewards with white rods.
Fellow Crafts two and two.
Two Stewards with white rods
Master Masons two and two.
Two Stewards with white rods.
Mark Masters two and two.
The Treasurer.
The Secretary with Book of Constitution.
The Inner Guard.
The Holy Bible with the Compass and Square, borne by Bro. John Watt, supported on the right and left by the Senior and Junior Deacons.
Two Stewards with white rods.
Royal Arch Companions three and three.
The Worshipful Past Masters, M. A. Nunes, Presiding Master
A Worshipful Past Master of the R.A. Order.

The march was commenced from King-street, on to Market-street, through the Parade, and the extent of the populace might be imagined when our readers are informed that it took over half an hour to reach Trinity Chapel a distance of about five hundred yards, having to halt repeatedly on the way, the press being so great. The whole of St. James'-street was one mass of living beings. Having arrived at the chapel, the column was was opened to the right and left and advanced in reverse order, the Worshipful Past Masters entering first, being received at the door by the Reverend and Worshipful J. K. Hepburn, Past Master and Chaplain. Here, again, the efforts of the constabulary were unceasing to preserve order, and some time elapsed ere the service could commence. The usual morning service having been performed the Reverend Incumbent preached a forcible, practical, and eloquent sermon, which was listened to with marked attention. The text selected on the occasion being the first epistle of St. John, iv. chapter, 17th verse—"Beloved, let us love one another, for love is of God." The singing was excellent, and the chapel was filled with an attentive audience, and everything went off in order. A collection was made on behalf of the chapel fund, after which the brethren re-formed column and moved in quick-time to the court house where they were received by the Worshipful and Honourable G. L. Philips, Past Master and Custos of the parish, the Rev. Chaplain, and the heads of the several departments, to witness the distribution of beef and bread to the poor of St. James'. A sight more pleasant it has seldom been the lot of many to behold. A temporary stall was erected in front of the court house, on which the word "Charity" was inscribed, and before which upwards of four hundred paupers were standing—"the lame, the halt, and the blind"—each with a ticket to ensure his or her ration. The Stewards took up their position in the stall, and having announced all ready, the Chaplain stepped forth and offered a blessing. The distribution then commenced and was earnestly followed up until every loaf of bread and pound of beef was off. Some of the helpless ones, we are informed, were robbed of their tickets by some of the spectators, who enjoyed that which was intended for the more destitute. After this the brethren returned to the lodge and adjourned for some time.

The influx of visitors of all classes was very great, but notwithstanding the presence of over 6,000 to 7,000 persons on the streets at any one time during the day, every room up and down stairs of the court-house, windows and housetops were packed. The utmost order prevailed; particularly among the brethren whose appearance on the march was admired by every beholder. Bro. Gregory who had the post of Master of Ceremenies had no easy task, but with unequalled zeal he sustained his position throughout the trying proceedings of the day.

Four o'clock precisely was the appointed hour for opening the lodge rooms for the inspection of the ladies, and over twenty times was that building filled to overflowing with the respectability, beauty, and fashion of this and the sister towns. Here the Stewards proved that "they are true and sincere, and just to the fair,"—every attention was shewn them by these officers. All left the room expressing the high pleasure they felt at the appearance of the banquetting room, which was laid out at that hour, for the reception of one hundred and fifty members of the Craft and their friends.

At five o'clock precisely the brethren again assembled at the lodge and proceeded in solemn form to the Court House, when after being received by a respectable audience, the Worshipful Past Master, M. A. Nunes, was introduced by the Worshipful Z. Mennell, Past Master, as the lecturer appointed by the brethren to descant on the sublime mysteries, which that Worshipful brother did to the admiration of all present; and justice cannot possibly be done to the efforts put forth by that worthy

Past Master to render the festivities of the day worthy of the Friendly Lodge, its founders, and successors. Several times an attempt was made to take a photograph of the procession, but from the immense concourse it was found impossible to do so.

On the front of the Commercial Hotel a banner of bout 30ft. was erected, inscribed—

> "Hail, Masonry, thou Craft divine
> Hail sacred Art by Heaven designed."

The brethren felt very keenly the absence of their Worshipful Master, from whose recent domestic affliction he was unable to participate in the festival, an event to which he had looked forward with some degree of pleasure.

The proceedings were brought to a close (as far as the brethren appearing abroad) within the lodge at 6 p.m., and half an hour being afforded for the assembling of the guests, the Worshipful Past Master sounded the gavel at half-past seven and took the chair at the head of the festive board, on his right was the Worshipful Bro. G. Lyon, and on his left Captain Rodgers of the 3rd W.I. Regiment. The west end of the table was occupied by the Worshipful Senior Warden, Bro. Phillpotts Brown. Ample justice was done to a well laid table, and as the wine was spilt, so went round wit and cheerfulness. The toasts were enthusiastically received, and so well was the banquet presided over, that unbounded satisfaction was expressed on all sides, the Worshipful brother who presided on the occasion really took the Lion's share as he had promised, he was equal to everything he either undertook upon himself or that was forced on him.

The party terminated after the singing of the National Anthem at 11 o'clock, delighted with the proceedings of the day. There has been but one opinion expressed throughout the place, that great credit is due to the officers of the Friendly Lodge, and especially the festival committee, for rendering the event so auspicious. Indeed had they done one thing more they certainly would have done too much.—*Jamaica Advertiser.*

OLIVER MEMORIAL.

Two movements have been set a—foot for perpetuating the memory of the late Bro. Dr. Oliver; and both are deserving of the support of the Craft. The successor of the late brother to the living of South Hykeham, the Rev. J. J. Reynolds, although not a Mason, considering that no more fitting memorial could be raised to the departed brother than one in connection with the Church in which he so long and zealously laboured; suggested that as the Church was to be restored, the Craft should subscribe a sum of money sufficient to put in one or more painted windows, which could be done at a cost of £25 each. The suggestion is a good one and as such it had from the first, not only our entire approval but will continue to receive our zealous support. The other memorial to which our attention has only recently been called, is of a more ambitious nature; but not the less worthy of support on that account. It is we learn proposed to institute a scholarship in connection with one of the Masonic Schools. The idea is also a good one, but whilst approving of it, we do not think that the suggestion of the Rev. J. J. Reynolds should be allowed to slumber, and that those brethren who are desirous of doing honour to the memory of Bro. Dr. Oliver, who has deserved so well of all the Craft, will not allow it to languish for the want of the few pounds asked of them. The R.W. the D.G.M. we perceive is a subscriber to both the lists, and we doubt not a large number of brethren will agree with us that both movements deserve support. We are quite sure that whilst the sum for at least two windows will be speedily raised, the larger sum necessary to endow a scholarship, say £1,000, will also be forthcoming, which, had greater publicity been given to the movement, would 'ere this have been raised. We cannot but say that the neglect in not giving notice to the Craft of the intended memorial through the medium of the MAGAZINE is censurable, for we are sure that many brethren would have gladly given their mite, had they known of the movement which they will now only learn of for the first time.

MEETINGS OF THE LEARNED SOCIETIES.

SOCIETY OF ARTS.—The opening meeting is unavoidably postponed to Monday, the 23rd of November, when the Chairman will deliver the opening address.

Nov. 17.—Institution of Civil Engineers, at 8.

Nov. 25.—Geological, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING NOVEMBER 21ST, 1868.

MONDAY, November 16th.—British, 8, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 58, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 720, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Chapter: Prudence, 12, Ship and Turtle, Leadenhall-street.

TUESDAY, November 17th.—Board of Gen. Pur. at 3. Lodges: Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Honour and Generosity, 165, London Tavern, Bishopsgate-street. St. Paul's, 194, Cannon-street Hotel. Salisbury, 435, 71, Dean-street, Soho Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horns Tavern, Kennington. Chapter: Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, November 18th.—Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7 precisely. Lodges: Perseverance, 7, Freemasons' Hall. United Mariners, 30, George Hotel, Aldermanbury. St. George's, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese, Crutched Friars. Oak, 190, Radley's Hotel, Bridge-street, Blackfriars. Nelson, 700, Masonic Hall, William-street, Woolwich.

THURSDAY, November 19th.—House Com. Female School, at 4. Lodges: Globe, 23, Freemasons' Hall. Constitutional, 55, Ship and Turtle Tavern, Leadenhall-street. St. Mary's, 63, Freemasons' Hall. Temperance, 169, White Swan Tavern, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. South Norwood, 1,139, Goat House Hotel, South Norwood.

FRIDAY, November 20th.—Lodges: Middlesex, 143, Albion Tavern, Aldersgate-street. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 975, White Hart, Barnes. University, 1,118, Freemasons' Hall. Chapters: St. George's, 5, Freemasons' Hall. Moria, 92, London Tavern, Bishopsgate-street.

SATURDAY, November 21st.—Lodge: Panmure, 715, George Hotel, Aldermanbury.

TO CORRESPONDENTS.

ERRATA.—At page 363 in our last issue, in foot-note for "B.C. 42," read "B.C. 429;" p. 364, col. 1, line 37, for "Canrina," read "Canina;" col. 2, lines 8 and 26, for "Κατατηξίτεχγοσ" read "Κατατηξίτεχυοσ;" p. 365, 1st col., line 33, for "Tiryus" read "Tiryns;" line 39; for "war" read "work;" p. 367, 1st. col., line 2, for "13th" read "16th,"

ERRATA.—In our report of the Laying of the Foundation Stone at Meltham, we inadvertently stated that the donor of the £30,000 was a Brother, consequently at page 317, lines 10 and 15, for "Bro." read "Mr."

I.L.V.—You should address L. Mackersey, Esq., W.S. (G. Scribe E.), Edinburgh. You have hitherto addressed the wrong officer. The Grand Sec. of Grand Lodge is not, as in England, also the Grand Scribe E. of the S.G. R.A.C. You must give the necessary particulars in an explicit manner, and state the reasons for applying, and the circumstances connected with the application; as you must perceive how such applications, if not very carefully looked into, would open the door to fraudulent pretences and personations. Register your letter, and also send a duplicate or press copy to the Editor of THE FREEMASONS' MAGAZINE.

A SCOTTISH FREEMASON.—Your Note and Query is unfortunately crowded out in present issue.

LONDON, SATURDAY, NOVEMBER 21, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 5.—On the Square in Denmark.

In the Masonic Jurisdiction of Denmark there are four St. John's Lodges, of which only one is to be found in the metropolis. And yet with this small organisation—smaller than that of an English Provincial Grand Lodge—the Danes have erected in Copenhagen a spacious Masonic temple at a cost of upwards of twenty thousand pounds sterling. Surely this may put the Freemasons of other countries to shame!

The Masonic benevolence of Denmark is confined to the several lodges, there being happily no necessity for almshouses or orphanages. The Danes are a small nation, but their wealth is remarkable. In no other country is there so little pauperism, and whenever the Swedish or other Governments apply to Denmark for public loans the money is rapidly subscribed if the security is good.

The immediate predecessor of the Prince of Wales's father-in-law on the throne of Denmark was an enthusiastic Freemason, and it is doubtless to his active exertions that much of the prosperity of the Craft may be traced. The present chief of the Order is His Excellency Bro. C. J. C. Brästrup, Governor of Copenhagen, and formerly Minister of Justice and Public Worship. Bro. Brästrup stands high in the councils of his Sovereign, and was one of the members of the Privy Council, specially chosen to accompany King George of Greece when that young monarch departed for his kingdom. We had the pleasure to call on Bro. Brästrup at his official *bureau*, and found him an exceedingly pleasant gentleman. He regretted much that when he had visited England he had never been able to attend a Masonic gathering. Bro. Brästrup cordially invited us to the inauguration ceremonies at the opening of the new Temple at which the King of Sweden and Prince Oscar were to assist, but unfortunately we had to leave Denmark before the time appointed. In the discharge of his public duties, Bro. Brästrup is often called upon to decide upon applications from married couples to be divorced. We saw one pair whom he had severed and who appeared to have had "a happy deliverance," judging by the smiling faces.

The Masonic temple is a noble building, and the number and extent of its rooms are almost bewildering. At our visit we received every courtesy and attention in looking through the various *suites* of apartments from Bro. L. Kett. During our stay in Copenhagen we experienced great kindness from Bro. Howitz, the Government Director of Gas Works, and a writer of some celebrity on matters appertaining to his profession, and also from Bro. S. J. Konnerop, an enthusiastic Mason, Bro. Fritz Nissen, and others.

The designations of the officers of Danish lodges are precisely the same as those of the lodges of Norway, and are as follows:—

Worshipful Master—Ordförende Mester.
Deputy Master—Deputerede Mester.
Senior Warden—Forste Bröder Forsteander.
Junior Warden—Anden Bröder Forsteander.
Deacon—Ceremonie Mester.
Orator—Taleren.
Treasurer—Skatmester.
Secretary—Secretaire.
Inner Guard—Vagthevende Broder.
Tyler—Gruelige Broder.

In Copenhagen the Swedish degrees up to the 9th, and exclusive of that of the Red Cross are conferred, but the higher degrees are not given in the provinces.

Among the letters of introduction which we carried was one to a Danish merchant of high standing, who told us that he was "disgusted with Masonry," because when visiting Scotland last year some person had offered to get him through the three degrees for thirty shillings at twenty-four hours notice! Several brethren also remarked to us, "we like the Scottish system" (meaning the *Swedish*), "but we don't like Scotch Masons." The reason is obvious. The Swedes and the Danes devoutly believe that pure Masonry is only to be found in Sweden and Denmark, and no arguments to the contrary will alter their opinions. For ourselves we did not contest the point, seeing it to be a tender one. However, English, French, German, and Scandinavian Masons all uphold their several systems; while Americans, as usual, claim to be "a long chalk a-head" of all the rest. We have, nevertheless, a solid conviction, no less logical than patriotic, that England deserves the foremost Masonic rank for excellence of working, as much as extent of lodges and members.

The Danish Masons claim great antiquity for their branch of the Order, but according to Bro. J. G. Findel, a high authority, the modern system only dates from 1743. The Craft in Denmark has owed much of its prosperity to Royal support. The late King Frederick VII. was Grand Master, and he laboured unceasingly and enthusiastically to advance the Order. The present King Christian IX. is not a Mason, but it is probable that before long he will become one. We cannot but condemn the un-Masonic spirit which would seek, by begging, to secure the aid of Royalty; but, nevertheless, it is to be hoped the time will never come when (unless through the era of universal republics) it will cease to be true that—

> "Great kings, dukes, and lords,
> Have laid by their swords,
> Our mystery to put a good grace on;
> And ne'er been ashamed
> To hear themselves named
> With a Free and an Accepted Mason."

Our constant companion in visiting the various places of interest in and around Copenhagen was Herr Johan Frimodt, a young Dane of literary tastes, whose intellectual conversation and *bonhomie* made his company very acceptable.

J. A. H.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 388).

BOOK IV.—CHAPTER VIII.—(*contd.*)

It is somewhat difficult to understand the real wishes of the Pope regarding the Grand Officers. Either he did not desire to see them, or had implicit faith in the reports of the cardinals. Chinon was only a short distance from Poictiers, and on an occasion so important, in an affair of such interest to Christianity, it was his bounden duty to have gone personally and examined them. Why did he not summon to Poictiers such of them as were not ill? For it appears from a Bull issued after the return of the cardinals, that he was aware that "certain of them were in good health." Why did he not insist upon seeing the Grand Master, who had so repeatedly demanded to be brought before him to justify the Order? But why, if the Grand Officers were well enough to be transported in litters back to Paris after their interview with the cardinals, were they not well enough to be conveyed to Poictiers, a far shorter distance? The Pope appears to have been courageous enough when out of the presence of the King; but when under Philip's eye he was an arrant coward.

The report of the cardinals, and the silence of the seventy-two knights, were held to be conclusive evidence of the crimes of the Order, and the Pope now resolved to sanction its abolition. However, that the shew of justice might be complete, and to display his power, Clement feigned to doubt the legality of the judicial proceedings of the previous year, by the Inquisitor of the Faith and the bishops, and resolved to make new investigations under his own authority.

To hasten matters, by a Bull dated the 3rd July, 1308, he summoned a General Council to be held at Vienne, in Dauphiné, for the month of October, 1310, and enjoined all the archbishops, bishops, abbots, priors, and deans to repair thither, and begged the presence and assistance of Philip on the occasion. By a second Bull, he summoned the whole Order of the Temple to repair to this council, there to defend themselves from the charges made against them, and commanded the Cardinal Bishop of Preneste, who had been charged with the custody of those arrested in France, to bring the Grand Officers to this council. He also issued two fresh; Bulls one of these, we think right to quote here entire, as it contains all the charges made against the Order, of whatever character. It is the one despatched to England, and is similar to those sent to other countries.

"Clement, Bishop, servant to the servants of God, to the venerable brothers, the Archbishop of Canterbury and his Suffragans, health and apostolical blessing. The Son of God, the Lord Jesus Christ, using mercy with His servant, would have us taken up into the eminent mirror of the Apostleship, to this end, that being, though unworthy, His substitute upon earth, we may, as far as human frailty will permit, in all our actions and proceedings, follow His footsteps. In truth, long since, about the time of our first promotion to the dignity of the Pontificate, before we came to Lyons, where we received the honours of our Coronation; and also after that, as well there as elsewhere, a secret information had intimated to us, that the Master, Preceptors, and other brethren of the Order of Knighthood of the

Temple of Jerusalem, as also the Order itself, who had been deputed in the parts beyond the seas for the defence of the patrimony of our same Lord Jesus Christ, were fallen against that Lord himself into the not to be mentioned crime of Apostasy, the detestable vice of idolatry, the execrable practice of secret iniquity, and sundry heresies. But because it was not likely, nor did seem credible, that such religious men, who particularly often shed their blood for the name of Christ, and were thought frequently to expose their persons to danger of death, and who often shewed many and great signs of devotion as well in the Divine offices, as in fasting and other observances, should be so unmindful of their salvation, as to perpetrate such things, we would not give ear to such insinuations and impeachment of them being taught so to do by the example of the same Lord of ours, and the writings of canonical doctrine.

"But afterwards our most dear son in Christ, Philip, the illustrious king of the French, to whom the same crimes had been made known, not upon a view of avarice, since he does not design to apply or appropriate to himself anything of the estates of the Templars; nay, has wholly washed his hands of them, leaving the same to be disposed of in his kingdom by persons generally deputed by us and by the prelates of the kingdom of France, but inflamed with zeal for the orthodox faith, following the renowned footsteps of his Ancestors, getting what information he properly could of what is aforesaid, he sent us many and great informations for instructing and acquainting of us, by his messengers and letters. The infamy of the Templars daily increasing, in relation to the aforesaid crimes, as also in regard that a certain Knight of that Order,* who was of great birth, and in no small esteem in that Order, sworn before us in private, did depose:—That at the reception of the brothers of the said Order, this custom, or rather corruption, is observed, that he who is received, at the suggestion of the receiver, or of the person by him deputed, renounces Christ, and spits upon a cross shewn him, in contempt of the person crucified; and both the receiver and the person received perform some other things which are not lawful nor becoming human modesty, as he then confessed before us; we cannot avoid, the duty of our office requiring the same of us, giving ear to so many and such great clamours. But when at length, public fame accusing, and the repeated insinuation of the said king, as also of dukes, counts, and barons, and other noblemen, likewise of the clergy and people of the said kingdom of France, resorting to our presence upon this account, both personally and by their representatives and syndics, which we mention with grief, it was come to our hearing, that the Master, Preceptors, and other brothers of the said Order, and the Order itself, were involved in the aforesaid and many other crimes, and the premises seemed in a manner to be proved by many confessions, attestations, and depositions of the aforesaid Master, and several Preceptors and brothers of the aforementioned Order, made, had, and received before many Prelates and the Inquisitor into heretical depravations in the kingdom of France, all of them reduced into public writings, and shewn to us and to our brethren; and nevertheless the aforesaid report and clamours were growing so strong, and were also heightened, as well against the Order itself as against particular persons of the same, that they could not, without great scandal, be passed by, or be tolerated without much danger. We, though following in the steps of Him whom we, though unworthy, represent, thought fit, for the aforesaid reason, to proceed to inquire into what has been said, and did interrogate and examine many of the preceptors, priests, and brothers of the said Order, of no small reputation, brought into our presence, having first given them their oath that they would tell us the plain and full truth in relation to the premises, they being to the number of seventy-two; and many of our brethren assisting us, and caused their confessions diligently put into authentic writing, by public hands, to be immediately read in ours and the presence of our said brethren; and afterwards, some days being passed, in the consistory, before themselves, and the same to be expounded to each of them in their own vulgar tongue, who persisting in them, expressly and of their own accord, approved of the same as they had been recited.

"Afterwards designing in our own person to inquire of the Master and chief Preceptors of the aforesaid Order concerning the premises, we ordered the Master, chief Preceptors, and brothers of the country beyond the sea, of Normandy, Aquitain, and Poitou, to be brought before us, being then at Poictiers; but because some of them were so sick at that time, that they could not ride, nor be any way brought into our presence; we desiring with them to know the truth of all the premises, and whether those things were true that where contained in their confessions and depositions, which they were said to have made before the Inquisitor into heretical pravity in the kingdom of France, in the presence of several public notaries and many other good men, and which were exhibited to us and our brethren by the same Inquisitor, under public hands, and shewn to our beloved sons, Berengareus, Cardinal of St. Nerius, and Aquileus, and Stephen, Cardinal of St. Ciracus in Termis, priests, and Pandulphus, Cardinal Deacon of St. Angelo, of whose prudence, experience, and fidelity we have undoubted confidence, we commissioned and commanded them that they should diligently inquire into the truth of the premises of the aforesaid Master and Preceptors, as well against those and other persons of the said Order in general, as against the said Order itself, and report to us whatsoever they found in this particular, and to swear to bring back and present to our Apostleship their confessions and depositions, put into writing by public hands; they being authorised to grant the same Master and brethren, according to the form of the Church, the benefit of absolution from the sentence of excommunication, which they had incurred for the premises, if they were true, provided they humbly and devoutly desired absolution, as they ought. The which Cardinals going in person to the Master and Preceptors, signified the cause of their coming.

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* Why did the Pope not mention his name?

".And in regard that their persons, and those of the other Templars in the kingdom of France, had been delivered up to us, they, by Apostolical authority, enjoined them to declare to the said Cardinals the truth concerning the premises, freely without fear of any person, fully and plainly. The which Master and Preceptors of France, of the land beyond the sea, of Normandy, Aquitain, and Poitou, before the said Cardinals, in the presence of our four public notaries and many other good men, having taken their oath on the Holy Gospel of God, by them corporally touched, that they would before them deliver the whole and plain truth concerning the premises, did before them singularly, freely, and of their own accord, without any compulsion or dread, depose, and confess among other things, the renouncing of Christ, and spitting upon the Cross, when they were received into the Order of the Templars; and some of them to have received many brothers under the same form, viz., of renouncing Christ and spitting on the Cross; some of them also confessed some other horrible and indecent things, which we conceal to spare their shame for the present.

"They said besides and confessed, that those things were true which are contained in their confessions and depositions before made, before the Inquisitor into Heretical pravity; the which confessions and depositions of the said Master and Preceptors were put into public writing by four public notaries in the presence of the said Master and Preceptors, and some other good men; and some days after were read before the same persons by order of, and in the presence of the said Cardinals, and expounded to each of them in his own vulgar tongue; who persisting in the same, did expressly, of their own accord, approve the same as they had been read. And after these confessions and depositions they, on their knees, with their hands joined, humbly and devoutly, and shedding many tears, begged of the said Cardinals absolution from the excommunication, which they had incurred on account of the premises. And those Cardinals, in regard that the Church does not exclude from its bosom such as return, the Master and Preceptors have abjured their heresy, expressly granted them the benefit of absolution by our authority, according to the form of the church; and then returning to our presence, presented to us the confessions and depositions of the aforesaid Master and Preceptors, reduced into public writings, by public hands, as aforesaid, and reported what they had done with the said Master and Preceptors.

"By which confessions and depositions and relation, we find that the aforesaid master and brothers have been heinously guilty of the premises, though some in more and others in fewer points. But in regard that we cannot in person inquire into these things in all parts of the world, through which that Order is dispersed, and where the brothers of it live, we, by the advice of our brethren, ordain your brotherships, by apostolical writing, that you and some of you, viz., in their City and Diocese, together with the venerable the Patriarch of Jerusalem, the Archbishop of York, the Bishops of Lincoln, Chichester, and Orleans, and our beloved Sons the Abbots of the Monasteries of Lagni of the Diocese of Paris, and St. Germain des Prez near Paris, and Master

Sicard de Vaur, Canon of Narbonne, our chaplain and hearer of causes in our Palace, and Guide Wych, Rector of the Church of Hesse, in the Diocese of London, or eight, seven, six, five, four, three, two, or one of them, whom we have thought fit to be joined to you in this particular, because of the greatness of the affair, having summoned by public proclamation, by you and those adjuncts, or some one or more of them, in the places to which they are to be summoned, such persons as are to be summoned, against the singular persons and brothers of the said Order, residing in your cities and dioceses, though they be come from other places, or have accidentally been brought thither, that you make diligent inquisition concerning the truth of the articles we send you enclosed in our Bull, and concerning such others as in your wisdom you shall think fit.

"It is also our will, that such inquisition or inquisitions being made, judgment of absolution or condemnation be pronounced, as justice shall require, by the provincial council against those singular persons and brothers in the same province, or for them, in relation to those things about which inquisition has been made against them; yet so that the inquisitor or inquisitors of heretical pravity deputed in the said province, by the Sea Apostolick, be admitted at the pronouncing of the said sentence, if they shall require to be there with you. Provided, that you no way presume to concern yourselves with inquiring or giving judgment against the said Order and the Grand Prior of the said Order, in the Kingdom of England, against whom we have directed inquisition to be made by certain persons. Given at Poictiers, the 2nd day after the Ides of August, in the third year of our Pontificate."*

The second Bull concerned France alone. It was a repetition of the former as to the guilt of the Order; commissioners, for the most part archbishops and bishops of France, were named to seize the Knights, and were empowered to hold provincial councils to judge the guilty, but the Pope always excepted the Grand Officers, whose cases he reserved to himself for judgment.

These Bulls were circulated with great diligence, and proceedings were vigorously recommenced against the Order over the whole of France. The provincial councils had power to judge, and likewise the right to call in the aid of secular arms, to execute their sentences. The Pope also wrote a letter on the 22nd November, to Robert, Duke of Calabria, son and heir presumptive to Charles II., King of Sicily, who was a bitter enemy of the Templars, pressing him to imitate the example of the King of France, and to arrest those Templars whom he should find in the territories of the King his father, who had associated him in the government. This letter had regard to the kingdom of Naples, where there were, however, but few Templars, a circumstance owing to the hatred of the Court of Sicily to the Order.*

About this time a project was started, which, while it would have put an end to the process against the Templars, would have raised a dangerous power in Europe. Philip. having seen the proceedings begun against the Order, returned highly gratified to Paris. On his arrival, his ministers made the following startling proposition, which, had it been carried out, would have been of immense advantage to him, and would have procured a great establishment for Monsieur Philip, his second son. This was to unite all the military orders of Europe into one body, to be called "The Royal Order," with Hugo IV., the King of Cyprus, as its first Grand Master. Hugo was unmarried, being yet a minor.† By his appointment, not only would Cyprus have belonged to the Order, but also the kingdom of Jerusalem, of which he was the rightful heir. With the immense wealth and military power of the various Orders, the conquest of Jerusalem was deemed not improbable. There is little doubt that such a proposal would have been eminently agreeable to King Hugo, who by this means would have become a very powerful monarch. But while offering him the Grand Mastership, it was to have been stipulated that he should name as his successor Monsieur Philip. This proposal was exceedingly pleasing to the King, who, could it have been carried into effect, would in a manner have become father of two sovereigns, and these two, united by the ties of family and interest, would have carried to the ends of the earth the glory of his name and the fame of France. But, ambitious as Philip was, certain obstacles lay in the way of such a scheme, and made him hesitate about adopting it. Not only would the military orders have objected to the amalgamation and consequent loss of individual power and hope of advancement to the chief places, but the sovereigns in whose dominions they possessed estates, would also have objected to the existence of a power attached to the King of France. Nor would the Pope have been pleased with such a scheme, as it would have deprived him of his vassals, and added a tremendous and irresistable force to the already powerful Philip. The Grand Master of the Templars had formerly satisfied the Pope of the impracticability of such a scheme, and Philip had no wish to raise any question which might lead to a quarrel with the Church. The King determined, however, to consider well this proposal, and to take an opportunity of sounding the Pope before finally rejecting it.

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* A letter from the Pope to Edward II. in similar terms, will be found in Rymer's Fœdera.—Tom. III., p. 30.

† Vertot—Dupui.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

RED CROSS OF ROME AND CONSTANTINE.

The "Red Cross of Rome and Constantine" has not been shown to be of an earlier origin than the Knights Templars, as respects connexion with Masonry, and therefore it has no right to be termed the "Older of the Two Chivalric Degrees." What the original degree itself was apart from Masonry is quite another question, and, like the ancient Templars, we cannot obtain information thereon from Masonic archives.

In answer to Bro. Charters' fraternal communication, the communications of my esteemed friend, Bro. Little, are to be found in the *Freemasons' Magazine* for the last two years, respecting the antiquity and character of the "Red Cross of Rome and Constanstine," and, if Bro. Charters cannot find the authority I mentioned in either of the Grand Recorder's valuable articles, I shall be happy to search for my notes and refer him to the page.—WILLIAM JAMES HUGHAN.

THE DERIVATION OF "FREE-MASON."

From the opening remarks at page 90 (Aug. 1st) down to this date there has been a good deal said on this matter; but it has not even yet been properly or rather exhaustively treated.

The remarks at page 330 of "A Masonic Student" are very good so far as they go, only they do not go far enough. He is running on very well, but suddenly pulls up before the goal is duly reached. From the careful manner in which he seems to have collected his information, I regret this, and hope that he will yet follow up the matter more fully, and further to a properly definite result.

The "solution" which "Richard Dawson" gives in his letter at page 352 will hardly do. Although "one part is derived from the French," it does not necessarily follow "so also should the other." Further, I find more difficulties in Bro. Dawson's solution than "softening the letter 'c.'"—W. P. BUCHAN.

"SCOTCH."

I beg to differ with Bro. Lyon in his remarks at page 329. He says, "*Scots* and *Scotchmen* are synonymous; both are, we think, proper to be used." I do not think so; and I may here state that the remarks about "Scotch" arose from the spelling of the word in the foot-note to page 210, where it is "Scotchmen" when it ought to have been "Scotsmen" or "any Scotsman."

A Scotchman is a native of Scotchland, but where is Scotchland?* A Scot or a Scotsman is a native of Scotland, the land of the Scots.

The word "Scotch" I consider to be a vulgarism; but, of course, it may be used correctly enough in such phrases as "guid braid Scotch," and when one is writing "braid Scotch" he can use the word as much as he pleases; but I did not refer to a "braid Scotch" sentence at page 251, where I say, "as has been done." As I see it often used in the newspapers and elsewhere, I think it shows carelessness on the part of the writer.

I do not think that Professor Wilson, or many other good writers about Scotland and Scotsmen, will be found to use the word "Scotch" (unless as a quotation, or something similar); and in that masterly essay in the *Quarterly Review* on "Scottish Abbeys and Cathedrals," by the late Joseph Robertson, he always uses the word Scottish, designedly ignoring the word "Scotch." In that beautiful song, "O, sing to me the auld Scotch Songs," I would by no means object to the word Scotch in that connexion; but when, in hearing it sung, the singer came to the words in the second verse, "The Scotch blood leaps," I always felt a sort of jar, as if something had gone wrong. I think it ought in that connexion to be "The Scots' blood leaps." While I consider the use of the word Scotch to be bad, I consider the word Scotchman far worse, unless when it is intended to mean a native of Scotchland.—W.P.B.

JEWS IN MASONRY.

The Lodge of Nine Muses above referred to was established chiefly by Spanish and Portuguese Jews. It has enrolled among its members many distinguished men of all classes of society, and still includes Jews. It has also maintained its reputation as a crack lodge.—HYDE CLARKE.

THE MOST ANCIENT ORDER.

The most ancient order of Christian Masonry, about which there has been a dispute, is that of the Adamites. The first, or initiate, or postulate, or aspirant degree is of very great simplicity and purity, as the members are clothed in buff. In the second degree the members wear the apron, the first example of Masonic aprons, conferred in this ancient degree, "and they made themselves aprons of fig leaves." In the third degree the Sir Knights receive the dignity of Grand Master Tailor, and are invested with their skins of coats and their coats of skins, by which time they had begun to feel cold. The banquet of the degree is of raw apples. Some say the Pre-adamites were older.—NEMO NISI MEMO.

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* It runs in my mind of having once heard of a Scotchland somewhere to the north or east of our island; but I do not remember the cause of the idea.

THE BARREN FIG-TREE, OR SCOTTISH FREEMASONRY.

Scottish Freemasonry may be said to exist (so does a torpid bat), but, as to signs of active life, where are they? What good does it do? The barren fig-tree existed, but for what end, when it produced no fruit? If we are to believe the writers in the *Freemasons' Magazine* lately, Scottish Freemasonry, however, does produce something—apples of Sodom—lazy professional Masonic beggars.[*]

Where are our Scottish Masonic benevolent institutions for worthy aged Masons and their widows?

Where are our Scottish Masonic schools?

Where are our Scottish Masonic Charities, worthy of the name?

Where is there a Scottish Masonic Hall, worthy of the name?[†]

Where are there signs of true Masonic life and work in Scotland?

To all these echo answers, "Where—where—where?"

So far as the production of good fruit shows us signs of life, Scottish Freemasonry may be said to be in a state of suspended animation. Should it be cut down therefore? No; spare it for a time yet. Give it a chance; there are some faint signs of life about it yet. Some seem to be determined to dig about it; and with sunshine and rain it may perhaps throw off its lethargy and produce fruit; but what keeps it or has hitherto kept it from doing so? Is it the do-nothingness at high quarters that is trampling down the soil hard around the roots, or what is it that keeps it back? Whatever it is that obstructs the nutriment from feeding the roots and thus nourishing the tree ought to be thrown aside. Those who ought to be the leaders and supporters of true Scottish Masonic life should be really so. Whenever they are not so they become mere dead weight, an encumbrance, and a hindrance. Wherever there is neglect of duty with those who ought to be examples, it tends to crush out all active life. Were there fewer leaves there might, perhaps, be more fruit—certainly we can dispense with leaves if we get the fruit. For the honour of our country we trust there is hope yet for Scottish Masonry.

Wha'll for Scotland's honour dear,
True Masonic structures rear,
That will mak' its worth appear,
Forward let him stand!

EXCELSIOR.

RED CROSS.

I notice that the Irish Supreme Council have joined the Red Cross and put themselves under its banner; but I do not remember to have seen the announcement of the accession of the English Supreme Council, which I suppose took place before. Although it has been inquired about, no one has answered what rank the members of the 33rd degree hold in the popular body of the Red Cross.—3.

THE THREE ORDERS (page 391).

Will Bro. Hyde Clarke kindly say what is the number and date of the *Building News* in which his paper was contained? so that any who desire may get it.—PICTUS.

MASONIC CHARTERS.

As I do not exactly gather from Bro. Buchan's remarks where the "1190 Charter from William the Lion" is to be seen, perhaps that esteemed brother would kindly inform us if the Charter is accessible to students.—A MASONIC STUDENT.

PRINCE MASONS.

As I have taken several orders and degrees, and do not mind taking more, I am inquisitive about the new orders of Prince Masons, and shall feel obliged if anyone will tell me which is the most select and expensive and which is the cheapest, so that I may suit myself according to circumstances.—W.S.

ATHEISTS AMONG MASONS.

It is a notorious fact that among Masons in England are some atheists, and notably one leading member of the atheistic propaganda. How such a person came to be initiated is unfortunately easily solved. The laxity of principle of some brethren in seeking candidates among good fellows has indulged us with initiates who want the primary religious qualifications of Masons. There is one comfort that they are not much disposed to continue in an atmosphere of bigotry and superstition, but it is very desirable such persons should not be invited as visiting brethren.—R.Y.

CHEVALIER RUSPINI.

The Chevalier Ruspini, so well known as the founder of our charity systems, is enrolled in the warrant of the Lodge of Nine Muses (No. 235) established 1777. This lodge has, among other notable things, the jewels of its officers, which are medallions skilfully painted in miniature with figures of Apollo and the Muses, bearing each the emblem of some office. It is said H.RH. the Duke of Sussex borrowed one and never returned it.—HYDE CLARKE.

BOYS' SCHOOL.

Although some of the boys belong to a grade in society inferior to the others, it is worthy of inquiry what should be the standard of culture adopted. Shall the boys generally be brought down to the lower standard, or shall the lower boys be raised to the higher standard? This is material in after life. Perhaps, though it may cost a little more for feeding and clothing the boys, it may not be a bad thing that when a boy or young man states that he was educated in the Freemasons' Boys' School, it should be accepted as a testimonial of character and social responsibility, and not smack of the workhouse.—CHARITAS.

THE BOOK OF JOB, OR THE RENANIC PUFF AT PAGE 351.

Who wrote the Book of Job? I answer, in the words of A. B. Davidson,—"Regarding the authorship and era of the book of Job nothing *positively* can be known; regarding place of composition about as little."

"An American Freemason" says,—"All critics agree that it was a Jew who wrote it during the captivity in Babylon (B.C. 606—536), as the ideas contained in it concerning the devil, &c., were peculiar to the Persians." All critics agree? Nonsense; the assertion is a manifest untruth, and the devil in it is not Persian.

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[*] Which is certainly a great compliment to Scotland.

[†] Certainly there is the large room called the Grand Lodge Hall with its, almost bare, four walls, of which, when I entered for the first time about two years ago, I was literally ashamed. When I call it a large room, I do not mean to compare it to a barn—certainly not, because all must admit that it is better than that.

Mr. Davidson says,—"Nor is there any reason to suppose the Satanology of the Jews a thing of foreign import and not native growth. There is no resemblance here to the Persian Ahriman."

"An A. F.," when poring over the "numerous blunders" (?) of Rosa Crucis, tumbles into far greater errors himself.

To a certain extent with Rosa Crucis, I have a feeling that it is possible Moses may have written the Book of Job. In the *Magazine* for Nov. 9, 1867, page 371, will be found some remarks of mine about Job.[*]

Many critics now consider that while Job himself lived in patriarchal times, the book, as now composed, was written long after; the author, collecting all that was known of the history of Job, worked it up into its present sublime form.

The exact time when Job lived is uncertain. Davidson says,—"We cannot across near 4,000 years cite Job's consciousness into our presence."

The land of Uz probably lay eastwards from Palestine and north of Edom.

Many critics now agree in placing the era of the composition of Job in the "Davidic-Solomonic era." The Books of Proverbs, Ecclesiastes, Isaiah,[†] &c., are all indebted to Job, and copy from it.

Mr. Davidson says,—"Anterior therefore to all the Solomonic productions must our book be considered. We care little how *early* scholars elevate the book, provided they do not bring it down later."[‡]

Some critics affirm that this book was written during the captivity; but the grounds of said assertion are often shallow and false. The puff which "An American Freemason" gives Renan, will not help that view much. Dr. Delitzsch, at page 42 of his Introduction to his Commentary on Job, gives his opinion of Renan, viz.,—"And Renan, who solely determines his arrangement of the *stichs* by the Masoretic division of verses, and, moreover, haughtily displays his scornful opposition to Christianity in the prefaratory *etude*."'

Much can be said in favour of Moses being the author; Jewish tradition says so. The style of the book is sufficiently archaic, and there are resemblances between its language and that of the Pentateuch. One thing a person may safely affirm, viz.,—that, as now known, the authorship lies either in the Mosaic era or in the Davidic-Solomonic era—certainly not after Solomon.[§]

I am astonished that "An American Freemason" does not seem to know what Albert Barnes has said upon this subject, which is as follows:—"It seems to me, therefore, that by this train of remarks we are conducted to a conclusion, attended with as much certainty as can be hoped for in the nature of the case, that the work was composed by Job himself in the period of rest and prosperity which succeeded his trials, and came to the knowledge of Moses during his residence in Arabia."

As generally taken the Flood happened B.C. 2348. Noah died B.C. 1998. Abram born B.C. 1997, and, living 175 years, died B.C. 1822. Israelites went into Egypt B.C. 1706, and 135 years afterwards, Moses was born in B.C. 1571;[*] and Shem, the son of Noah, did not die until B.C. 1846, so that with the long lives of the patriarchs, the faith of Noah could reach to Moses without passing through many hands.

The foregoing remarks show how little truth there is in the remark of "An American Freemason," that "all critics agree."

As a work the Book of Job is one of the grandest in the Old Testament. "Neither the Hindoos, nor the Greeks and Romans have such a lofty and purely perfected poem to produce." Davidson calls it "a life-history, a life-drama."

"The ruling number 3 is most visible in all its parts. (1). The whole book falls into three sections: Prologue,[†] poem, epilogue. (2). The poem strictly, also into three parts: Job and the Friends; Elihu; God. (3). The discussion between Job and the friends again into three cycles: First Cycle, ch. 4 to 14; second cycle, ch. 15 to 21; third cycle, ch. 22 to 31. (4). Each cycle falls into three pairs: Eliphas and Job; Bildad and Job; Zophar and Job; only in the last cycle Zophar fails to appear, and Job speaks twice. (5). Job sustains three temptations. (6). Elihu makes three speeches; (7). and, finally, very many of the speeches fall into three strophes."

The 25th, 26th, and 27th verses of the 19th chapter I decidedly consider contain faith and the hope of a glorious immortality or belief in a resurrection; further, independent of Job's Book, I consider Moses possessed the hope of a glorious immortality.

Were a motto required for the first round of the Masonic ladder, I consider no better could be got than the glorious words of Job,—"I know that my Redeemer liveth." Faith there shines proudly forth from the surrounding darkness. It is is not—I consider, I think, or I would fain hope that He liveth; but "I know." Job here takes hold of God his Redeemer, and feels that He takes hold of him; and thus holding and being held he breaks out into the exulting cry, "I know that my Redeemer liveth." Job is remarkable for his patience, but he is also no less remarkable for his faith.

"An American Freemason" also says,—"The Book of Genesis, it is believed by critics, first came into the hands of the Jews about the same time, and this belief is supported by the same reason. Both Genesis and Job are evidently produced under similar conditions of education, and these conditions did not obtain in either Egypt or Canaan at any time prior to the return from captivity." (B.C. 536.) Which re-

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[*] In the foot-note of which for "our pillars gave way," read "one pillar gave way."

[†] Isaiah's time from B.C. 760 to B.C. 698.

[‡] See also page 23 of Introduction to Dr. Delitzsch's Commentary on Job. Dr. Delitzsch and Mr. Davidson place the composition of Job about the Davidic-Solomonic era.

[§] The relation in the 6th and following verses of 1st chapter remind me somehow of the description of an Egyptian funeral and of the judgment before the body was suffered to embark, when the demand was made for the accuser, if any, to stand forth, which funereal judgment only typified the greater and more important judgment of Amenti.

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[*] Date of Exodus B.C. 1491.

[†] "Narration in all Biblical books and, indeed, Semitic books is in prose."

marks are untrue, and only show the entire ignorance of the writer with the subject. Mr. P. Smith says,—"With the maturity of thought acquired by such a mode of life (in Midian), Moses received also the revelations which he recorded in the Book of Genesis." Which makes the writing of Genesis to date about B.C. 1500.

Some would try to discredit the Hebrew history of their coming to Egypt during Joseph's elevation (B.C. 1706); but, as Mr. P. Smith truly observes,—"The attempt is refuted by internal evidence. Oriental history is familiar with the elevation of foreign slaves to the post of prime minister, and even to the throne itself; and all the attendant circumstances are thoroughly Egyptian; the names, offices, land tenure, clothing, &c., are all Egyptian."

Altogether, from these scattered remarks it may easily be seen (and, if followed up, more so), that "An American Freemason's" statements at page 351 are full of "numerous blunders," and if something "reliable" is wanted, a better pilot than "An American Freemason" will be required.*—A SCOTTISH FREEMASON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PROVINCIAL GRAND OFFICERS FOR WARWICKSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the number of the *Freemasons' Magazine* for July 4th of the present year you give a report of the proceedings of the Grand Lodge of England, when the illegal appointments of Prov. Grand Officers were discussed, especial reference being made to the Province of Warwickshire. At the last meeting of the Grand Lodge of that Province held at Birmingham on 20th October, it appears that appointments have been made of the following assistant officers:—Prov. G. Assist. Supt. of Works, Prov. G. Assist. Sec., Prov. G. Assist. Organist.

With every respect to the experience and high position in the Craft held by Lord Leigh, I cannot but think that such appointments are not in accordance with the Book of Constitutions. I have carefully examined that book, and cannot find any authority for such Assistant Officers being appointed, and should be glad to know the opinion of Masons of experience on the subject.

Yours fraternally,
J.D.M.

BRO. J.L.W., 30°, &c.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In answer to Bro. J.L.W., I beg to thank him for his kind letter, and most cordially reciprocate his fraternal offer, and assure him of my desire to exchange letters with one so evidently imbued with Masonic feeling.

Yours fraternally,
W. J. HUGHAN.

Edward-street, Truro, Cornwall, 14th Nov. 1868.

A HINT ABOUT RITUALS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There is a little ferment about uniformity of rituals, and some day something will be done. When that day comes, it is to be hoped the alterations which will then be made will be judicious. Our rituals have been made to conform to the ghost of Enfield's Speaker, defunct Johnsonianism; but there is now abroad another literary mission. In this day the study of English as a language is spreading, with a better appreciation of the old and proper language. In Masonry this may give us more mediævalism, and do us no harm. Who will be the luminaries chosen for this task? Will they be Past Grand Deacons?

Yours fraternally,
R.Y.

MASONIC PICTURE GALLERY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—A long while ago a hint was thrown out in the *Freemasons' Magazine* for a Masonic picture gallery in our hall. This is now the twenty-fifth anniversary of our M.W.G.M.'s election, and the celebration need not be confined to one mode, that already suggested. One memorial for the Craft and to be enjoyed by the whole Craft would be a Zetland Gallery. As a preliminary step to this, an exhibition might be held in the Hall, of pictures on loan of our G.M.'s, P.G.M.'s, and eminent Masons. When we consider the princely and noble individuals who have taken part in the government of our Order, such an exhibition becomes, not only practicable, but assured of the contributions of many collections. This would lay the foundation and set the example of donations for a permanent gallery.

Now, it is not an uncommon event for a lodge to celebrate some benefactor or worthy member by having his portrait painted by subscription, but when done there is no suitable place for it, and it may be left to be kicked about in the London Tavern or some other tavern. To place a suitable work of art in the Zetland Gallery would be a permanent memorial.

Yours fraternally,
P.D.G.M.

HIEROGLYPH.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The following hieroglyph is contained in an address to the Grand Master, Masters, Wardens, and brethren of the Ancient and Most Honourable Fraternity of the Freemasons of

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* Some of the works I have quoted above are the latest on this subject. I consider there is not sufficient scholarly ability in Renan to compensate for his unchristianity to cause him to be recommended, more especially as his work has been superseded and weighed in the balance by other and later critics. A reading of A. B. Davidson's Commentary and Translation, which is a new work of a very high class, will well repay perusal. He is a first-class Hebrew scholar, and at page 55 of his introduction he gives a list of other authors' works upon Job, so I do not require to name them all here.

Great Britain and Ireland, by Bro. Eugenius Philalethes, jun., *F.R.S.*, the 1st March, 1721.

Yours fraternally,
James Frederick Spurr.

"And now, my brethren, you of the higher class, permit me a few words, since you are but few; and these few words I shall speak to you in riddles, because to you it is given to know those mysteries which are hidden from the unworthy.

"Have you not seen, then, my dearest brethren, that stupendous bath, filled with most limpid water, than which no pure can be purer, of such admirable mechanism that makes even the greatest philosopher gaze with wonder and astonishment, and is the subject of the eternal contemplation of the wisest men. Its form is a quadrate sublimely placed on six others, blazing all with celestial jewels, each angularly supported with four lions. Here repose our mighty King and Queen (I speak foolishly, I am not worthy to be of you), the King shining in his glorious apparel of transparent incorruptible gold, beset with living sapphires; he is fair and ruddy, and feeds amongst the lilies; his eyes, two carbuncles, the most brilliant, darting, prolifick, never-dying tires; and his large flowing hair, blacker than the deepest black, or plumage of the long-lived crow; his Royal Consort vested in tissue of immortal silver, watered with emeralds, pearl and coral. O, mystic union! O, admirable commerce!

"Cast now your eyes to the basis of this celestial structure, and you will discover just before it a large bason of Porphyrian marble, receiving from the mouth of a large lion's head, to which two bodies displayed on each side of it are conjoined, a greenish fountain of liquid jasper.

"Ponder this well and consider. Haunt no more the woods and forests (I speak as a fool); hunt no more the fleet hart; let the flying eagle fly unobserved; busy yourselves no longer with the dancing idiot, swollen toads, and in his own tail-devouring dragon; leave these as elements to your Tyros.

"The object of your wishes and desires (some of you perhaps have obtained it, I speak as a fool) is that admirable thing which hath a substance neither too fiery, nor altogether earthy, nor simply watery; neither a quality the most acute or most obtuse, but of a middle nature, and light to the touch, and in some manner soft, at least not hard; not having asperity, but even in some sort sweet to the taste, odorous to the smell, grateful to the sight, agreeable and delectable to the hearing, and pleasant to the thought; in short, that one only thing besides which there is no other, and yet everywhere possible to be found, the blessed and most sacred subject of the square of wise men, that is ——I had almost blabbed it out and been sacrilegiously perjured. I shall therefore speak of it with a circumlocution yet more dark and obscure, that none but the sons of science and those who are illuminated with the sublimest mysteries and profoundest secrets of Masonry may understand. It is then, what brings you, my dearest brethren to that pellucid diaphanous palace of the true disinterested lovers of wisdom, that transparent pyramid of purple salt, more sparkling and radiant than the finest orient ruby, in the centre of which reposes inaccessible light epitomiz'd, that incorruptible celestial fire, blazing like burning crystal, and brighter than the sun in his full meridian glories, which is that immortal, eternal, never-dying *pyropus*, the King of Gems, whence proceeds everything that is great and wise and happy.

"These things are deeply hidden from common view, and covered with pavilions of thickest darkness, that what is sacred may not be given to dogs, or your pearls cast before swine, lest they trample them under feet and turn again and rend you.

"However, this will by no means hinder you from doing good where there are worthy objects, and you know the day is now far gone and the night approaches when no man can work."

ROYAL ARCH MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—May I respectfully ask "P.D.G.M." what he actually means by the "York Rite," and what is his authority for terming a system, as he tells us, of "seven degrees"—"the York Rite."

Yours fraternally,
A Masonic Student.

ROYAL MASONIC INSTITUTION FOR BOYS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I fear that an announcement in the columns of a contemporary that "the Festival of this Institution in March next is expected to realize £10,000," may, without explanation, be productive of a prejudicial effect, inasmuch as brethren who may have been disposed to lend their aid as Stewards, or otherwise, may be deterred from doing so under the idea that with such an amount in expectancy, their assistance will not be required.

The result of the ensuing Festival—whatever may be its success—will be the offspring of the earnest determination of several friends of the Institution to abolish the debt by which it is encumbered, and any extension of its benefits presented, though the demands upon it are rapidly increasing.

There is every likelihood that the great bulk of the contributions on the occasion in question will come from the Provinces of West Yorkshire and East Lancashire. These Provinces make it an absolute condition—*sine quâ non—that every shilling contributed by them shall be devoted to the reduction of the debt of* £10,000, and shall not be subject to comission or deduction of any kind. There will yet remain to be provided a sum of £5,000, or thereabouts, for annual maintenance, and for this we must look to the metropolis and provinces other than those mentioned.

Under these circumstances, I think it will be conceded that, so far from the announcement to which I have drawn attention justifying relaxation from effort, it ought rather to stimulate exertion. With the explanation thus given I shall have every confidence that our friends will rally round us and furnish us with the means, not only of continuing, but extending, our good work, to enable us to do which liberality was never more needed than now.

Yours fraternally,
Frederick Binckes (Sec.)
Office, 6, Freemasons' Hall, W.C.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

Royal Masonic Benevolent Institution for Aged Freemasons.—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

The Right Hon. the Lord Leigh, Provincial Grand Master for Warwickshire, has kindly consented to preside at the next anniversary festival of the Royal Masonic Institution for Girls, on Wednesday, 12th May, 1869.

We understand that it is proposed to hold the next meeting of the Provincial Grand Lodge of West Yorkshire at Sheffield-on Wednesday, the 20th of January next.

Formation of a New Lodge in Suffolk.—We understand that a petition has been forwarded to Colonel Adair, Prov. G. Master for Suffolk, for a new lodge to be called the De Grey Lodge, to meet at the King's Head, Belton. Our esteemed Bro. W. Oldham Chambers, of Lowestoft, has, we understand, been nominated for the first W.M.. in case the charter should be granted.

The Gooch Lodge.—We are informed that the first meeting of this lodge for the transaction of ordinary business will take place at Southall, on Monday the 23rd November inst., at five o'clock.

Masonic Lifeboat.—The Britannic Lodge (No. 33), at its last meeting voted five guineas as a donation in aid of the fund. We hope other lodges will promptly this example.

Royal Oak Lodge (No. 871), will meet at 6 p.m. at the Royal Oak Tavern, High-street, Deptford, on Wednesday, the 25th inst.

Bro. Alderman Gourley has been returned as M.P. for Sunderland.

Bro. Major Worsley, 18°, the Conservative candidate for Whitby, has been defeated by Mr. W. H. Gladstone, who has been returned by a large majority.

A Warrant for a new lodge has been granted by the R.W. Grand Master to be opened at Sheffield early in the ensuing month. It is to be called "The Wentworth, No. 1239," and the first Master will be Bro. H. J. Garnett, P.M. of the Brittania Lodge, No. 139.

The Supreme Grand Council has elected Bro. Emra Holmes, 30°, to fill a vacancy in the 31° Ancient and Accepted Rite.

Wiltshire.—Prov. G. Lodge.—Bro. Sir Daniel Gooch, *Bart. M.P.*, having lately been appointed Prov. G.M. of Berkshire, has resigned his office of D. Prov. G.M. for Wilts, which has been been conferred by Bro. Lord Methuen, the Prov. G.M., on Bro. S. Wittey, of Devizes, P. Prov. S.G.W. for Wilts, and for several years Prov. G. Treas. Bro. Wittey is well known among the brethren of Wilts as a very active member of the Craft, among whom the appointment is very popular, and it will no doubt conduce to the interests of the province.

METROPOLITAN.

Britannic Lodge (No. 33).—A very numerous meeting of the members of this old lodge was held on Friday, the 13th inst., at Freemasons' Hall. Bro. Ricks was balloted for as a joining member, and Messrs. Wright, Douglas, Gammon, and Pendered were approved of as candidates for initiation. Mr. Francis Pendered was the only one of these who was presented, and he was therefore introduced and initiated in due form. The lodge then proceeded with its other business and voted ten guineas to the Zetland Commemoration Fund, and five guineas to the Masonic Lifeboat. This comprised the whole of the business, and the lodge having been duly closed the brethren adjourned to banquet, which was placed on the table by Bro. Charles Gosden, the manager of the Freemason's Tavern Company, in his best style, and under his personal superintendence. The toasts so well known in Masonic lodges were given and responded to with great cordiality, and the brethren then spent a very happy evening, and separated at an early hour. Amongst those present were Bros. J. Glegg, W.M.; J. Shields, S.W.; Church, J.W.; L. Crombie, P.M., Treas.; Chubb, P.M., Sec.; Glaisher, S.D.; Magnus Ohren, J.D.; G. England, sen., P.M., Dir. of Cers.; W. Smith, *C.E.*, P.M.; J. S. Pierce, P.M.; H. Grissell, P.M. Among the visitors were Bros. H. R. Glegg, Port Natal Lodge (No. 738), and Rifle Lodge, Edinburgh; Ulysses Latreille, 1,056; J. Horne Payne, South Saxon Lodge; R. Barclay Brown, late Lodge of Sincerity; John Braithwaite, P.M. 4, P. Prov. S.G.W. Surrey; W. Verrall, P. Prov. G. Treas. Sussex; F. Walters, P.M. 73, 147, &c.; Hyde Clarke, 10, P.D. Dist. G.M. Turkey; F. Bigg, P M. 66; J. Yalden, 181; H. Massey, W.M. 619; Hallowes, 709. About seventy brethren sat down to dinner. Bros. Lawler, Carter, Montem Smith, and Barnby added much to the general enjoyment by the charming exercise of their vocal talents.

Lodge Vitruvian, (No. 87).—The regular meeting of this lodge took place at the White Hart, College-street, Lambeth, on the 11th inst. The lodge was opened by the W.M., Bro. T. H. Meredith, assisted by Bros. H. Cary, S.W.; Jolly, J.W.; Crabtree, S.D.; Whiting, P.M., Sec., and a good muster of brethren. Bros. Rees, Sheppard, Hosier, and Seale, were raised, and Bros. Scarth, Smith, Speedy, and Goss, passed to the second degree. The whole of the business having been well and ably done and no other business forthcoming the lodge was closed, and the brethren adjourned to an excellent banquet supplied in Bro. Frampton's best style. Upwards of sixty sat down. including Bro. Terry and other visitors. After the usual loyal Masonic toasts had been given, the W.M. gave "The Visitors," which was followed by the W.M. proposing "Prosperity to the Masonic Charities, coupled with the name of Bro. Terry, who responded in a most able manner. After which "The Healths of the W.M., P.M., and the Officers of the lodge," were given and responded to. Bros. Curry, Dodson, Noke, P.M., Whitney, P.M., gave some very excellent songs during the evening, and the brethren separated at an early hour.

Lion and Lamb Lodge (No. 192).—The first meeting of this old lodge at the City Terminus Hotel, Cannon-street—it having removed from Aldermanbury—was held on the 5th inst., and a numerous assemblage of brethren were present to do honour to the occasion. The genial and painstaking W.M., Bro. J. G. Marsh, occupied his post in the East, and performed the duties of the evening, which consisted of one passing, and one raising. After the labours of the lodge, a banquet was provided in one of the magnificent rooms of the hotel, and the viands, wines, and attendance left nothing to be desired. Due honour was paid to the usual toasts, especially to that of the W.M., who responded in a most effective manner. The visitors were numerous, and included amongst other well-known brethren, Bros. W. Paas, P.M. 28 and 534; R. W. Little, P.M. 975; F. Walters, P.M. 73; G. Carter, P.M. 145; Forster, 157, and their health was drunk with enthusiasm. The P.M.'s were also warmly greeted, particularly Bros. Hosgood, the indefatigable Secretary, to whose perseverance and influence the lodge is much indebted for its present proud position. A most agreeable evening was brought to a close by the Tyler's toast, and the brethren separated, mutually congratulating each other upon the advantages derived from their change of quarters.

BELGRAVE LODGE (No. 749).—The installation meeting of this celebrated lodge took place on the 11th inst., at Anderton's Hotel, Fleet-street. Bro. Potter, P.M., in the absence of the W.M., took the chair at half-past three. All the officers being present, Bros. J. G. Froud, Grogan, Runting, H. Garrod, Evendon, Ough (Assist. G. Purst.), Woodstock, W. Watson, T. Nash, all P.M.'s of the Belgrave; Strip, Wickham, Scott, Catmur, Carter, Lefeber, Harper, Macrill, Elliot (2), and about sixty brethren, and the following visitors, Bros. W. Farnfield, P. Assist. G, Sec. R.M.B.I.; T. Lewis, G. Purst., P.M. Royal Albert; C. W. Porter and H. Johnson, P.M.'s 134; W. Johnson, 134; J. G. Bond, P.M. 87; R. Brown, P.M. 145; D. H. Pulsford, W.M. 1,158; S. May, W.M. 101; W. Godfrey, 511; J. Leary and W. E. West, 907; A. Flint, 180; S. Carey, 901; G. Horton, 205; G. Newman and E. Moore, 192. Immediately after the confirmation of the minutes Bro. Garrod, P.M., presented Bro. W. Bourne, W.M. elect, to the Installing Master, Bro. W. Ough, P.M., Assist. G. Purst., to receive from his hands the benefit of installation. This most impressive ceremony was executed in a style that elicited the warmest plaudits of the brethren. After saluting the W.M. in the three degrees, he appointed and invested his officers as follows:—Bros. H. Watkinson, S.W.; G. Pymm J.W.; J. G. Froud, Treas.; H. Garrod, Sec.; W. Hester, S.D.; P. Parsons, J.D.; S. Homewood, I.G.; and Daly, Tyler. The W.M. had a few aptly chosen words for each officer on their appointment and promotion. Immediately after the installation the W.M. entered upon his duties by initiating Mr. Ludlow, after which Bro. Forscutt was passed to the second degree, and one brother, W. T. Marchant, was raised to the sublime degree in such a masterly manner that the brethren were loud in their expressions of approbation. Five pounds was voted to the "Zetland Testimonial." The lodge having been closed in due form, the members repaired to the banquet table, and we must compliment Bro. Smith, the indefatigable manager, upon the marked change from the prior meeting. A most sumptuous banquet was laid before the eighty members who sat down. The cloth having been drawn, the W.M. gave the usual loyal and Masonic toasts with all the novelty which a man of original ideas could give to them. The toast of "The M.W. the Right Hon. the Earl of Zetland," followed, in which a graceful tribute of respect and gratitude was paid to the noble earl in acknowledgment of his twenty-five years of zeal and labour in the cause of humanity and Masonry. An appropriate tribute of respect was also paid to the Deputy Grand Master, the Earl de Grey and Ripon, coupling with his name those of the Grand Officers present, which was the only recognition that could be made in return for the zeal and assiduity which they had always displayed in the discharge of their onerous duties. The W.M. most cordially wished them well. Bro. Farnfield returned thanks on behalf of the Grand Officers present. In giving the health of Bro. Ludlow, the newly-made initiate, the W.M. reminded him, that although he was but an initiate at present, yet that was an honour of which kings might well be proud, and that no one need be ashamed to wear the badge with which he had been invested. In returning thanks Bro. Ludlow said, though I have been invested to night, I have for many years been accustomed to meet Masons, very many of whom I have had great reason to respect. I could do no more than follow their example. Bro. Froud, P.M., then, in a few terse and happy terms, proposed "The Health of the Worshipful Master." No words which he could use could express the pleasure which it gave him to see Bro. Bourn in that position. He (Bro. Froud) had had the pleasure of initiating him, and he felt pride in having done so. The W.M. had exceeded the most sanguine expectations of his friends, and he felt confident that he would be a credit and honour to any lodge to which he might belong. He had hitherto discharged all the duties of the various offices he had held most creditably to himself, and in a manner which reflected great credit to Masonry in general, and to the Belgrave Lodge in particular. He could point out Bro. Bourne, W.M., to all brothers as an example of what a Mason should be. The W.M., in his reply, said: You have conferred on me the honour of an unanimous election to this chair. I should be ill fitted to discharge the duties I have taken, did I not place myself at the service of any brother who might need my help in any way whatsoever—anything I could do to help the lodge generally or the individual members of it, they may rely upon me to do it. In having taken this post I have pledged myself to be ready to assist every member of the fraternity who may require my aid, and I trust that you will not have cause to say otherwise at the expiration of my year of office. (The brethren of the Belgrave Lodge well know that this was not a mere empty promise on the part of the W.M.) "The Health of the Visitors" followed, for whom Bro. S. May returned thanks, and said: This night four years I returned thanks for myself and friends. At that time this was a very small lodge. It was now so great that it could challenge the whole of the Masonic world to find its equal both in its numbers and efficiency. He could pledge his Masonic word, that he never saw the duties so well done as he did at the Belgrave Lodge. The members might well feel proud of their Master and of the manner in which he had performed his part on this the first night of his taking office as its W.M. Of the officers, also, he knew, for a positive fact, that every one of them could work the three ceremonies perfectly. Another great cause which the members had justly to congratulate themselves upon, was on the large sums which they gave to the Masonic Charities. For himself and brother visitors he could only thank the lodge deeply. The W.M. then gave "The Health of the Past Masters." In doing this he had a difficult task to perform. (It may be here remarked that the late W.M. had only attended the lodge but once since his installation). This of course did not apply to those brothers who had left the post in previous years. Bro. Watson, P.M., in acknowledging this toast, said it was a source of great pride to himself and Bro. P.M.'s to look back upon the progress which this lodge had made, how it had grown from small beginnings to rank a first place amongst lodges. The amounts which had been given in Charity (£200), and the hospitality which they accorded were done with such liberality as to be a credit and honour to any member who might belong to it any time. "The Lay Member's Health" was duly acknowledged, the brother who returned thanks saying that though they were but lay members they hoped in time to become clerical, especially as they served under such efficient officers, who not only worked themselves, but were the cause of work in others. The proceedings were interspersed with some excellent singing by the brethren. The banquet was most excellent, and the attendance perfect. In fact there was not a single hitch to mar the enjoyment of what was one of the most pleasent evenings ever known to the members of this lodge.

MERCHANT'S NAVY, (No. 781).—This lodge held the second meeting of the season on Wednesday the 11th inst., at the Silver Tavern, Burdett-road, Limehouse. Bro. Bracebridge, W.M. presiding. The lodge having been opened in due form and with solemn prayer, the minutes of the last lodge were read and confirmed. A ballot was then taken and declared unanimous in favour of J. Harris, Jun. and A. Hayward. Bros. Glinister and Brown being candidates for the second degree were asked the usual questions, entrusted, and withdrew. Lodge being opened in the second degree Bros. Glinister and Brown were passed to the degree of fellow Crafts. Bro. C. R. Newman of Lodge British Oak, 831, was a candidate for raising, and answered the usual questions. Lodge opened in the third degree and Bro. Newman was raised to the sublime degree of Master Mason. Lodge resumed to the first degree and Messrs Harris and Hayward were duly initiated into the mysteries of ancient Freemasonry, nothing further being offered, lodge was closed in due form and with solemn prayer.

WHITTINGTON LODGE, (No. 862).—The installation meeting of this flourishing lodge was held on Monday, the 16th inst., at Anderton's Hotel, Fleet-street, when a very large number of brethren mustered to do honour to the incoming W.M., Bro. D. J. Davis. The business of the evening comprised the raising of Bro. Williams, the passing of Bros. Dix and Oliver, and the initiation of Mr. John Hargrave Stevens. Bro. Brett then took the chair, and in a faultless and most impressive manner performed the ceremony of installing Bro. Davis into the chair of W.M. The officers for the ensuing year are as follows :—Bro. T. J. Nix, I.P.M.; J. Weaver, S.W.; S. S. Davis, J.W.; J. G. Thompson, P.M. (for the eighth time), Treas.; R. W. Little, P.M. (for the third time), Sec.: J. Salsbury, S.D.; J. D. left open J. Brett, P.M., W.S.; Rev. J. W. Laughlin, Chap. and Treas. of Benevolent Fund; W. J. H. Jones, I.G. A highly successful meeting was followed by a *recherche* banquet, and the utmost goodwill and harmony prevailed amongst the brethren until the evening's proceedings terminated by the Tyler's toast. Bro. J. Weaver with his usual urbanity agreeably diversified the enjoyment of the brethren by his masterly performance on the pianoforte.

Villiers Lodge, (No. 1,194).—At the emergency meeting of this young and prosperous lodge which was held on Saturday, November 14th inst., at the Northumberland Arms Hotel, Isleworth, Middlesex, Bro. Sidney Edward Clarke W.M. presided. Ballots for the four candidates were unanimous in favour of their admission. Messrs. E. H. Dalby, J. A. Welch and R. J. Davies being in attendance, were in an able and proficient manner, separately initiated into ancient Freemasonry. Bro. Keane being a candidates for passing was interrogated, trusted and withdrew. The lodge was opened in the second degree. Bro. E. Clark I.P.M., then took the chair. Bro. Keane was introduced and passed to the fellow Crafts' degree, that ceremony being admirably rendered. Bro. S. E. Clarke, W.M., resumed his chair. The lodge was closed in the second degree. An animated discussion took place about the future arrangements for the banquets, &c., and it was agreed to leave the matter in the hands of a committee to be composed of the officers of the lodge. The lodge was duly closed. A good supper followed. The usual loyal toasts were given and received. Brethren retired at an early hour.

MIDDLESEX.

Uxbridge.—*Royal Union Lodge*, (No. 536).—A meeting of this lodge took place at the Masonic Hall, Uxbridge, on Monday the 16th inst., the W.M. Bro. Glaisher presided, supported by his officers and a large muster of brethren and visitors. Lodge being opened and the minutes of the previous meeting read and confirmed, Messrs. R. Smith, H. James, J. Woodward. J. F. Glenie, being balloted for were duly elected, and were impressively initiated into the mysteries of ancient Freemasonry. The ceremony was perfectly performed by the W.M. Bros. Davis, French, Surville and Lucas were raised to the sublime degree of M.M. The lodge being lowered to the first degree, it was finally closed and the brethren adjourned to refreshment, and after spending an hour or two in social intercourse, separated at an early hour.

PROVINCIAL.

CORNWALL.

Truro.—*Provincial Grand Lodge.*—A preliminary meeting of the province of Cornwall was held on Tuesday, the 14th inst., at two p.m., when a goodly number of the brethren assembled to transact the business of the province. The R.W. Bro. Augustns Smith, Prov. G.M., presided, and we noticed Bros. Lord Eliot, D. Prov. G.M.; Thomas Solomon, P. Prov. S.G.M.; Frederick M. Williams, *M.P.*, Prov G. Sec., P.M., 331, &c., and other well known faces among those who were present. It has been the custom of the Prov. G.M. to call these preliminary Prov. G. Lodges for some time past, so as to lighten the labours of the regular annual gatherings in June, and the members of the province have duly appreciated the thoughtful consideration of their esteemed leader. There were various matters arranged and decided on affecting the general good of the lodges in the province, and the sum of £5 each to two deserving objects of charity were readily voted, likewise a grant of twenty pounds towards the Zetland Commemoration Fund. It was also suggested by the Prov. G.M., and approved of by the Prov. G. Lodge, that while it is desirable to conform to the wishes of the noble earl, the G.M., respecting the fund now being raised, as to its being devoted to the furtherance of the great Masonic charities, the members of this province still consider that some portion should be reserved for the purchase of a suitable token of the appreciation by the Craft in England of the successful rule of the Earl of Zetland. The Prov. G.M. explained that he thought it might be a portrait or bust, which would then be a heir-loom in the family, and be preserved as a lasting memorial of the regard of the Craft universal for one who had done so much for Masonry. Although this was the first time such a subject was mooted in a Prov. G. Lodge, the brethren responded to the suggestion very eagerly. We understand that the next Prov. G. Lodge will be held at Penzance.

Truro.—*Fortitude Lodge* (No. 131.)—The regular monthly meeting of this lodge was held on Tuesday, the 10th inst., at 7·30 p.m.; Bro. William James Hughan, W.M., in the chair. The W,M. and members were honoured with several visitors and W.M.'s of other lodges, as the Fortitude Lodge is well known throughout Cornwall for its working capabilities, and few Masens are better liked than its W.M. The Prov. G.M. Bro. Augustus Smith, who is a member, attended, and was most enthusiastically received by the brethren. The distinguished brother stayed while the W.M. passed an E.A. to the degree of Fellow Craft, and then on retiring thanked the lodge for their kind wishes, and complimented the W.M. and officers on the excellence of their work, after which the lodge was closed down, and three gentlemen were duly initiated in a most imposing manner, with full musical accompaniments, according to Bro. Dr. Hopkin's arrangements, which have been adopted by the organist. Three gentlemen were proposed as candidates for membership and initiation at next lodge, and a sum of two guineas was voted towards the Zetland Commemoration Fund. The W.M. and Treas. were respectively proposed for the ensuing year. We should not forget to mention that Bro. Hughan, the W.M., *presented* each candidate with a copy of the "Book of Constitutions," and intimated that while he was the Master, he had determined to present every newly-initiate with so useful a *souvenir* of his rule.

ESSEX.

Colchester.—*United Lodge* (No. 697).—The regular monthly meeting of this lodge took place at the George Hotel, on Wednesday, the 11th inst. Present—Bros. Newman, W.M., in the chair; Rix, S.W.; Bigley, J.W.; Eustace, S.D.; Donnelly, J.D.; Calthorpe, I.G.; G. H. Ray, Sec.; Jenkinson, Crick, Molyneux, Creagh, Rees, Buckwell, Richardson. Visitors—Bros. Smith, 51; Everett, 433; Becker, P.M., 51; Fletcher, 948; Bosworth, W.M., 347; Goshawk, 297; J. Carr, Prov. G. Sec., Essex; Black, 56; Smith, P.M. 325,; Clement, 199. The lodge was opened in due form in the 1st degree, the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A report from the the board of general purposes was read, stating that Bros. A. A. Watts, 433, Lodge of Hope, and I. S. Smith, P.M., 325, R.G.I., were eligible to become joining members of the United Lodge, 697; a communication was read from the brethren of the lodge Cuthberga, No. 622, requesting a small contribution in aid of the purchase of freehold property to enable them to build a lodge of their own, the lodge now used by them being at an hotel. The brethren of the United Lodge felt sorry that they could not accede to the request of the brethren of St. Cuthberga, as there had already been so many calls upon their funds, and also being similarly situated. A ballot was taken for Bros. Watts and Smith, which proved unanimous in each case. Bros. Buckwell and Richards were examined by the W.M. in the questions appertaining to the 1st degree, which were satisfactorily answered; they then retired, preparatory to their passing to the Fellow Craft degree. The lodge was then opened in the 2nd degree, and Bros. Buckwell and Richardson were passed to the degree of Fellow Craft. The questions appertaining to the 2nd degree were put round for the information of Bros. Buckwell and Richardson. Bro. Carr, Prov. G. Sec., Essex, being present at the express invitation of the W.M., briefly pointed out the necessity of having lodges of instruction, and expressed himself highly satisfied with the working of the lodge, and complimented the W.M. for his proficiency, considering the short time he had been a member of the lodge. Bro. Newman, W.M., briefly responded and thanked Bro. Carr, Prov. G. Sec., for the few hints so kindly given. Proposed by Bro. Ray, seconded by Bro. Rix, that Bro. H. Everett, 433, Lodge of Hope, be permitted to become a joining member. Proposed by Bro. Calthorpe, seconded by Bro. Donnelly, that Bro. Black, Old Store Lodge, Antrim, be permitted to become a joining members. Proposed by Bro. Molyneux, seconded by Bro. Bigley, that Troop-Sergeant Major Coast might be initiated into the mysteries and privileges of our Ancient Freemasonry. The lodge was closed down to 1st degree, and nothing further having been offered for the good of Freemasonry in general it was closed in harmony, peace, and brotherly love. The brethren afterwards sat down to a substantial supper provided by Bro. Guiver, George Hotel, and there being a good attendance the brethren spent a convivial evening and retired at an early hour.

LANCASHIRE (EAST).

LIVERPOOL.—*Temple Lodge* (No. 1,094).—The usual monthly meeting of this lodge was held at the Masonic Temple on the 11th inst., at six o'clock. There were present, Bros. J. K. Smith, W.M.; J. Mercer Johnson, I.P.M.; R. H. D. Johnson, P.M., Dir. of Cers.; W. Crane, P.M.; Hamer, Prov. G.T.; Wood, Treas.; Sheldon, S.W.; Crane, acting as J.W.; T. Marsh, Sec., P.G.P.; Winstanley, J.D.; R. Williams, S.D.; Denison, I.G.; R. R. Martin, S.; Gilbert, S.; H. Newman, S. Visitors, Bros. Roper, P.M.; Hill, 241; Johnson, P.M. 410; Schall, 78; G. Turner, P.M. 86, 823, &c. The lodge was opened in due form in the first degree, when the minutes of the last meeting were read and confirmed. A ballot was taken for Mr. Frank E. Jones which proved unanimous in his favour. Mr. Jones being in attendance was duly initiated into Freemasonry in a very impressive manner by the W.M., the working tools being given by Bro. Crane, P.M., in his usual style. The lodge was then opened in the second degree, and then the third degree. Bros. Roper and Rayner were duly raised to the degree of M.M. by Bro. Smith, W.M., which did him great credit in the way he gave the same. The working tools, &c., were given by Bro. R. H. D. Johnson, P.M. The lodge was then closed down. After refreshments the usual loyal and Masonic toasts were given. Bro. Johnson, P.M., proposed "The Health of the Worshipful Master," which was duly responded to by the W.M. The W.M., in very feeling terms, then proposed "The Health of the Officers," and said one of the officers, the S.W. had not been able to be with them for some time on account of his domestic affliction. He was glad to see him again with them, and he was sure every member of the lodge was. He had great pleasure in proposing "The Health of the Officers," coupling the name of Bro. Sheldon, S.W. Bro. Sheldon rose to respond, and in feeling terms, said: Every heart knoweth its own bitterness, and with its grief, as well as with its joy, a stranger intermeddleth not. There is in the breast of every man some secret grief—some concealed sorrow which, though comparatively unknown and unnoticed by the world around, is bitter to him who feels it. Such, brethren, has been my painful experience during the past few months from circumstances too well known to you for me now to particularise. And I had rashly concluded in the spirit of misanthrophy (feeling my utter loneliness) that I could no more mix in the social throng, or enjoy the sweet communion of fraternal intercourse in meetings akin to these. But the very kind and pressing solicitations of our present worthy W.M. constrained me to yield, and accounts for my presence amongst you this evening. And if, brethren, one circumstance more than another could help to impart a silver lining to the dark cloud that has lately overshadowed my domestic circle, it is such sincere expressions of regard and such show of fraternal sympathy evinced towards me on the the present occasion. And, indeed, I may say with truth that some of my happiest moments have been spent in this room, both in the promotion of Masonic principles and the participating in the various festive gatherings connected with our craft. And the sight of this harmonious assemblage urges me again to pursue as heretofore my Masonic career amongst you. Brethren, I thank you. The toast of "The Visitors," was then proposed, and duly responded to by Bro. Geo. Turner, P.M., who said he undertook to respond to this toast, and was much pleased with the working and kindness he had received from the members of Temple Lodge and to have the pleasure of again meeting them.

YORKSHIRE (WEST).

SHEFFIELD.—*Britannia Lodge* (No. 139).—This admirably worked lodge which completed its centenary in 1865, met on business on Thursday, the 12th inst., a large number of the brethren present, including Bros. Pratt, W.M.; Frederick Simpson, S.W.; Matthews, J.W.; Collinson, S.D.; Lucas, J.D.; Shaw, I.G.; Ward, Steward; Barras, Sec. There were also present P.M.'s Bros. Longden, Treas.; Webster, Short, Alex. Hay, and H. J. Garrett, I.P.M. Visitors—Bros. G. F. Taylor, No. 25, and Hamilton, 153. Lodge being opened and the minutes of the previous meeting read and confirmed, a ballot was taken for the admission into the order of Mr. James Wyld, who had been well and worthily recommended; the result was unanimous in favour of the candidate. He was accordingly presented to the lodge in due form and initiated into the early mysteries of Freemasonry, the ceremony being beautifully rendered by the W.M. The election for the W.M. then took place, and the choice fell upon the S.W., Bro. F. Simpson, who was complimented upon his attention to the duties of his present office—hence his reward. Bro. Simpson in acknowledging the honour conferred on him, assured the brethren of his intention to merit the confidence reposed in him by devoting as much time to the welfare of the lodge as consistent with his other avocations. Bro. Longden who had so long and satisfactorily held the office of Treasurer, was unanimously re-elected. Bro. Garnett, I.P.M., was solicited to retain the office of Almoner, which he complied with. The next and last business of the lodge was the election of Tyler. Bro. Wilkinson, the regular Tyler of the lodge, was, it was mentioned, in a state of health which precluded the usual attendance, his son, Bro. James Wilkinson, acting as his *locum tenens*; however, Bro. Wilkinson was re-elected, the son being appointed Assistant Tyler. All business ended, the brethren adjourned from labour to refreshment, which was highly satisfactory, much praise being due to Bro. Ward, the Steward. The W.M. proposed the usual loyal and Masonic toasts, making some pertinent allusions to the excellence of the Deputy Grand Master of England, Bro. Lord de Grey and Ripon, Prov. G.M. of the West Riding of Yorkshire. Several excellent speeches followed the various toasts which want of space prevents our giving at length. Bro. Longden, the Treasurer, in a speech replete with Masonic feeling, made some allusions to the foundation of Freemasonry, saying that the Bible was their guide; but instead of being rendered in common-place language, they used symbols which were more impressive. They were types of signs of moral and religious duties, or of events in the patriarchal history, which were thus recorded and perpetuated by oral communication. Bro. Taylor, in responding to the toast of the visitors, but who, from ill health, said but a few words, thanked the lodge for their kindly reception. We cannot conclude this notice without adverting to the toast of the W.M. It was urged that Bro. Pratt had—at personal sacrifice—been a most constant supporter of the interest of the lodge, and by his urbanity, talent, and kindnes, endeared himself to every member of the Britannia, which was prominently shewn at last year's election, upon which occasion the present Master was re-elected to preside for a second time over No. 139. The Master eloquently replied, promising to support his successor all that lay in his power. Some good singing and music assisted to render the evening a most delightful one. The next meeting will be on the second Thursday in December, when the installation of the newly-elected Master will take place.

SCOTLAND.

GLASGOW.

PROVINCIAL GRAND LODGE.

The usual quarterly meeting of the Provincial Grand Lodge of the middle ward of Lanarkshire, was held on the 18th ult., when after the business before the lodge was attended to the following office bearers, were nominated for the ensuing year, Bros. James Merry, *M.P.*, Prov. G.M.; Major Barbour, D.P.M.; John Dick, S.W.; W. Mc Murdo, J.W.; A. King, Treas.; W. Smith, S.D.; John Mimce, J.D.; W. Forrest, B.B.; Capt. Colt, Dir. of Cers.; John Christian, Marshal; Colin Spalding, Steward; John Bain, S.B.; James Muir, Tyler. Bro. Mc Murdo was nominated as secretary, which office has been vacant for some time through the death of Bro. Bruce of Hamilton.

To smile at the jest which plants a thorn in another's breast, is to become a principle in the mischief.—*Sheridan*

IRELAND.

ANTRIM.

BELFAST.—*Hiram Lodge* (No. 97).—On Friday evening, the 13th inst., a very large and influential meeting of the above lodge was held in the Masonic Rooms, Donegall-place. Amongst other influential members of the fraternity present was Bro. W. Johnston of Ballykilbeg. After the transaction of the usual lodge business, the election of officers took place. Two brethren were proposed for the chair, when Bro. Jeremiah M'Kenna was elected, who appointed his officers as follows:—Bros. Simpson, S.W.; W. M. Kerr, J.W.; H. Shaw, Sec.; Henderson, Treas.; Hempton, S.D.; Maxwell, J.D.; W. Murphy, jun., I.G. A very pleasant evening was spent, the proceedings being brought to a close by the singing of the National Anthem. Bros. Coulter and Hayes sang several songs during the evening.

COOKSTOWN.—*Green Lodge* (No. 470).—The Grand Lodge, upon the recommendation of the Prov. G.M. of Tyrone and Fermanagh, has been pleased to sanction the resolution of this lodge, that its meetings—which for some time past have been held in Stewartstown—should in future, be held in Cookstown, where it had long met in the latter end of the last, and throughout the greater part of the present, century. This is a lodge of great antiquity. It originally was opened in 1769 at Coagh, where it was held for many years; and, though there are upwards of 1,000 members of other Lodges on the Irish rolls, it ranks in seniority of such of them as now exist, the 33d in all Ireland, the 16th in Ulster, and the 3d in the province of Tyrone and Fermanagh, to which it belongs. It will complete the 100th year of its uninterrupted labours on the 23d June next, and it is intended then to celebrate its centenary in a manner worthy of the event, by a meeting of the brethren from surrounding parts. Another excellent lodge of very remote foundation, is in operation in Stewartstown, which for upwards of 100 years has been a centre of a great circle of this ancient Craft. The late formation of a highly-respectable lodge in Magherafelt, and a Royal Arch Chapter in Moneymore, and the return of the old "Green" Lodge to Cookstown, do not however appear sufficient to supply the wants caused by the increase of brethren in these parts of Tyrone and Londonderry, for the erection of a lodge in Tullyhouge is spoken of; and it is said that another lodge and Arch Chapter will soon be opened in Cookstown; which, as a commercial and manufacturing town, has rapidly risen by the enterprise and prudent judgment of its proprietors and inhabitants, who, ever ready to encourage improvements, would be sure to aid in any project which might be set on foot for erecting in the town a suitable Masonic Hall; and it is hoped that such a project will soon be inaugurated.

NORTH AMERICA.

BRITISH COLUMBIA.

NEW WESTMINSTER.—*Union Lodge*, (899).—This lodge assembled on the regular day of meeting Thursday the 3rd September inst., present, Bro. H. W. Smith, W.M.; Henry Holbrook, P.M. and Dep. D.G.M.; Robert Dickenson S.W.; A. W. S. Black, J.D.; John S. Chute, acting S.D.; R. Richardson, acting J.D.; Julius Franklin, I.G.; D. B. Hickey acting Tyler, and several members of the lodge; visitor, P.G. Sec., P.G. Lodge Scotland.

The lodge having been opened in the usual form the minutes of the last meeting were read and confirmed, a communication was also read from the acting secretary of the lodge under the Scotch rite proposed to be established here, declaring the terms asked for the use of the lodge room, and furniture as being more than they were able to pay.

Bro. Holbrook the Dep. D.G.M., reported the formation of the District Grand Lodge who had held their first meeting in Victoria, V.I and the D.G.M. proposed to hold the next at New Westminster in December, three appointments had been made from Union Lodge 899, namely himself as Dep. D.G.M., Bro. Smith, D.G.J.W., Bro. A. W. S. Black, D.G. Steward. It was proposed to tax every subscribing member of the various lodges 2dols. per year for the D.G. lodge, and a further 1dol. to establish a local fund of benevolence, this had been opposed, and it was finally agreed to levy a tax, besides the fees of office of D.G. officers and their subscriptions, of 1dol. per head on every subscribing member to a lodge, and for the subscriptions to a Fund of Benevolence to stand until next year. These proposals will have to be conferred next December, when they will become law, after being approved of by the Grand Lodge of England. Further business was adjourned until the week was concluded.

Bro. George Black was examined as to his proficieny in Masonry which being satisfactory he was entrusted with the test of merit and retired from the lodge. The lodge was opened to the second degree and the Dep. D.G.M. requested to take the chair, Bro. G. Black was then admitted, and received the second degree in Freemasonry, with the charges and lectures, Bro. H. W. Smith having resumed the chair, it was closed to the first degree and the general business resumed.

Bro. Holbrook said he rose to discharge a very painful duty, the members would perceive the lodge was dressed in mourning, this was for one who had been one of the brightest ornaments in Masonry, and one of the most active members of Grand Lodge, he alluded to the death of Bro. W. Gray Clarke who he had been informed by his friend Bro. Spencer, had expired on the 15th July, after only two days illness. It might indeed be said in the midst of life we are in death, and it also showed how we ought to endeavour to be prepared whenever the Great Architect of the Universe seemed fit to take us from this sublunary abode. At present we mourned for the death of one who had been suddenly taken from us, it was only those who had worked with that brother, and had had the honour of his acquaintance, knew his worth, he thought he could not pay a higher compliment than to say he had worthly filled the chair that had been occupied so many years by Bro. H. W. White, and during his term of office had rendered great services, and he now begged to propose the following resolution, which was seconded by Bro. Dr. Black, D.G. Steward, and J.W. of the lodge.

Resolved—"That the condolence of the members of this lodge be respectfully presented to Grand Lodge for the loss they have sustained in the death of the Grand Secretary Bro. W. Gray Clarke, that the lodge be placed in mourning for one month, and that the members wear crape for the same period as a token of regard to the memory of Bro. W. Gray Clarke, and respect to the Grand Lodge of England. This on being put to the lodge was unanimously passed and ordered to be transmitted to the Grand Lodge of England."

The W.M. informed the lodge that he was anxious to have some lodges of instruction during the month and he hoped members would endeavour to attend. A discussion arose as to members in arrears for dues, when it was proposed that two months notice should be given for arrears to be paid, and if not received before that time, as the lodge had to pay their dues to the D.G. Lodge, they would be liable to have their names struck off from the subscribing members, and be reported to the D.G. Lodge.

Bro. Chute the Treasurer to the fund being raised for the erection of a monumental tomb stone of granite, which it is proposed to erect in the Cemetery at New Westminster in memory of the brethren belonging to this lodge, who have died and been buried there and elsewhere, reported the amount he had received to the present time, and requested further subscriptions not only for the monument but also for a suitable railing round the same, and that after the close of the lodge he would take the names of those inclined to contribute.

No further work appearing for the good of Masonry in this lodge it was closed in due form.

ROYAL ARCH.

METROPOLITAN.

CHAPTER OF HOPE, (No. 206).—This old chapter was held on Thursday, November 12th inst., at the Globe Tavern, Royal Hill, Greenwich. Comp. J. W. Halsey, P.Z. as M.E.Z., S. Noble, P.Z. as H., and F. Walters, P.Z. as J., opened the chapter. The companions were admitted. The minutes were read and unanimously confirmed. The ballots were unanimous in favour of the admission of Bros. R. Boncey, J. Nash, W. Smith, and J. Griffen as candidates for exaltation. Bros. Nash, W. Smith and J. Griffen being in attendance were duly exalted into Royal Arch Masonry. The ceremony was impressively done by every officer. Ballots for officers for 1869 were unanimous in favour of Comps. H. A. Collington, M.E.Z.; J. Hasler, H.; W. Noak, J.; S. Noble, P.Z., Treas.; J. H. H. Doughney, S.E.; A. H. Tattershall, S.N.; T. Perridge, P.S.; Johnson, Janitor. The audit was agreed to be held on Thursday, January 7th. A P.Z.'s jewel was presented from the chapter funds to Comp. E. S. Hogg, P.Z., S.E., for valuable services rendered to the chapter. A P.Z.'s jewel was unanimously voted to Comp. G. W. Edington, P.Z., and agreed to be presented at the next meeting. The copies of the new bye laws were presented to each member. The chapter was closed. Present during the evening Comps. J. E. Peckham, M.E.Z.; H. A. Collington, H.; S. Noble, P.Z., Treas.; W. Noak, S.N.; E. S. Hogg, P.Z., S.E.; J. H. H. Doughney, P.S.; A. H. Tattershall, 1st Assist. Soj.; G. W. Edington, P.Z.; J. Moore, P.Z.; visitors, F. Walters, P.Z., S.E., 73, &c., J. W. Halsey, P.Z. and Treas., 507, &c., a good banquet followed. The usual happy evening spent.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude*, (No. 279).—A quarterly convocation of this flourishing chapter was held at the Freemasons' Hall, Leicester, on Thursday the 12th inst., when among those present were Comps. R. Brewin, I.P.Z., as M.E.Z.; W. Kelly, P.G.H. and Treas. as H.; E. Clepham, P.Z. as J.; W. Pettifor, P.Z.; W. S. Partridge, as E.; E. Gosling, N.; the Rev. W. Langley, P.S.; Geo. Toller, A.S.; Bright, Leadbeater, Mann, Stretton, Barfoot, Moor, Gamble, Buzzard, Hunt, Atwood, Baines, and C. Bambridge, Janitor; visitor, Comp. S. S. Stallard, formerly of No. 776, now 779 Ashby-de-la-Zouche. The minutes of two previous chapters having been read and confirmed Comp. Kelly stated that he had been requested to explain and apologise for the unavoidable absence of the threee principals (Comps. Weare, the Rev. J. Spittal and S. A. Clarke) all of whom were absent from the town. There were three candidates down for exaltation but only one of them was in attendance. This was Bro. Joseph John Fairfax Scott, of Mountsorral, a member of the Howe and Charnwood Lodge No. 1,007, Loughborough, who was exalted in due form, the duties of P.S. being most efficiently performed by the Rev. W. Langley. At the close of the ceremony Comp. Brewin delivered the historical and mystical lectures, and Comp. Kelly the symbolical lecture. Communications were laid before the meeting from the Zetland Commemoration Committee and from the Palestine Exploration Fund Committee. In reference to the latter, Comp. Kelly gave an account of some very interesting discoveries recently made among the foundations of the Temple of Jerusalem. The sum of two guineas was voted to the former object, and one guinea to the latter, with an expression of regret that the present state of the chapter fund would not allow of a larger grant, £100 having during the past two years been voted to the Masonic Hall fund. Bro. J. F. Richardson, of the John of Gaunt Lodge (No. 523) was proposed as a candidate for exaltation, and Comp. Samuel Slack Stallard as a joining member. There being no further business the chapter was closed in ancient form and with prayer and the companions adjourned to refreshment.

MARK MASONRY.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE.

A meeting of this Provincial Grand Lodge was held at the Freemasons' Hall, Leicester, on Thursday, the 12th inst., the Provincial Grand Master, Bro. William Kelly, in the chair, and was unanimously attended by non-resident members of the degree, as well as by brethren of the local Mark Master's lodge.

The Prov. G. Lodge having been opened in due form, the minutes of the last meeting were read and confirmed. The Prov. G.M. in some preliminary remarks said that the brethren would perceive from the list of Prov. Grand Officers on the back of the summons calling the meeting, that no appointments had been made since the year 1861, which had arisen from two causes, the first was that in the Mark degree the appointments of Provincial Grand Master, instead of being virtually for life, as was the case under the United Grand Lodge of England were for three years only. His (Bro. Kelly's) patent of appointment under Lord Leigh, the first Grand Master of the Mark degree, was dated in June 1858, and consequently expired shortly after the last appointment of Prov. Grand Officers was made; whilst about the same period the two Mark lodges in Leicester had been allowed to fall into abeyance, in which state they had continued until a few months ago. Now, however, as those present were aware, one of the lodges had been transferred to Melton Mowbray, which, as well as the Fowke Lodge, No. 19, in Leicester, was being worked with considerable vigour and success. Under these altered circumstances it had pleased the Grand Master to reappoint him (Bro. Kelly) as Provincial Grand Master for a further term of three years.

The brethren would perceive in the list of the late Provincial Grand Officers the names of the Right Hon. Earl Howe and the late Right Hon. Earl Ferrers, as the Prov. Grand Wardens, and having had the pleasure of advancing the two noble earls to the Mark degree, he felt that they had conferred great honour upon him (Bro Kelly) in accepting office under him.

A ballot then took place for the Prov. G. Treas., when Bro. George Henry Hodges, of lodge No. 19, was unanimously elected. The Prov. G.M. then proceeded to appoint and invest the following brethren as the Grand Officers of the province for the ensuing year:—

Bros. the Rev. W. K. Robinson, *M.A.*, W.M., D. Prov. Grand Master 21; Robert Brewin, S.W., 19, Prov. S.G.W.; Henry Douglas, J.W. 21, J.W.; Rev. W. Langley, *M.A.*, S.W. 21, Chap.; W. Beaumont Smith, J.W. 19, M.O.; William Weare, S.D. 19, S.O.; William Adcock, M.O. 21, J.O.; G. H. Hodges, Sec. 19, Treas.; Clement Stretton, Treas. 19, Reg.; Alexander Marshall Duff, M.O. 19, Sec.; John E. Bright, S.O. 21, S.D.; Thomas Hardy Buzzard, 19, J.D.; Levi L. Atwood, 19, Dir. of Cers.; Thomas Markham, J.D., 21, Assist. Dir. of Cers.; Robert Winter Johnson, S.D. 21, Inspector of Works; John E. Hodges, 19, Sword Bearer; Charles Johnson, Org. 19, Org.; William Mann, I.G. 21, Purst.; William Moor (19), J. B. Leadbeater (Treas. 21), John Hunt (19), Stewards; Charles Bembridge, 19, Tyler.

On the motion of the Prov. Grand Master the sum of two guineas was voted to the Royal Masonic Institution for Boys, the Rev. Bro. Langley having undertaken to represent the province as Steward at the next festival. The Provincial Grand Lodge was then closed in due form and with prayer.

RED CROSS OF ROME AND CONSTANTINE.

METROPOLITAN.

PLANTAGENET CONCLAVE (No. 2).—A regular assembly of this body was held on the 11th inst., at the George Hotel, Aldermanbury, and amongst the members present were Sir Knts. T. Wescombe, M.P.S.; J. Brett, S.G.; R. W. Little, H.P.; T. Cubitt, Treas.; J. G. Marsh, Recorder; B. Cook, Prefect; D. R. Still, S.B.; J. Mayo, Herald; H. Parker, Org.; B. P. Todd; and T. J. Murray. Visitors: Sir Knts. J. A. Horner, I.G. for Norfolk—Doyle Conclave, No. 7, Guernsey; J. Kenning, Premier Conclave; F. Walters, P.S., Rose and Lily Conclave, No. 8, Richmond, &c. The business of the evening was to install Bro John Boyd, 33° P.M. and P.Z., 534, P.M. 145, P.E.C. &c., and W. Y. Laing, P.M. 45, as Knights of the Order, and which ceremony was ably performed by the presiding officer. Sir Knt. H. G. Buss, P.S., was elected an honorary member. A petition to the Grand Council for a Charter of Confirmation was signed by the members present—the conclave having been working under dispensation since the 31st May 1865. The conclave was then closed, and the usual banquet followed. A most agreeable evening being spent under the presidency of Sir Knt. Wescombe, who is so well and so favourably known or his zeal in Freemasonry.

FOR many years past M. Thiers has been occupied in writing an important book, in five or six volumes, on religion, philosophy, general history, arts, and sciences. The first portion is now completed, and will shortly be published.

MASONIC FESTIVITIES.

IRELAND.

LURGAN.

The members of lodge No. 134, gave a grand ball on Tuesday, the 10th inst. The invitations which embraced the *elite* of the North-eastern counties of Ulster, were numerously responded to. Long before the hour for commencing the ball, the town presented a gay and animated appearance. In the vicinity of the hall, crowds were gathered to witness the entrance of those who availed themselves of the night's entertainment. The visitors were received by the stewards, who introduced them to the W.M. Bro. Fred W. Magahan, and thence they passed into the ball-room. The scene presented in this apartment was of a very brilliant description. The room, which is eighty-two feet long, and thirty-two feet wide, is admirably adapted for the occasion, and that it should be so no pains had been spared. At the upper end was a dais, where a number of distinguished visitors occupied seats. The walls were draped in white, studded with camellias and roses of bright colours, and on each window a handsome Egyptian figure was placed.

The ball was opened at ten o'clock, and dancing was continued until one o'clock, when supper was announced. After supper the W.M. Bro. F. W. Magahan called for bumpers, and gave the accustomed loyal toasts, after which, in a very well-expressed and well-delivered speech, he proposed the health of "The Three Grand Masters," which was drunk with full Masonic honours, all standing. Lord Lurgan then rose and begged leave to propose the health of the hosts—the Masters and Brethren of Lodge 134. His lordship gracefully and appropriately referred to the Fraternity, and gave full credit to the members of the lodge for their very handsome and hospitable entertainment. His lordship was frequently applauded, and gave the toast with enthusiasm. In responding, the Master made a capital speech on the merits and aims of the Masonic institution, and created a most favourable impression by his accurate delivery, and well-ordered sentiments. He then gave the health of the guests who had honoured the members of Lodge 134 by their presence, and called on Bro. Lord Newry, who responded in a short but humorous speech.

Dancing was then resumed and kept up with unflagging spirit until four o'clock.

The ball was an admitted success; everything which could possibly contribute to the enjoyment, the comfort and pleasure of the company, was arranged and carried out in proper order, and the members of the lodge have reason to feel justly satisfied with the results of their active exertions and liberality, which resulted in an entertainment that did high credit to them and to the town and neighbourhood in which it took place.

NOTES ON LITERATURE, SCIENCE, MUSIC DRAMA, AND THE FINE ARTS.

Gounod is writing a new fourth act to *Faust*, believing he can produce a second success of that opera.

Mrs. Howard Paul is, report affirms, about to appear in the character of *Macbeth*, and will also take the part of *Hecate* in the same play.

With the new year will appear a new periodical termed the *Anglo-Colonial Magazine*; and its chief object will be to keep our countrymen abroad *en rapport* with the mother country.

A new journal to be established in Paris has been issued. It is called *Le Barbare*, and is sold for two sous. The object of the founders "is to give a new organ Atheism."

At the last meeting of the Geographical Society, Sir Roderick Murchison read a letter which had been received at the Foreign Office from Dr. Livingstone. It is dated Casembe, December 14, and the doctor gives a satisfactory account of his progress. He mentions that he was more in want of shoes than anything else.

Mr. J. L. Chester writes to a contemporary saying that he has discovered among the marriage allegations in the Bishop of London's Registry, that the mother of John Milton was Margaret, the daughter of Paul Jeffray, of the parish of St. Swithin's, London.

A wild story is circulating in the French papers about the Viceroy of Egypt being seized with a sudden desire to have a theatre at Cairo, and setting seven thousand workmen upon it, in order that he may see again without loss of time "La Grande Duchesse," which amused him so much when in Paris. 100,000fr. have been offered, so runs the story, to Mdlle. Schneider for three performances.

Extravagant salaries are received by theatrical people, and especially by singers, in France. It is stated that Mdlle. Nillson, of the Grand Opera, gets not less than £7,200 a year; that Faure and Villaret, tenors of the same theatre, get £3,600 and £3,200 respectively; and that a lady named Sass, also of the Opera, who receives £2,800, insists on having £6,400 in future. As to tragedians, there are now none of any note, but comedians of first rank earn as much as a Prime Minister in England; and even those of the second rank are exorbitantly paid, as appears from the fact that one of the name of Fréville, of secondary renown, is to receive £2,000 from a secondary theatre for playing twice a week for nine months.

A Jewish theatre has been erected near Warsaw. The pieces to be played will be selected from the principal episodes of the Old Testament. The actors will be all Jews, and the parts of the females will be personated by boys. The dialogue will be in German.

The *Figaro* announces the death of M. Lacoste, who was such a warm admirer of the Emperor Napoleon, that he purchased the ground on which the tomb of St. Helena stood at an exorbitant price. A mare having foaled in the apartment formerly occupied by Napoleon, he christened the colt Longwood, and conveyed him to France in order to present him to the President of the Republic.

The Musée des Souverains at the Louvre, which already rejoices in a large display of Napoleon the First's old clothes, satin shoes, spangled jackets and cloaks (quite fit for Astley's), and other similar rubbish, has just been "enriched"—so the *Moniteur* announces—by the wooden bench upon which he was used to "sit and look at the sea and meditate."

A new volume of Essays from the Low Church point of view has just been published, under the editorship of the Rev. G. A. Sumner. Mr. Benjamin Shaw's article on "Ritualism and Uniformity" is the first and longest, and Canon Bernard contributes a paper on "Scripture and Ritual," but other subjects of practical importance are treated.

As was feared from the first, the illness of Rossini has proved mortal. The distinguished composer died on Saturday, the 14th inst., at his residence at Passy, in the outskirts of Paris. He was born in 1792, and was accordingly seventy-six years of age at the time of his death.

Baron James de Rothschild, whose malady, it was thought, had taken a favourable turn, died on Sunday morning last. He was the head of the Paris house of Rothschild, and had been settled in France ever since 1812. He was born at Frankfort in 1792, and was thus 76 years of age at the time of his death. Baron James de Rothschild was the last surviving son of Meyer Anselmo Rothschild, the founder of the family.

PUBLIC AMUSEMENTS.

BROTHER ADAMS' FAREWELL MASONIC BALL.

We understand tha tBro. T. A. Adams, P.G. Purst., the well-known and much-esteemed teacher of Masonry (and who by his teachings has perfected some thousands of the Craft at various lodges of instruction), will give his *farewell* "Private Subscription Masonic Ball," at the magnificent new hall of the Freemasons' Tavern, Great Queen-street, in January next. Bro. Adams, being P.M. of the Globe, Domatic, Hampstead, Westbourne, and Royal Union (of Uxbridge) Lodges, as also Preceptor of the Royal Union, Fidelity, Camden, and Athelstan Lodges of Instruction, all the brethren of those lodges will give their best support, and we trust it will likewise be extended to him as widely as possible by the Craft in general, and especially by all who have profited by his teaching.

In order to render the ball as attractive as possible, 100 Stewards are being appointed whose sole responsibility will be the payment of one guinea each (which will admit the Steward and one lady) and will include refreshments during the evening. Tickets will be obtained *through the Stewards only*. Every Steward will be responsible for the brethren and ladies who obtain tickets through him; and their names and addresses will all appear on their tickets, as presented, together with the name of the Steward. In order to render this farewell ball still more brilliant, all the brethren will attend in full Masonic costume.

As it is desired to close the list of Stewards as soon as possible, in order to complete the preliminary arrangements, the Stewards who have agreed to act would feel greatly obliged to any brethren (desirous of increasing the *éclat* of the ball) who may send their names and addresses to Bro. Adams as willing to accept the office of Steward on the above conditions and as early as possible. Bro. Adams' double quadrille band will "discourse eloquent music" throughout the evening. The ball, under such auspices, promises to be one of great brilliancy and attraction, and we heartily wish it every success.

BRO. GLAISHER ON METEORS.

Bro. Glaisher, *F.R.S.A.*, recently delivered at the Exhibition Hall, Falmouth, a most interesting lecture on "Meteors," to a large and attentive audience, Mr. J. St. Aubyn, *M.P.*, occupied the chair.

Bro. Glaisher prefaced his lecture by observing that, although this was his first visit to that institution, he could not say that he felt himself as a stranger amongst them, because for many years he had looked at this institution with the greatest respect, and he knew it was favourably known in the scientific world. And when they considered that Davies, Gilbert, and Sir Charles Lemon were parents of this institution, and when at the present time it included his friends Robert Hunt and Robert Were Fox, it was impossible that they should not look with respect to an institution of this kind. And there was yet one other name—a name of well-known fame, a name of which they, as residents of Cornwall, should be proud, as he had added greatly to astronomical knowledge, and fixed the exact position of Neptune before any other eye had seen it—he referred to his friend Professor Adams, who was still applying himself to the solution of problems as difficult as the mind of man could be directed to, and he should have to refer to the Professor as being engaged as helping them out of the difficulties of the subject of his lecture. It was a pleasure to him to hear the president that day make some reference to his wish that the society should be a county society. It ought to be a county society, and the county might well be proud of it. They had sown the seeds for good, but societies of this kind did not always reap the fruit, but certain it was that it was this society that had produced several clever men who had left them to work elsewhere, and generally by the awards they had given that day they had encouraged native talent and industry. After paying a high tribute to the earnestness and ability of the judges, Bro. Glaisher proceeded with his lecture, pointing out that meteors, or falling, or shooting stars, had attracted the greatest attention of all ages, and in all countries, and had created a great deal of curiosity as to their origin and intrinsic value. Until nearly the close of the last century there had been no recorded remarkable shower of meteors, but on the 12th of November, 1799, Humboldt and Bonphland, at Cumana, in South America, witnessed a very remarkable display of meteors. Humboldt thus spoke of it:—"From half after two in the morning the most luminous meteors were seen towards the east. Thousands of falling stars succeeded each other during four hours." Humboldt believed this to be a local phenomena, but the publication of this report brought others, which showed that it was not local; that it was seen at the equator, 700 miles below Cumana, and in Greenland and Labrador. It was also observed in England, but it was evident that more shooting stars were to be seen in America than in Europe. Humboldt added to this description that he was told that a similar phenomena preceded the great earthquake of 1766, but no suspicion of periodicity of the meteors. Until the 13th of November, 1832, no other star shower was observed, and on that day observers were taken with as much surprise as was Humboldt in 1799. Full records of it were collected. In some places the meteors were so many that it was impossible to count them; in others they were compared to a rain of fire. The shower was less remarkable than that of 1799, and it was most confined to Europe. The fact of its occurring on the 13th of November, whilst that seen by Humboldt occurred on the 12th, indicated for the first time the probable periodicity of the phenomenon, and anxiously was the 13th of November in the following year looked for. On the 13th of November a very remarkable shower fell, extending from Cuba to Greenland, and from W. long. 61 degs. to W. lat. 36 degs. In America it lasted for five hours. The number of meteors seen in seven hours was estimated at 200,000. It was certain that from 10,000 to 30,000 were seen in a single hour, and sometimes as many as 1,000 in a minute. The display surpassed in brilliancy any ever since observed. After, there was no doubt of the periodical character of the showers, and this was the first grand step in the knowledge of meteoric astronomy. One great difficulty existed in the display of 1799 occurring on the 12th November, and that of 1832 and 1833 on the 13th. It appeared that in America it was observed that the meteor tracks in 1833 took their direction from a point which retained its place unchanged among the stars during the continuance of the shower. This fact was the second great step. Attention was then called to the fact that between 1766, 1799, and 1833, there was a lapse of 33 years between grand displays of meteors. Research among ancient records of the mentions of the November meteors was made, and evidence was produced from the Chinese, Arabic, &c., dating back from the year 902 down to 1698, showing that there was a lapse of 33 and a quarter years between each display, the phenomena on each occasion causing much dismay in different parts. In 902 the display occurred on the 13th October, and each successive display was a day or two later. From this almost unbroken chain of evidence the periodical character of the November meteors was established, and its astronomical character indicated. They also knew that the display occurred two years in succession, each time 24 years later. The procession of the equinox would account for one half of the day, and Professor Adams set himself to discover whether the amount of disturbance which the planets would ever exercise in reflecting the orbit of the meteors would account for the other half. He found that during a period of 33¼ years the longitude of the node is increased 20 deg. by the action of Jupiter, and nearly 7deg. or 8deg. by the action of other planets, so that the entire calculated increase of the node in 33¼ years is about 28deg., or about half a day's journey, and this remarkable accordance between the results of theory and observation leaves no doubt as to the correctness of the period being 33¼ years nearly. The result of Professor Adams's investigation is probably one of the most important contributions to Physical Astronomy made in the year 1867. The stability of meteoric showers being thus established led to the inquiry whether the isolated meteors seen almost nightly all over the globe were in any way similarly connected with radiant points or fixed periods. The result showed that there were a series of undoubted radiant points. Thus meteor showers were undoubtedly much more numerous and definite than could possibly have been imagined a few years since, and as a rule the showers are very regularly recurrent every year. The well-known shower in November, however, is only recurrent in ito magnificence every 33 years. After referring to the showers of 1866 and 1867, attention was directed to another fact connected with these meteor showers which had come upon them as unexpectedly as the wonderful appearance in the sky in 1833 struck the beholders. It had been discovered that the comets No. 2 of 1862, and No. 1 of 1866, were nothing but large meteors, and connected with showers that then fell. This evident connexion of the meteors with comets was a discovery of the most momentous kind, and might lead to other acquisitions of knowledge. They were now beginning to learn that comets and meteors were intimately connected, the former being only an assemblage of the latter. Bro. Glaisher finished his lecture by referring to the unexpected great knowledge they had acquired on the subject during the past few years.

Mr. St. Aubyn, M.P., moved a vote of thanks, in eulogistic terms, to the lecturer, and humourously remarked that Bro. Glaisher had not told them all about meteors, for he (the chairman) should like to know what they were made of, where they came from, where they go to, and for what design they were sent. Still he was glad Bro. Glaisher had not told them all, for this would give them a claim on him another year to come and finish the subject.

Bro. Glaisher, in acknowledging the compliment, hoped that persons in the neighbourhood of Falmouth would make observations on the subject so as to lead to increased knowledge,

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According to the Egyptian mythology, Osiris was the good principle, or the Sun; Typhon, his brother, was the evil principle, or darkness. Typhon conspired against his brother, and with his accomplices made a feast, at which Osiris was an unexpected guest. Towards the close of the feast Typhon showed his company a chest of the most beautiful workmanship, which he offered to bestow on anyone of them who by lying down in it proved that he exactly filled it. When it came to the turn of Osiris he placed himself in the chest without suspicion; but, scarcely had he lain down, when the lid was closed and he was suffocated. The chest with the body was then thrown into the Nile. The legend further relates that when Iris, the wife of Osiris, was informed of the horrible event, she set out to search for the remains of her husband, which she found at Byblos, in Phœnicia; that she deposited them in a retired place, far from the haunts of men; that Typhon in hunting found them during the night by chance, and in his fury cut up the body into 14 pieces, which he dispersed in various countries; that Isis, having been apprised of this new crime, hastened to collect the scattered pieces, all of which she found except the organs of generation, which had been thrown into the Nile and devoured by a fish called Phagra; that Isis substituted an image of this organ, or the Phallus, which she consecrated, and which has from that ime figured prominently in the Mysteries.

Poetry.

HELP THE LIFEBOAT.

'Tis said, my brother Masons,
We "say" more than we "do,"
And, very much, I'm thinking,
The accusation's true;
Of "Charity," much boasting,
We brothers, sometimes hear;
But far beyond our circle
It does not go, I fear.

Of "schools" for orphan children,
Of "homes" for aged men,
Of scratching up Jerusalem,
Of banquets now and then;
Boast ye of these for ever,
Much doubting 'twill dispel,
And many mocking cowans
Such talking will repel.

But how about the Lifeboat
Which should be fit for sea,
To save the shipwrecked sailors
Who else, will drown'd be!
It has not "walked the waters!"
It is not even built!
And for this great omission
We all must share the guilt.

In haste, then, brother Masons,
Your purses open wide,
That sooner may our life-ark
Upon the waters ride;
And many thankful sailors,
Recovered from the wave,
Will bless the Mason's lifeboat,
Which snatched them from the grave.

Richard Simmons,

DEDIE A LA MEMOIRE DU BIEN-AIME ET TRES ILLUSTRE FRERE THOMAS MOSTYN,

Par Louis Duflos, M.·.

T out Maçon qui connut cet aimable et bon frère,
H élas! doit le pleurer du plus profond du cœur;
O h, nous tous, regrettons cet ami si sincère,
M odèle de vertu, de noblesse, d'honneur.
A ux batteries de deuil, aux funèbres cantiques,
S ur sa tombe ajoutons, de nos burins mystiques,
Toute notre douleur!

M ais s'il n'est plus pour nous, le Ciel est sa demeure;
O h frères, ce penser nous est consolateur;
S oyons tous comme Lui, jusqu'à la dernière heure;
T ravaillons comme Lui, pour l'Eternel bonheur.
Y a-t-il ici bas, quelque chose de stable?
N on, alors marchons vers ce qui est durable,
D'une constante ardeur.

24 Septembre, 1868.

[Translation of the Acrostic dedicated to the memory of the Beloved and Very Illustrious Brother, Thomas Mostyn,

By Louis Duflos, M.·.

French Master to the Masonic Female Orphan School, Dublin.

Every Mason who knew this amiable and good brother,
Alas! must mourn heartily for him;
Oh, let us all regret so sincere a friend,
Who was a model of virtue, nobleness, and honour;
Let us join in the funeral song with heartfelt sorrow;
And lay our mystic burins on his tomb,
Amidst the sounds of lamentation!

But, if he is no more for us, Heaven is his dwelling;
Oh, brothers, this thought is consoling to us;
Let us all be like him till the last hour;
Let us work like him for eternal happiness.
Is there anything certain on this earth?
No! then let us turn our thoughts to what is everlasting,
With constant ardour,

THE LILY.

(*Written on an Article bearing the above title which appeared in No.* 439 *of the* Freemasons' Magazine.),

By T. J. Swain.

Stainless flower! so snowy white,
  Peeping through thy deep green leaves
O'er the hedge, with which thy stem
  In its twining interweaves.
Beauteous flow'r! so chaste and fair,
  Emblem of that purity,
Which, though mentioned in God's word,
  Earth's frail children seldom see.

Lily! fragile in thy bloom,
  Passing rapidly away,
Beauteous as thou art at noon,
  Fading ere the close of day.
Ah! too fair art thou to last,
  May thy perishing so soon
Guide our thoughts to human life,
  And to One who grants that boon.

Flower that Christ alluded to,
  Symbol art thou of three names—
Piety—Justice—Charity,
  Virtues each good Mason claims.
Oh! may we possess them all;
  May we ever love them well,
Cling to them, as to the hedge
  Clings the beauteous lily-bell.

SILENCE.

(*See* Bro. C. P. Cooper's *Ninth Decade of Masonic Precepts*, lxxxiv., "Bear and Forbear," *Ανεχου και απεχου*).

By T. J. Swain.

Silence! thou art hard to keep
  In temptation's trying hour,
When, with indignation deep,
  We restrain our anger's power.
When insulting words give cause
  For the language of retort,
Hard it seems to stand and pause
  In forbearance, and say—naught.

Yet is Silence ever best,
  Though we suffer under wrong—
Though we feel ourselves opprest,
  Still our trial is not for long.
Masons, seek that gift in prayer,
  Silence leaves ye no remorse;
Strive in meekness to forbear—
  Think of Jesus on the Cross.

Silence! mighty is thy power,
  Blest are they who can refrain,
Who, in provocation's hour,
  Can their impulses restrain.
Masons, seek for grace in prayer;
  Silence brings ye no regret,
If in patience we forbear
  God will grant us victory yet.

MEETINGS OF THE LEARNED SOCIETIES.

Nov. 23rd.- Society of Arts, at 8; Opening Address by Lord Henry G. Lennox, *M.P.*, Chairman of the Council. Geographical, at 8·30; Travels in Manchuria.

Nov. 24th.—Institution of Civil Engineers, at 8.

Nov. 25th.—Geological, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING NOVEMBER 28st, 1868.

Monday, November 23rd.—Royal Somerset House and Inverness, 4, Freemasons' Hall. Castle Lodge of Harmony, 26, Willis's Rooms, St. James's. Old King's Arms, 28, Freemasons' Hall. Unity, 183, London Tavern, Bishopsgate-street. Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. Gooch, 1,238, Royal Alfred Tavern, Southall.

Tuesday, November 24th.—Lodges: Tuscan, 15, Freemasons' Hall. Moira, 92, London Tavern, Bishopsgate-street. Faith, 141, Anderton's Hotel, Fleet-street. Prudent Brethren, 145, Freemasons' Hall. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Prince of Wales's, 259, Willis's Rooms, St. James's. Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapter: St. James's Union, 180, Freemasons' Hall.

Wednesday, November 25th.—Grand Stewards Lodge of Public Night. Lodges: Antiquity, 2, Freemasons' Hall. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horns Tavern, Kennington. High Cross, 754, Railway Hotel, Northumberland Park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford. Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar.

Thursday, November 26th.—Gen. Com. of Female School at Freemasons' Hall, at 4. Neptune, 22, Radley's Hotel, Bridge-street, Blackfriars. Prosperity, 65, Masons' Arms Tavern, Masons' Avenue, Basinghall-street. Grenadiers, 66, Freemasons' Hall. Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters: Domatic, 177, Anderton's Hotel, Fleet-street. Canonbury, 657, George Hotel, Aldermanbury. Lily of Richmond, 820, Greyhound Tavern, Richmond.

Friday, November 27th.—House Com. Boys' School, at 3. Lodges: Universal, 181, Freemasons' Hall. Jerusalem, 197, Freemasons' Hall. Fitz Roy, 569, Head Quarters of the Hon. Artillery Company. Finsbury, 861, Jolly Anglers, Bath-street, St. Luke's. Chapter: Belgrave, 749, Anderton's Hotel, Fleet-street.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

G. Sec. of G. L. of Iowa.—The two parcels of books have been received since our last issue. Thanks for them. We have forwarded one of the parcels to Grand Lodge. The back numbers required by you will be forwarded by the agent of the Smithsonian Institute.

Senior Warden (Lincoln).—It is our invariable rule never to publish a letter in the Magazine, unless the real name and address of the writer is sent, not necessarily for publication, but as intimating good faith on the part of the writer. Besides, your letter is un-Masonic, and in its present form we could not have inserted it.

P.M. 861 (Sloane-street, S.W.)—When men, who *can* read and write, forget themselves, and are rude, they must not be surprised if their communications are thrown into the waste paper basket. What P.M. (no doubt very properly) desired to call to our notice merits attention, but we cannot allow an anonymous and sillily written letter to appear. Try next time to write in a gentlemanly manner, and then you need not be ashamed to add your proper name and address.

Trinosophes.—Bro. Purton Cooper wishes to know how he should direct a letter intended for the inquirer in "Notes and Queries," respecting the meaning of this word, as the name of two French lodges.

T. O. (Turks Island).—The price for 100 copies of by-laws would be £3 7s. 6d.; for 200, £4 5s., delivered to the address you gave us in London. Your statement as to subscription due by the lodge is quite correct. We forwarded our account and the letter enclosed by you as directed.

LONDON, SATURDAY, NOVEMBER 28, 1868.

CHIPS OF FOREIGN ASHLAR.

No 6.—Freemasonry in the Republic of Hamburgh.

Freemasonry in Hamburg was originally established by the Grand Lodge of England, but in 1811 the brethren constituted themselves into an independent jurisdiction, and exchanged "protocols" with the heads of the Order in other countries.

The first brother we saw in Hamburgh was Bro. Charles Edward Buek, the Deputy Grand Master, who may be called an English brother, for he was initiated in the "Pilgrim" Lodge, London, on the 13th of March, 1816. The Pilgrim Lodge was then as now, we believe, worked in the German language, and it was at that time held in Cornhill. At the 50th anniversary of Bro. Buek's connection with the Craft a "Jubilee" was held and the "Pilgrims" fraternally sent over their congratulations to their venerable brother.

In the Grand Lodge of Hamburgh the three degrees of Craft Masonry only are worked, the Royal Arch not being recognised. The Hamburgh brethren have an extensive organisation as will be seen by the following list of affiliated lodges:—

Place	Number of Lodges.
Hamburgh City	5
Rostock	2
Brunswick	1
Oldenburg	1
Weimar	1
Warel	1
New Brandenburgh	1
Wismar	1
Frankfort-on-the-Maine	1
Bukenfeld	1
Stuttgardt	1
Brooklyn, New York	1
Ulin	1
Wolfenbuttel	1
New York	1
Heilbronn	1
Joinville	1
Eisenach	1
Holl	1
Bremerhaven	1
Constantinople	1
Cairo	1
Total........... —	27

It will be seen from this list that the Masonic influence of Hamburgh has extended not only into remote parts of Germany, but also to Turkey, Egypt, and the United States.

The names of the principal officers in the Hamburgh lodges are:

1st W.M.—Meister von Stuhl.
2nd Deputy W.M.—Deputirter Meister.
3rd S.W.—Erster Aufseher.
4th J.W.—Zweiter Aufseher.
5th Treasurer—Schatzmeister.
6th Secretary—Secretaire.
7th S.D.—Erster Schaffner.
8th J.D.—Zweiter Schaffner.

In the Royal York Lodges of Germany the the Senior Deacon and Junior Deacon are respectively denominated "Erster *Steward*" and "Zweiter *Steward*."

The Worshipful Masters of the lodges in the Hamburgh jurisdiction can only be appointed to office for three successive years.

At the invitation of Bro. Buek, the Deputy Grand Master, and Bro. Volkers, the Grand Secretary, we had the pleasure to attend a meeting of the lodge of St. George, at the Masonic Temple, Hamburgh. Fortunately we had an opportunity of witnessing the initiation of a brother, and we were much gratified with the admirable manner in which the proceedings were conducted. When the candidate was admitted to the light the brethren formed a *chaine d'union* in which the "newly obligated brother" furnished a link, and thus he was formally received into the brotherhood. The customary oaths were administered on the *Bible* Perhaps it may not be out of place to mention that certain delicate functions performed by the Inner Guard in English lodges—Bro. Parker, late I.G. of Doyle's Lodge, Guernsey, will know what we mean—were dispensed with. Possibly the I.G. had commenced the age of universal peace by beating his sword into a ploughshare. Entered Apprentices serve one year before they become Fellow Crafts, and Fellow Crafts labour for another year before they are made Master Masons. It is usual in Guernsey for brethren to wear their hats in lodge, but in the Prussian lodges of the so-called "Swedish" rite they take off their hats whenever the name of the Great Architect is mentioned. In the St. George Lodge initiations are conducted in the English, French, Italian, and Spanish languages as well as in German. Think of this Cockney Worshipfuls! Would it not puzzle you?

We cannot but thank Bro. Volkers for all his kindness to us. Recognising our desite for informotion he did all he could to enlighten us. The Freemasons of Hamburgh claim to have a charter from England, dated 1717, and in company with Bro. Volkers we made a diligent search for it among the archives of the Grand Lodge, but unfortunately we were not successful.

The Masonic Temple at Hamburgh, a very respectable building, and the *Castellan*, or Curator, Bro. Julius Henry Matzer, is a very agreeable and gentlemanly man, who speaks English very fluently. The W.M. of the lodge of St. George at the date of our visit was Bro. Peter Otto Heinich Pepper, an old and highly respected Craftsman.

A pleasing incident marked our visit to Hamburgh. Having joined Doyle's Chapter of Fellowship during our visit to Guernsey we carried with us a Masonic case, upon which was inscribed the name of that excellent chapter. This created an impression that we were from the Channel Islands, and several brethren came forward to express their pleasure at the fact. They said they knew and loved many Jersey and Guernsey brethren, and they never required any other certificate of good character from a visting brother than the simple fact that he hailed from the Channel Islands. They were somewhat disappointed when we explained that we were not from Guernsey, but we took the opportunity to support with all our power their estimate of the Channel Island brethren. After all, we think there is considerable truth in the theories of "Father" Sarchet of Doyle's Lodge on the subject of Norman blood.

The English M.P. who prematurely answered that the Republican bubble had burst when the civil war broke out in America, had probably forgotten the ancient Republics of the Hanse Towns, some of which are never likely to "burst," though they may fall before the Providence which Napoleon said was "always on the side of the strongest battalions." The Republic of Hamburgh, consisting of the city and adjacent territory, with a small town at the mouth of the Elbe, has 350,000 inhabitants—270,000 in the city, and 80,000 elsewhere. The State is some forty miles in extent, and the villages included in it are remarkable for the peculiar and beautiful dresses worn by the peasantry.

Since 1865 the Grand Lodge of Hamburgh has adopted the system of direct representation, and it is said to answer remarkably well. The deputies forming the Grand Lodge are now elected by the members of the respective private lodges. Will this method ever be adopted in England? Who knows?

J. A. H.

FREEMASONRY IN EGYPT.

ALEXANDRIA.

Want of news of some real interest to yourself and your readers, has kept me silent for a long time and if I now break the spell, it is with feelings of regret that the first portion of my communication is not of a more agreeable nature.

Owing to some misapprehension on the part of the ruling power of this country, entailing a forced expatriation from this his native land, our worthy and beloved District Grand Master, Prince Halim Pacha, took his departure on the 9th inst., on board one of the Messageries' Mail boats for Marseilles. The feelings to which this unfortunate event gave rise, not only amongst Masons placed by Grand Lodge of England under the immediate rule of this much esteemed brother, but among foreign Masons generally, as well as in the ranks of all worthy men who had the honour and pleasure of his personal acquaintance, can more easily be imagined than described. Suffice it to say that our exiled brother, the R.W. District G.M. for the Province of Egypt, possesses the love and fraternal sympathy of all good men and true brethren whom he left behind; their confidence in his integrity remains perfectly unshaken and their personal esteem unabated. They all express their regret that such arbitrary measures should be resorted to by those who claim a place amongst the rulers of civilised nations, and they hope that wheresoever he directs his steps he will meet with fraternal sympathy.

Dismissing this subject for the present, I beg to call your attention to the following report of the state of Masonry in Egypt or rather to some of its doings, leaving others to be communicated to you at some future time. Some few years ago Masonry was represented in this country, but by single individual brethren; there were no lodges, and it was so late as 1856, (I believe,) that the first lodge (Les Pyramides d'Egypte), Grand Lodge of France, was called into existence by the exertions of a few zealous brethren. Twelve years only have elapsed since, and already the valley of the Nile is studded with lodges—French, English, German, (Italian and an Arabic) are now in course of formation.

General assemblies of all Masons, no matter of what grade or to what Grand Lodge they hail from, are taking place yearly, the third meeting being fixed to be held in January next. At these meetings, matters are discussed for the good of Masonry and mankind in general, and already can a proof be adduced in support and favour of such reunions, for this town possesses, under the immediate patronage of the Loge Ecossaise, No. 166, S.G.C. of France, a public and gratuitous Adult School, with a branch for juveniles. Subscriptions are coming in from lodges and from Masons; 120 boys and men are being shown by able and carefully chosen professors, how they can become useful to themselves and to others—they are of all colours between white and black, of all languages, or of none at all in some cases, in short the school is a great success, and being pregnant with good results, I hope it will continue thus to prosper.

Other measures are *à l'étude*, of which I shall acquaint you in due time.—Audit.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(*Continued from page* 406).

BOOK IV.—CHAPTER IX.

Proceedings against the Order in England.—King Edward discredits the charges, and writes to the Pope, the King of Sicily, and others in favour of the Knights.—Orders proceedings to be taken against them at the command of the Pope.—The Templars arrested in England.—Depositions of Imbert de Blancke, Radolph de Barton, and others.—Rector of St. Mary de la Strode.—John de Stoke. Examinations at Lincoln.—York.—The Templars maintain their innocence.—The Pope writes Edward to use the torture,—The Templars confined in separate dungeons, and loaded with chains.—The Inquisitors hear the enemies of the Order.—Their evidence hearsay.—The King appropriates the wealth of the Order.—A.D. 1307-1310.

On the 20th of November, according to his promise to Clement, the King of England sent for the Seneschal of Agen, whom he examined concerning the mysterious charges preferred against the Templars.* Edward seems to have disbelieved the whole of the charges; for, on the 4th of December, he wrote to the Kings of Portugal, Castile, Aragon, and Sicily in their favour. To the King of Portugal he wrote in the following terms:—

"To the magnificent Prince, the Lord Dionysius, by the grace of God the illustrious King of Portugal, his very dear friend, Edward, by the same grace, King of England, &c. Health and prosperity. It is fit and proper, inasmuch as it conduceth to the honour of God and the exaltation of the Faith, that we should prosecute with benevolence those who come recommended to us by strenuous labours and incessant exertions in defence of the Catholic religion, and for the destruction of the enemies of the Cross of Christ. Verily, a certain clerk (Bernard Peletus), drawing nigh unto our presence, applied himself, with all his might, to the destruction of the Order of the Brethren of the Temple of Jerusalem. He dared to publish before us, and our council, certain horrible and detestable enormities, repugnant to the Catholic faith, to the prejudice of the aforesaid Brethren, endeavouring to persuade us, through his own allegations, as well as through certain letters which he had caused to be addressed to us for that purpose, that by reason of the premises, and without a due examination of the matter, we ought to imprison all the Brethren of the aforesaid Order abiding in our Dominions. But considering that the order, which hath been renowned for its religion and its honour, and, in times long since passed away, was instituted, as we have learned, by the Catholic fathers, exhibits, and hath from the period of its foundation exhibited, a becoming devotion to God and His Holy Church, and also, up to this time, hath afforded succour and protection to the Catholic faith in parts beyond the sea, it appears to us that a ready belief in an accusation of this kind, hitherto altogether unheard of against the fraternity, was scarcely to be expected. We affectionately ask and require of your Royal Majesty, that you, with due diligence, consider of the premises, and turn a deaf ear to the slanders of ill-dispositioned men, who are animated, as we believe, not with a zeal of rectitude, but with a spirit of cupidity and envy, permitting no injury, unadvisedly, to be done to the persons or property of the Brethren of the aforesaid Order dwelling within your kingdom, until they have been legally convicted of the crimes laid to their charge, or it shall happen to be otherwise ordered concerning them in these parts."*

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* Rymer's Fœdera.—Tom. III., p. 32.

Shortly after sending these letters to the Kings, Edward wrote to the Pope, stating his utter disbelief of the crimes alleged against the Templars, that they were held in veneration by all men in his realm for the purity of their faith and morals, and he expressed great sympathy for the Knights and the Grand Masters in their hour of tribulation. He added, that it was the Pope's interest, as well as his duty, by a proper inquiry, to clear the Order from such scandalous charges, which none but the unjust and infamous could for an instant credit. This reluctance on the part of the King of England is one of the most favourable proofs of the innocence of the Templars. Philip was not pleased at Edward's conduct, and pressed the Pope to use still stronger means to have the Order persecuted in England. The Pope, accordingly, wrote Edward a letter, commanding him at once to proceed against the Templars, and instructed the Archbishop of Canterbury to do so likewise. The King, upon this, finding the destruction of the Templars resolved upon, gave an order in council for their arrest, and wrote the Pope that his commands had been fulfilled. Inventories were directed to be taken of their goods, and instructions given for the cultivation of the lands.† The arrest was conducted in the same secret manner as in France.

Among the prisoners seized and committed to the Tower of London, were two Knights, William de la More, the Grand Prior of England, and Imbert de Blancke, Grand Prior of Auvergne. Imbert was a knight of high honour and stern unbending pride. He had fought under four successive Grand Masters, in defence of the Christian faith in Palestine, had escaped the slaughter of Acre, and after the fall of that city led several daring expeditions against the infidel. He accompanied De Molai from Cyprus to France, whence he had been sent as visitor to England, and there was rewarded for his services in the cause of the cross with a noisesome dungeon. The following brethren were also confined in the Tower:—Radolph de Barton, priest of the Order, custos or guardian of the Temple Church; Michael de Baskeville, knight, Preceptor of London; John de Stoke, knight, Treasurer of the Temple, London; together with many other knights and Serving Brethren. Several of the Provincial Preceptors were also confined there.

At the commencement of the month of October, the Papal Inquisitors arrived in England, and proceedings were at once commenced against the Order. The Papal Inquisitors were Dieudonné, Abbot of Lagni, and Sicard de Vaur, Canon of Narbonne. The enquiry continued till the council held at London in 1311. The number of Templars examined was two hundred and twenty-eight; that of witnesses against the Order was seventy-two, almost all Carmelites, Minorites, Dominicans, and Augustinians, the natural foes of the Order. The Templars were treated with great mildness; and in England Ireland and Scotland, they were unanimous and constant in their assertion of the innocence of the Order.

Imbert de Blancke being asked why the receptions were made in secret, replied, "through our own unaccountable folly;" and denied every article imputing crime or infidelity to the Order. Thirty-three knights, chaplains, and serving brethren were examined between the 25th of October and 17th of November, and likewise denied the crimes. They admitted that they wore little cords round their shirts, but denied that these had touched idols, and that they were worn by way of penance; or, as was stated by a knight who had been forty-three years in the Order, according to the instructions of the holy father, St. Bernard; and Richard de Goldyngham declared that he knew nothing farther about them than that they were called "Girdles of Chastity." They also stated that the receivers, and the received interchanged the kiss of peace, but denied the existence of secret and unnatural crimes.

In regard to article 24 of the Act of Accusation, Radolph de Barton stated that the Grand Master in chapter could absolve the brothers from offences committed against the rules and observances of the Order, but not from private sin, as he was not a priest. It was perfectly true that it was against the laws for any one to divulge what took place at the meetings of the Order, or at the receptions, and any one guilty of such a crime could be expelled. He denied that it was forbidden the brethren to confess to any other priests but the chaplains of the Order, and declared that he never heard the Order accused of such crimes till the institution of the process. He was asked the particulers of the death of Walter le Bachelor, a knight, and Grand Preceptor of Ireland, whom the inquisitors stated had been slain by the Templars, because he would not conform to their vicious practices. He answered that he was not fully aware of the circumstances attending the brother's death. He had been guilty of disobedience to his superior, the Grand Prior of England, and the laws of the Order. He had been brought to London, and confined in the penetential cell, where he had died.

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* Ibid.—Tom. III., p. 35

† Ibid.—p. 34-37.

Robert le Scott, a brother of twenty-six years standing, had been received at the Chateau Pelerin by the valiant Grand Master, William de Beaujeu. From levity of disposition he quitted the Order after it had been driven out of Palestine, and absented himself for two years, during which period he cameto Rome, and confessed to the Pope's penetentiary, who imposed on him a heavy penance, and enjoined him to return to the Order, whereupon he went back, and resumed his habit at Nicosia, in Cyprus, and was re-admitted by De Molai's command. On the twenty-second day of the inquiry, the following memorandum was made on the record of the proceedings. "Brothers Philip de Mewes, Thomas de Burton, and Thomas de Staundon, were advised and earnestly exhorted to abandon their religious professions, who severally replied that they would rather die than do so." Several lay witnesses, unconnected with the Order, were examined on the 19th and 20th November, by the Inquisitor in the chapel of the Monastery of the Holy Trinity. William le Dorturer, a notary public, declared "that the Templars rose at midnight, and held their chapters before dawn; and he thought that the mystery and secrecy of the receptions were owing to a bad rather than a good motive, but declared that they had not acquired or had attempted to acquire, anything unjustly." Gilbert de Bruere, a clerk, knew of nothing, nor suspected them of anything more, than an excessive correction of their errring brethren. William Lambert, who had been formerly a "messenger of the Temple," knew nothing bad of the Templars, and thought them innocent of all the alleged crimes. Richard de Barton, a priest, and Radolph de Rayndon, an old man, declared that they knew nothing ot the Order, or of its members, but what was good and honourable.

A provincial council of the clergy was held on the 25th November, in St. Paul's Cathedral, when a Papal Bull was read. The Pope, in it, dwelt pathetically upon the fearful crimes of the Templars, and lamented the awful fall from their previous high estate; that, hitherto, they had been renowned throughout the world as the special champions of the faith, and the chief defenders of the Holy Land, whose affairs had been principally controlled by them; the church had followed the Order with the plentitude of its especial favour and regard, had armed them with the emblem of the Cross against the enemies of Christ, had exalted them with much honour, enriched them with wealth, and strengthened them with many liberties and privileges. The Pope then wrote of the sad report of their sins and iniquities which had reached his ears, a report which had filled him with bitterness and grief, disturbed his repose, smote him with horror, injured his health, and caused his body to waste away. He gave a long account of the crimes imputed to the Order, of the confessions and depositions that had been made in France, and then, in a paroxysm of grief, declared that the melancholy affair deeply moved all the faithful, that all Christianity was shedding tears of bitterness, overwhelmed with grief, and clothed with mourning. He concluded by announcing the assembly of a General Council at Vienne, when the abolition of the Order should be pronounced, the disposal of its property settled, and that England should send representatives to this council.

Edward, finding that the Order was to be abolished, resolved to share in its wealth, and seized upon its property. Thereupon the Pope wrote him:—

"Your conduct again begins to afford us no slight cause of affliction, inasmuch as it hath been brought to our knowledge, from the report of several barons, that, in contempt of the Holy See, and without fear of offending the Divine Majesty, you have, of your own sole authority, distributed to different persons the property which belonged formerly to the Order of the Temple in your dominions, which you had got into your hands at our command, and which ought to have remained at our disposition. . . . . We have, therefore, ordained that certain fit and proper persons shall be sent to your kingdom, and to all parts of the world where the Templars are known to have had property, to take possession of the same, conjunctly with certain prelates specially deputed to that end, and to make an inquisition concerning the execrable excesses which the members of the Order are said to have committed."

Edward, however, had become aware of the treatment which the Pope received at the hands of Philip, and answered the remonstrance in the following short and pithy manner:—

"As to the goods of the Templars, we have done nothing with them up to the present time, nor do intend to do with them aught but what we have a right to do, and what we know will be acceptable to the Most High."

On the 9th January 1310, the examination of witnesses was resumed in London. The examinations took place in the parish Church of St. Dunstan's West, near the Temple. The Rector of the Church of St. Mary de la Strode declared, that he entertained strong suspicions of the guilt of the Templars. He had, however, often been at the Temple Church, and had observed that the priests performed the Divine offices in the usual way. Many other clergymen declared that they had heard nothing prejudicial to the Order, and could allege nothing against it.

The Inquisitor was anxious to prove the guilt of the Order, and the murder of those who declined to partake in its criminalty. Thus, on the 27th of January, he examined John de Stoke, a serving brother, who had been seventeen years in the Order. He declared that secular persons were permitted to be present at the burial of the Templars; that the brethren received the last sacraments, and the funeral service was always read over their graves. Being questioned relative to the death of Walter le Bachelor, the Grand Preceptor of Ireland, he deponed, that the Knight had been confined in the Penitential Cell in the Temple, London, for disobeying the orders of his superior, and being guilty of several immoral acts. He had been starved to death in the Cell. He had been buried like any other Christian, except that he was not buried in the Temple burying-ground, but in the court. He had confessed before his death to Richard de Grafton, a chaplain of the Order, then in Cyprus, who had administered to him the last sacraments. De Stoke furthermore stated, that he himself, with Radolph de Barton, carried him to his grave at the dawn of day. The deceased Knight had been in prison for the space of eight weeks. He was not buried in the habit of the Order, and was not interred in the cemetery of the Temple, because he was considered excommunicated, in pursuance of a rule or statute of the Order, to the effect that every one who privily made away with its property, and did not confess the crime, was deemed to be excommunicated.

On the 30th of March, the Inquisitors opened their court at Lincoln. Numerous Templars were examined in the Chapter-house of the Cathedral, among whom were many of the brave Knights who had fought and bled in Palestine. William de Winchester, who had been twenty-six years in the Order, stated, that he had been received by the Grand Master, William de Beaujeu, at the fortress of "La Roca Guille, in the province of Armenia." He declared the mode of reception was the same in all the preceptories of the Order. Robert de Hamilton declared, that the girdles worn by the Knights were called the Girdles of Nazareth, because they had touched the column of the Virgin at that place, and were worn in remembrance of the Blessed Mary, who was the Patron Saint of the Order. This was a common custom, and Popes were wont to send handkerchiefs which had touched the relics of saints as presents to such persons as they wished peculiarly to honour.

On the 28th of April, the examination of twenty-three Templars at York commenced, and lasted till the 4th of May. They all protested their innocence. Thomas de Stanford, a Knight of thirty years' standing, had been received in the East by William de Beaujeu; and Radolph de Rostona, a chaplain of twenty-three years' standing, by William de Canello, the Grand Preceptor of Sicily, in the Preceptory of Lentini, there. Stephen de Radenhall refused to reveal the manner of reception, as it was against the laws of the Order, and by doing so he would forfeit his chamber, be stripped of his mantle, and be committed to prison.

In the month of June 1310, the Pope wrote King Edward, upbraiding him with the laxity with which he had pursued the Templars, and demanding that he should proceed with all diligence to prove their guilt, as had been done by the King of France. Edward, a good, easy, kind-hearted man, was now, much against his inclination, compelled to proceed with vigour against the Order, although he and his barons were perfectly satisfied of the innocence of the Knights. The Ecclesiastical Council assembled. The Knights were ordered to be confined in separate dungeons; fresh interrogatories to be prepared; and, if other means failed to wring confessions from them, the torture was to be applied. The King, however, provided that the application of the torture should be conducted without *perpetually mutilating or disabling any limb, and without a violent effusion of blood.* The Inquisitors and the Bishops of London and Chichester were to notify the result to the Archbishop of Canterbury, that he might again convene the assembly for the purpose of passing sentence either of absolution or of condemnation.

The King thereafter wrote to the keepers of prisons, and the mayor, aldermen, and commonalty of London, informing them that, out of respect to the Holy See, he had permited torture to be used in the examination of the Templars, and requested them to assist the Inquisitors. Orders were afterwards given for loading the Templars confined in the London prisons with chains and fetters, and permission granted to the Inquisitors to make periodical visits, to see that the imprisonment was properly carried into effect, and to apply the torture as they might see fit *

(*To be continued.*)

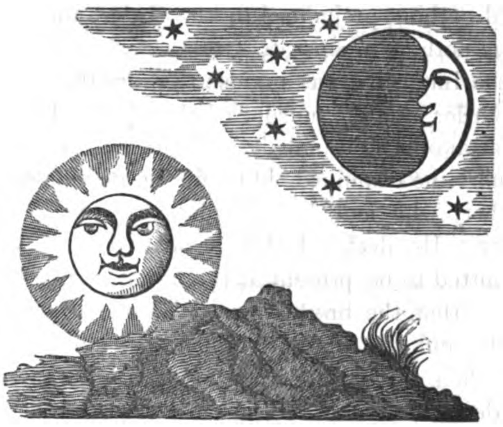
THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

Bro. J. Bristow, the W.M. of Lodge No. 446, has furnished us with a printed pamphlet of twenty-one pages, consisting of prose and verse, and possessing considerable interest from its evident antiquity. He says:—

"I received it as a present from the Secretary of Lodge Harmony, Cawnpore, of which lodge I was at the time Senior Deacon—this was in 1843. The lodge now is called Harmony and Fidelity, and has a new number, 438. I went to Bro. Beaumont, the Secretary, to make it twelve o'clock, 'high twelve,' as is the custom in the East, and while doing so the Secretary said, 'Bro. Bristow, I have a little book here that was given to me by a very old Mason, it's just in your style, it's yours if you'll accept it.' I did so, and it has been in my possession ever since. All my books and papers were lost with everything else—including certificates—in the *Eastern Monarch*, the ship I came home in; she was burnt down at Spithead. Bro. Gray Clarke renewed my certificates for me. This book came home overland with several other articles, including a magnificent jewel presented to me by the Umballa Masons, (made by Folkhard and Son, Brighton), in a box which I left behind me at Kussowlie on the Himalayas. I went up from Umballa to assist in the consecration of their new lodge, called the Triune Brotherhood, so called because it included the three stations, Kussowlie, Dugshai, and Subathoo. I went up some time after to assist them in working their new lodge, and the third time left my box behind me; they sent it home overland through Thacker, Spink and Co., so I got that all safe. The book was in that box. That is all I can tell you about it, except that no one but myself, and the G.A., has seen it since I received it from the Secretary."

THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

We propose to give from week to week, as space may permit, some portion of the work. The woodcut here given, appears on the front page of the original.



God spoke! and swift the spacious globe
Was dress'd in beauty's richest robe,
From sable Chaos sprung.
The Sun look'd up with radiance bright;
And all the shining orbs of light
In ether pure were hung.
May Masonry her sacred laws expand,
And flourish far in every distant land.
This glorious pillar, towering in the skies,
Illum'd with light, long may it upwards rise!
Its base stand firm till nature all expire:
Till then may peace each secret breast inspire,
To live as brothers in fraternal love,
Till they arrive in the Grand Lodge above.
Cemented firm by friendship's social tie,
As brothers live, and as true brothers die:
Then light divine will show them to that place,
Where love and friendship smiles in every face.
Of light I sing! the first great Source of light,
Omniscient, view'd the shades of sable night,

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* Rymers Foedera, Tom III.

To praise the first and high eternal name,
My humble muse makes Masonry her theme.
Here lucid light in rays celestial shine;
Heaven's Architect first stretched out the line: *
'Twas He alone who first the work began;
Eternal was the grand mysterious plan.
The earth, unform'd, lay a confused heap,
His sacred Spirit mov'd upon the deep;
The strong foundation, by infinite power,
On liquid waters then he laid secure;
From non-existence fair creation sprung;
The pond'rous globe in boundless space he hung.
Dark was the gloom of Chaos, ere the sun,
The moon, or stars, or time, began to run;
Till with his power the Master-builder spoke—
Then light, diffus'd through gloomy darkness, broke,
Far fill'd the shades of dark substantial night,
Divided from the rays of shining light.
Then next he form'd the heavens of azure blue,
That arch stupenduous towering in our view,
In midst of waters form'd on every side,
This Heaven was plac'd these waters to divide.
So great his power, with his Almighty hand
He gather'd all the waters from the land;
Then set His compass,† fix'd their bounds, and said,
"Ye swelling seas, your fury shall be stay'd."
The raging waves, when storms impetuous blow,
Beyond their bounds do not attempt to go:
While time shall last, to guard the solid land,
He bound the seas with cords of rolling sand.
The earth appear'd with fructuating power,
To nourish plants and every fragrant flower.
The third day dawn'd, then all the angelic throng
Together sung sublime this joyful song:—

THE SONG OF THE ANGELS ON THE THIRD DAY OF CREATION.

Round the Architect divine
All the sons of glory stood,
When He laid earth's corner-stone,
And pronounc'd, that ALL was good.
Angels tun'd their harps of gold;
Seraphs mov'd on rapid wing;
Thrones, and cherubims, and powers,
Prais'd the first Eternal King.
Till nature fail, let every tongue
Revere and praise his glorious name;
With morning stars of shining light
Resume the high celestial theme.
All praise to Him, who ever is and was
The King of Kings, and first Eternal Cause;
Here Nature's God His powerful works display'd:
He sits enthron'd, with Majesty array'd.
Adoring spirits in his presence stand,
While thousands thousands wait his dread command.
This Architect of Nature's massy frame;
Of essence pure, immutable the same,
His power infinite, righteous laws secure;
Thus fix'd his throne for ever to endure.
Though fools may scoff, the shining light despise,
In gloomy darkness love to shut their eyes—
Let sons of light still sing the theme sublime
Of Him who first mov'd round the wheels of time.
So sung my muse, aspiring high, she soar'd,
Let Nature's God eternal be ador'd:
He is and was: Who can his wisdom scan,
From shining seraphs down to mortal man?
'Tis He alone immensity can pierce,
From non-existence form'd the universe.
Made earth and air, the water, and the fire,
Caus'd sable darkness from the light retire;
To earth and waters, which were thus commix'd,
Eternal wisdom each their station fix'd.
His powerful hand then roll'd away the sea,
And each obeys bound by his firm decree.
In admiration, wonder, and surprise,
View perfect order from confusion rise.

This world which we inhabit must have been made by counsel and design, that is, produced by some being infinitely wise and good; or else we suppose, that it has always been in continual motion and disorder; and at last it happened, by chance, to fall into this order in which we at present view it. But, can any person think it reasonable to imagine, amid the variety and beauty which we behold in the world, that all should happen by chance, as well and as orderly as the greatest wisdom could have contrived and founded on the most exact plan. But the sacred Scriptures are divine, and in them the perfections of the Deity, the nature and excellence of virtue, are displayed in the largest characters.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

P.D.G.M.

In your Masonic Mems, you announce the appointment of Bro. Witty as D.P.G.M. of Wilts, in the place of Bro. Sir Daniel Gooch, *Bart.* This puts me in mind that, having occasion to communicate with these actual rulers of provinces, I can find no list of the D.P.G.M. Can you give us such a list?—J.S.

[There will be a list in the "Universal Calendar for 1869."—ED. F.M.]

HAVERS.

Does this refer to an ancestor of our Bro. Havers, who is himself a votary of science:—

"Collection of Discovrses of the *Virtuosi* of France, upon Questions of Philosophy and Natural Knowledge, in English, by G. Havers and J. Davies of Kidwelly, 1664-65, folio, 2 vols. in 1, fine copy, old calf, gilt, 6s."

QUERY.

WARRANT OF CONFIRMATION.

In common with several of your readers, I peruse with attention the accounts of the new orders, as giving the views of the most progressive spirits in Masonry. In the account of the Plantagenet Conclave, No. 2, of the Red Cross, I find that a petition has been presented for a Charter of Confirmation, the conclave having been worked under dispensation. The course would appear to be that, as the Conclave has never had a Charter, to apply for a Charter, and not for a Charter of Confirmation. How is this point of practise in the different orders?—M.M.

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* Job, xxxviii. 4, 5.

† Proverbs, viii. 27.

MASONIC LIBRARIES AND COLLECTIONS.

We have long had private Masonic collections, unfortunately but little known, such as those of Bro. Gray Clarke, Bro. Dr. Leeson, Bro. Hughan, Bro. Spencer, &c.; but 1868 will be memorable as giving us a step beyond. The Supreme Council of England has begun something like a Masonic Library, at 33, Golden-square. Grand Lodge has opened a reading-room, and the Masonic Archæological Institute has already received donations.

All these collections should be encouraged, and each Bro. can do something. Books are, of course, valuable; but for complete collections many things are necessary, and all can contribute. What is wanted includes old Masonic records, charters, warrants, diplomas, certificates, lodge summonses, circulars, pocket-books, lists of members, correspondence, rituals, lodge and private seals, ciphers and autographs. When rubbish of our fathers comes to be collected in a systematic manner, it affords important and interesting records, such as unfortunately we do not possess. There must also be enumerated engravings, caricatures, and portraits.—BIBLIOTHECARIUS.

THE BOOK OF JOB. JOB AND THE MASONIC CRITICS.

The Satanology of the Book of Job is playing the devil with the Masonic critics in the *Freemasons' Magazine.* There was a warning voice raised as to the discussions of these subjects, but Satan has the upper hand, and the patience of Job himself will be needed to bear the controversialists. How is a controversy of this kind to be carried on by persons not one of whom knows a word of the text that is in question. A Scottish Freemason favours us with a page of quotations from authorities, and on the strength of these belabours the American Freemason. The Scottish Freemason cannot even deal with Renan. He evidently looks upon him as the mere author of an heretical book, the "Life of Jesus;" whereas, with all deference to Delitzsch and Mr. Davidson, there are few men so well able by extensive and profound scholarship and acuteness of intellect to deal with such questions of the era of the Book of Job as Earnest Renan, the author of the History of the Semitic Languages. What can we make out of a Scottish Freemason, who disposes of such an authority as Renan on the authority of Dr. Delitzsch, and on such a ground as that Renan is in opposition to Christianity, as are the great majority of leading Hebrew scholars, for the simple reason that they are Jews. Such discussions are a waste of time, a display of peacock's feathers, and a provocation to ill-feeling.—CHRONONAUTONTHOLOGOS.

MASONIC CHARTERS (page 407).

"A Masonic Student" desires to know where the "1190 Charter from William the Lion" is to be seen. I think I could not answer him better than in the words of Professor Innes, who very kindly replied to a similar question of mine as follows:—

"The Charter by King William confirming Bishop Joceline's constitution of a brotherhood (fraternitas) for the re-construction of the Glasgow Cathedral is not preserved. But we have it recorded in the venerable Register or Chartulary of the Bishoprick now in Scotland, and I suppose in the hands of the Catholic clergy. It was from that source (the Registrum Vetus) that I printed it in the edition of the Chartulary printed for the Bannatyne and Maitland Clubs 20 years ago. It is No. 76 (page 66).

From my experience of their courtesy, I believe the Roman Catholic clergy would agree to let you have a photograph taken of that entry in their register, and no more ancient or honourable title could be put into your handsome charter chest."—W. P. BUCHAN.

BRO. MANNINGHAM.

For the second time, let it be asked what has become of the Manningham Controversy. Cannot our learned Bro. Findel answer any of the questions raised. This matter should not be passed *sub silentio.*—ANTIQUARIUS.

A CONTRAST; OR, DANISH FREEMASONRY *versus* SCOTTISH FREEMASONRY.

In last week's *Magazine* it so happens that we find two writers treating upon the subject of Freemasonry in different countries, and how striking is the contrast!

At page 401 we have "J.A.H." saying:—"In the Masonic jurisdiction of Denmark there are four St. John's Lodges, of which only one is to be found in the metropolis. And yet, with this small organization—smaller than that of an English Provincial Grand Lodge—the Danes have erected in Copenhagen a spacious Masonic temple at a cost of upwards of twenty thousand pounds sterling!" And, although Scotland has about 500 lodges on its roll, at page 407 "Excelsior" says:—"Where is there a Scottish Masonic Hall worthy of the name? Certainly, there is the large room *called* the Grand Lodge Hall, with its almost bare, four walls, of which, when I entered for the first time about two years ago, I was literally ashamed." Surely those in high positions who ought to, and could, lead the way in remedying this state of matters in Scotland, must feel the blush of shame mantling their cheek at the contrast.

Scottish Masonry bristles with grand names and titles, but where are its grand *things?*

As may be seen at page 377 of the *Magazine,* the Glasgow brethren are on the move to rectify this, and all true brethren will join in wishing them good speed. May they raise a Masonic Temple worthy of themselves and worthy of GLASGOW.—W.P.B.

HIEROGLYPH (page 409).

Show me the Yankee that wouldn't "make tracks" after hearing the mysterious emanations of Bro. Eugenius Philalethes? No! skedaddle would be the word, and off they go, tearing their hair with envy! Let us hear no more of American "tall-talk" after this. If the brethren who heard the lustrous enunciations of Bro. Philalethes were able to shut their mouths or put on their hats * for an hour after they must have been more than mortal.

Talk of Daniel O'Connel shutting up Biddy O'Flaherty with his oratory—phew! Dan wouldn't stand the ghost of a chance with Philalethes.

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* Unless, indeed, said hats, being made of some elastic material, could accommodate themselves to the swelling of the head.

We may, perhaps, imagine, but could not describe, the appearance of the mysterious Rosicrucian when composing his wonderful "hieroglyph." See him at his furnace majestically and carefully stirring the molten lead, which, with the aid of his secret essences, is soon to be turned into gold! As the smoke rises so does his ideas; the chamber becomes misty, so also his ideas mystify, and, mist filling the study and mystification the student, a voice is heard from out the gloom exclaiming,—"The night approaches when no man can work."

Ha! ha! ha! let us be thankful that Bro. Philalethes duly recorded his high *Masonic* ideas for our edification.

Who wouldn't be a Mason to hear about "transparent gold," "carbuncles," "immortal silver, watered with emeralds, pearl, and coral," "liquid Jasper," "swollen toads," and "tail-devouring dragons," &c., &c.? Gentlemen of the neutral world in search of what is so difficult to get—Fraternize! fraternize! —W.P.B.

ANTIQUITY OF MASONRY.

The text-book of Freemasonry from 1722, such as Anderson's Constitutions and Preston's Illustrations, unable to give evidence of the existence of speculative Masonry, assume it to be coeval with architecture. This may or may not be, but it is scarcely creditable to us that the assertion that it is so should rest on mere assertion. It is very likely that in the Greek, Latin, and Arabian writers something may be found touching thereon, if such a secret school of architecture (distinguishing its grades by signs and tokens) as existed in Scotland down to 1721, and in England to about 1650, was anciently known.

Dr. J. A. Condé, in his "Dominion of the Arabs in Spain," has many remarks showing the state and organization of Masonry, but mentioning nothing of a secret bond, school, or organization therewith—although secret associations of a religious character then existed. There was very little building in stone at this period in Britain, and Masonry in its speculative form seems to claim an eastern origin.—Δ

The following are extracts from this work:—

"In the 86th year of the Hegira it was that the Caliph Walid commanded to build the great Aljama of Damascus. . . . 12,000 stone-cutters were employed on the building of that great edifice, but it was not finished in the time of Walid, and remained to be completed in that of Suleiman, his brother."

Inscription on the fortification of Merida:—

"In the name of God, the Merciful, the Powerful, the blessing of Allah and his protection on the people obedient to God. This fortress and its walls, the Ameer Abderahman, son of Alhakem, whom may God exalt, governing the people obedient to Allah, hath commanded to be constructed by the hand of his Amil, Abdallah, Ben Coleib, Ben Thalaba, and that of his servant, Giafar Ben Muhasin, *Chief of the Builders*. The work was completed in the Moon of the Second Rebic, and the year 220 (of the Hegira)."

Conclusion of inscription, Court of Aljama in Cordova:—

"The work was finished, by the help of God, in the Moon Dylhagia of the year 346; and by the hands of his servant, the Vizier and Hagib of his place, Abdallah Ben Batu, aided by those of the architect, Said Ben Ayub."

Conclusion of inscription on aqueduct at Ecija:—

"The work hath been performed, with the help and aid of God, by the hands of her architect and prefect of the builders, the Sahib Xarta,[*] and of the Cadi of the town in the Cora or Comarca of Ecija, and Carmona, Ahmed Ben Abdallah Ben Muza, Governor of the same and of their dependencies. It was finished in the Moon Rebic Postrera, of the year 367."

Year of Hegira, 372.—"At this time the walls and fortifications of Maqueda and Wakex were restored by Order of Muhamad Almanzor, and the works were given in charge to the architect, Futho Ben Ibraham El Omeya, known as Aben El Caxari, of Toledo. The Futho was much renowned for his acquirements, as well as for his travels in the East; he had shortly before completed two large mosques at Toledo—that of Gebal Berida, and that of Adabêgm."

Year 387,—"The bridge of Toledo was rebuilt by order of Muhamad Ben Abdallah Ben Abi Omer Almanzor, Hagib to the Prince of the Believers, Hixom Ben Alhakem, called El Muyad Billah, the work having been performed by the hands of his servant and vizier, Chalef Muhamad Alameri."

NOTE, A.D. 1026.—"These Rabitos, or Moslemah Knights of the frontier, professed extraordinary austerity of life, and devoted themselves voluntarily to the continual exercise of arms. They bound themselves by a vow to defend the frontier from the Christianos; and all these cavaliers were of high distinction. Of the most surprising constancy in the fatigues of war; they were not permitted by their rules to fly before the enemy, but were held by their vows to fight and die without moving from the point they defended. It appears highly probable that from these Rabitos proceeded the military orders of Spain as well as those of the East. The rules of both institutions have much similarity."

BRO. VICTOR HUGO AND THE "FREEMASONS' MAGAZINE."

On the lamented death of Madame Victor Hugo we published a paragraph in which we assured our illustrious Bro. Hugo of the deep sympathy with which the Freemasons of England regarded his sorrowful bereavement. A copy of the *Magazine* containing this notice having been forwarded with a private letter by Bro. J. A. Horner to Bro. Hugo, the following acknowledgment of the same has been received by Bro. Horner:—

"Hauteville House, Nov. 18th, 1868.

"I have received your excellent and cordial letter. I pray you thank on my behalf the distinguished editor of the *Freemasons' Magazine*, and be assured also of my fraternal sympathy.

"VICTOR HUGO."

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[*] "The Sahib Xarta was the Prefect of the Pretorian Guard, and chief of the armed body maintained in all cities for the preservation of order. In the absence of the Wali, or Governor, the Sahib Xarta held command of the city."—CONDE.

MASONIC CHARTERS.

It is most important that we should ascertain the exact words of any extant charter, in order to understand whether it relates to the raising of money for the fabric, or to an indulgence for worshippers, or to the establishment of a building confraternity.

There are several evidences extant of the two former objects, but as yet I have not been able to meet myself with a real instance of the last.

Milner, in his History of Winchester, says that Bishop Lucy in 1202 established a confraternity of workmen to build the cathedral, to last five years, and Bro. Buchan seems to intimate that a somewhat similar construction is to be put upon the Charter of 1190. Would Bro. Buchan kindly favour us with the exact words of the charter?—A Masonic Student.

MAGIC NUMBERS.

Can you or any of your correspondents oblige me with the meaning of magic numbers—what are they, and why so called?—S.W.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

ROYAL ARCH MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In answer to a Masonic Student, I beg to say that what I mean by the York Rite is what is so called by American Masons, who practise it on warrants, in some cases derived from the former York Grand Lodge in England.

Yours fraternally,
P.D.G.M.

ANOTHER MASONIC IMPOSTOR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I enclose a card with its history.

In the beginning of March Mrs. Butler and her daughter called upon me and stated that it was their intention to give an entertainment, consisting of Shakespearian readings, in Bury, on the 30th March, and they had already engaged the room, and they solicited me to take tickets, which I did, and paid for them at the time. Mrs. Butler also requested me to write my name in her book, stating the number of tickets I had taken. I did this also. Mrs. Butler states that she is the widow of a deceased brother, and upon this ground makes a claim upon the patronage of Freemasons.

I was induced to take the tickets and write my name in her book from seeing the names of many well-known brethren previously entered. I have only to add that the entertainment never was given, and that I have not since heard or seen anything of Mrs. Butler, but I have no doubt the same game is being tried in many parts of the country, and that my name is helping, along with others, to victimize too confiding brethren.

The publication of this letter in your *Magazine* may perhaps do something to stop such imposition. I regret that I have not written you earlier, but quite overlooked it, till I accidently found the tickets a day or two ago.

Yours fraternally,
John M. Wike, P. Prov. G.W., E.L.

THE OLIVER MEMORIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir, — In one number of your interesting *Magazine* I observed a letter arguing that my proposed memorial was of a sectarian character, or something to that effect. I thought it best not to answer it. But I would observe that the answer is a very simple one. While Freemasons are a religious body embracing men of all religions, and paying respect to the religious opinions of all their brethren, yet as a body they make no exclusive profession. If, therefore, they desire to do honour to the memory of a departed brother, they would naturally in so doing respect his religious convictions, the object being to honour him without doing any violence to their own or any other member's religious feelings, which ought not to be aggrieved by the respect to a dead brother being shown in a way that it may be supposed would be acceptable to him if cognizant of it. I own that, whether I were a Mason or not, I should feel no objection to subscribing to a memorial to a worthy Jew, nor feel myself any way wrong or hurt by the memorial taking a form in accordance with the religious feelings of the person whom, on other grounds, I desired to honour, though his religious convictions differed from my own. I think the spirit of "sectarianism" is more strongly exhibited in the narrow-minded objector than in the free and undoubting suggestion.

Yours truly,
J. J. Reynolds.

LODGE MUSIC.

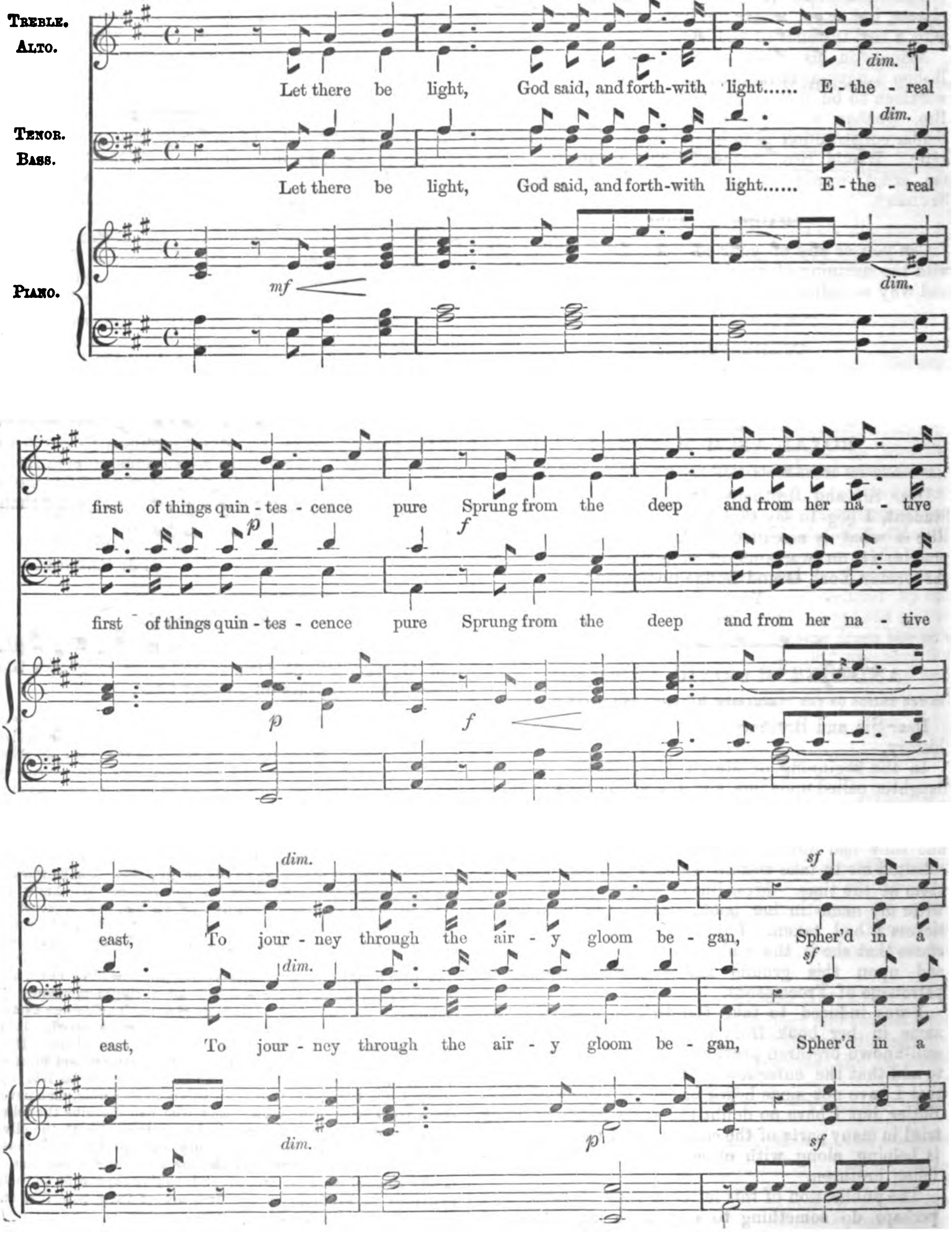
We are indebted to Bros. Emra Holmes, W.M. 551, and George Owens, Org. of the same lodge, for the music which appears on another page.

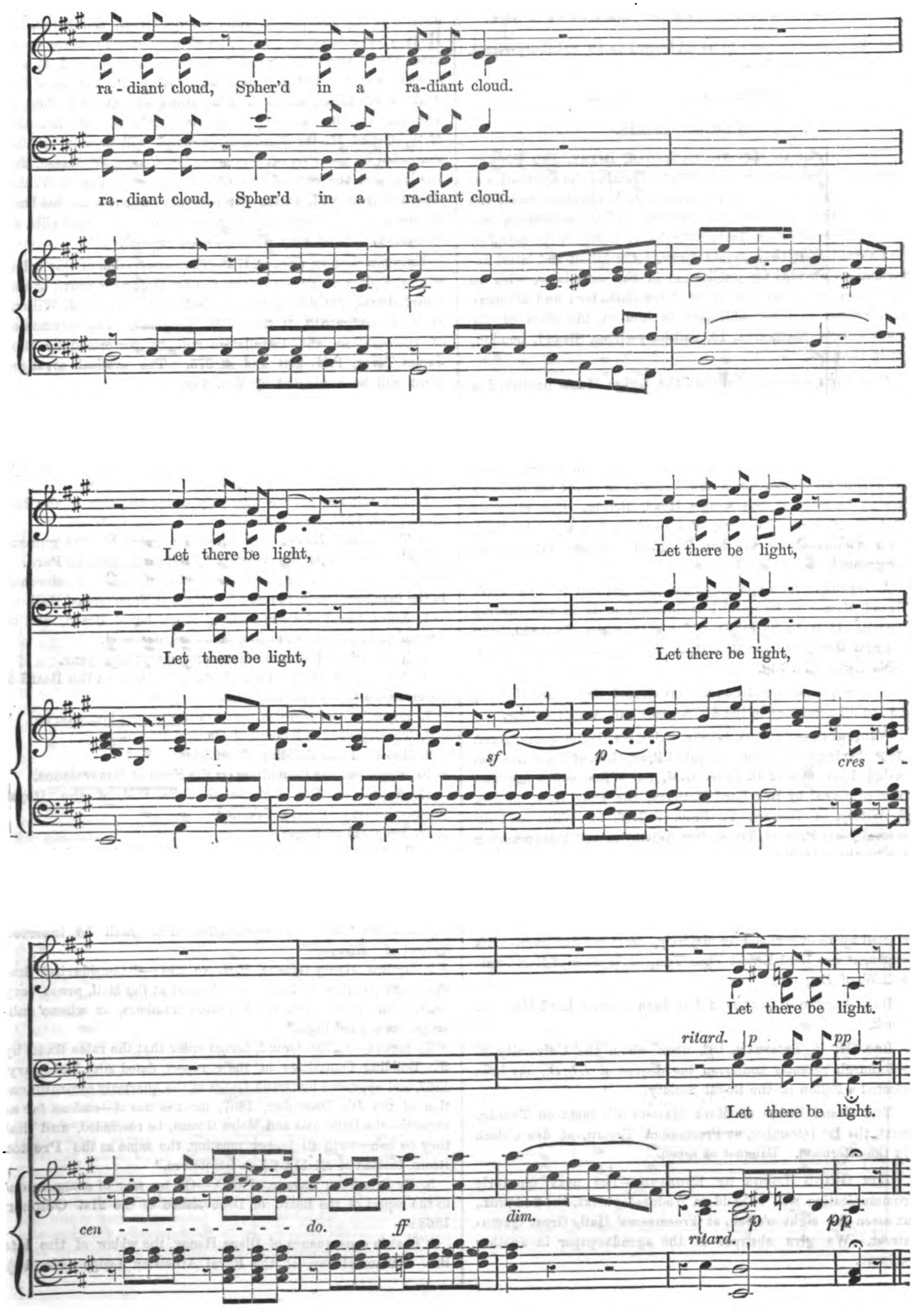
Noah the Preacher.—It needs no imagination to conceive how the witlings of the day would laugh at the crazy old man, as they would deem him. We can fancy how the passers-by would sneer at him, as with hammer in hand, he put together the timbers of his strange vessel. But nothing could shake his faith in God; nothing could divert him from his purpose. He knew that the rain would come, because God had said it would. He knew that his ship would preserve his family, because he was building it according to Divine direction. And he warned the thoughtless and careless of his generation. We know he did. St. Peter expressly tells us that he was "a preacher of righteousness," His voice fell on disobedient ears, but he could say, as Paul said to the Jews—"Your blood be upon your own heads; I am clean." Thus, with nothing but a message from God, four hundred and twenty-years, Noah lived by faith, and it was a faith which never wavered for a single moment. It endured to the end; and he had his reward. The deluge came; the world perished; Noah and his family were saved. It is wrong to speak of this ancient servant of God as a hero. If to believe when God speaks—if to be gentle when revilers sneer—if to be calm when foes rage—if to be willing to be laid by, bidding only to trust in God, if all this is to be heroic, men never saw a truer hero than Noah. And who can describe the relief of that instant, when the gentle dove returned with the olive leaf in her mouth? Who can picture the expectation of those seven days which elapsed, and the joy with which the released family stepped upon the firm ground, to give expression to their gratitude in building, as the first act of their new life, an altar unto the Lord.—*The Quiver.*

Light.

Words by Milton.
Music by Mendelssohn.

Adapted and arranged by Br. Emra Holmes, W.M., and
Br. Geo. Owens, Organist of St. Helen's Lodge, No. 551.


Treble.
Alto.
Tenor.
Bass.
Piano.
Let there be light, God said, and forth-with light...... E - the - real
first of things quin - tes - cence pure Sprung from the deep and from her na - tive
east, To jour - ney through the air - y gloom be - gan, Spher'd in a
mf
dim.
p
f
sf


ra-diant cloud, Spher'd in a ra-diant cloud.
ra-diant cloud, Spher'd in a ra-diant cloud.
Let there be light,
Let there be light,
Let there be light,
Let there be light,
sf
p
cres
cen - - - - - - - do.
ff
dim.
Let there be light.
ritard.
p
pp
Let there be light.
ritard.
p
pp

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been re-published in a convenient form for Lodge use, price 2s. 6d.

Formation of a New Lodge in Suffolk.—We understand that a petition has been forwarded to Colonel Adair, Prov. G. Master for Suffolk, for a new lodge to be called the De Grey Lodge, to meet at the King's Head, Belton. Our esteemed Bro. W. Oldham Chambers, of Lowestoft, has, we understand, been nominated for the first W.M.. in case the charter should be granted.

A Warrant for a new lodge has been granted by the R.W. Grand Master to be opened at Sheffield early in the ensuing month. It is to be called "The Wentworth, No. 1239," and the first Master will be Bro. H. J. Garnett, P.M. of the Brittania Lodge, No. 139.

The Supreme Grand Council has elected Bro. Emra Holmes, 30°, to fill a vacancy in the 31° Ancient and Accepted Rite.

Wiltshire.—Prov. G. Lodge.—Bro. Sir Daniel Gooch, *Bart. M.P.*, having lately been appointed Prov. G.M. of Berkshire, has resigned his office of D. Prov. G.M. for Wilts, which has been been conferred by Bro. Lord Methuen, the Prov. G.M., on Bro. S. Wittey, of Devizes, P. Prov. S.G.W. for Wilts, and for several years Prov. G. Treas. Bro. Wittey is well known among the brethren of Wilts as a very active member of the Craft, among whom the appointment is very popular, and it will no doubt conduce to the interests of the province,

Bro. Joseph Dodds, P. Prov. S.G.W., of Durham, has been elected by an overwhelming majority, *M.P.* for Stockton. His opponent was Lord Ernest Vane Tempest, brother of Earl Vane, S.G.W. of England.

Bro. Alfred Hargroves has been elected Lord Mayor of York.

Bro. H. B. Tristram, 18°, upon whom the University of Edinburgh recently conferred the degree of *LL.D.*, has been elected a Fellow of the Royal Society.

The Grand Lodge of Mark Masters will meet on Tuesday next, the 1st December, at Freemasons' Tavern, at five o'clock in the afternoon. Banquet at seven.

The Grand Lodge of England.—The next quarterly communication will be held on Wednesday next, the 2nd prox., at seven for eight o'clock, at Freemasons' Hall, Great Queen-street. We give abstract of the agenda paper in another column.

The Grand Lodge of Scotland will hold the St. Andrew's festival at the Freemasons' Hall, George-street, Edinburgh, on Monday next, the 30th inst. The election of office-bearers will take place after the Grand Lodge has been opened at six o'clock, and the banquet in celebration of the festival of St. Andrew will take place in the banqueting hall, at seven o'clock. The Right Hon. the Earl Dalhousie, *K.T.*, *G.C.B.*. &c., the M.W. Grand Master Mason of Scotland, will preside, and be supported by the Earl of Dunmore, S.G.W., and W. Mason, the I.G.W., and the rest of the Grand Officers. The M.W. the Grand Master will, during the evening, present a marble bust of the R.W. Past Grand Master, Bro. John Whyte-Melville, of Bennochy, to that very distinguished brother.

Enfield Lodge (No. I,237).—The consecration of this lodge will take place on Tuesday next, the 1st December prox., at the Court House, Enfield, at three o'clock p.m. Bro. J. J. Wilson, W.M. of Lodge 813, is the W.M. designate. The ceremonies of consecration and installation will be performed by Bro. James Terry, P.M. 228 and Z. 975. The musical arrangement will be conducted by Bro. Tye.

GRAND LODGE.

The following business is to be transacted in Grand Lodge, which meets on Wednesday, the 2nd December, 1868.

1. The minutes of the quarterly communication of the 2nd September, 1868, for confirmation.

2. The Grand Master will propose a grant of 100 guineas towards the relief of the sufferers by the earthquake in Peru.

3. The Grand Master will make a communication in reference to the inauguration of the new buildings at Freemasons' Hall.

4. Appointment of a President of the Colonial Board, and of a member in succession to Bro. Hopwood, deceased.

5. Nomination of a Grand Master for the ensuing year.

6. Election of twelve Past Masters to serve on the Board o Benevolence for the ensuing year.

7. Report of the Board of Benevolence for the last quarter.

8. The report of the Board of General Purposes.

9. Report of the Building Committee.

10. Report of the Committee on the Fund of Benevolence.

11. Appeal of Bro. Antonie G. Julia, P.M, of the Royal Phœnix Lodge (No. 911), Trinidad.

12. Proposed motions:—

1. By Bro. Raynham W. Stewart, P.M. No. 108 and 453:—"That the business of the quarterly communication of Grand Lodge shall in future commence at seven o'clock instead of eight o'clock, and that in Rule 10 in page 28 of the "Book of Constitutions," after the word *after* '*Ten*' shall be inserted instead of '*Eleven*.'"

2. By Bro. Henry Greene, P.M. No. 256:—"Considering that the rents payable by lodges which meet at the Hall, press very heavily on those which have limited numbers, or whose subscriptions are not high."

To move:—"That Grand Lodge order that the rates fixed by the Building Committee in their report, dated 20th February 1867, and approved by Grand Lodge at the quarterly communication of the 4th December, 1867, for the use of—and so far as regards—the Dalhousie and Moira Rooms, be rescinded, and that they be henceforth £1 1s. per meeting, the same as the Preston Room, instead of £1 11s. 6d. as heretofore."

3. By Bro. John Savage, P.G.D.—Or by way of amendment to the report of the Board of Benevolence of the 21st October, 1868:—

"That in consequence of Diana Honey, the widow of the late Bro. William Honey, of the Royal Athelstan Lodge (No. 19), being ineligible to be elected an annuitant on the Widows' Fund, or to receive one-half of her deceased husband's annuity for three years, although ten years his wife, a grant of £40 be made to her from the Fund of Benevolence."

4. By Bro. John Savage, P.G.D.:—

"At page 97, Article 3, of the "Book of Constitutions," to omit all the words from the word 'Three' in the fourteenth line, to the word 'place' in the twentieth line, and to substitute the following paragraph:—

"A President shall be annually appointed by the Grand Master at the quarterly communication in December. From amongst its members the Board shall, at its meeting in December, annually elect a Senior and Junior Vice-President, who shall act as the Wardens. In the absence of the President, the Senior, and in the absence of both, the Junior Vice-President shall take the chair. Should all three be absent, the brother highest in rank and seniority shall preside."

METROPOLITAN.

Mount Lebanon Lodge (No. 73).—The regular meeting of this old and prosperous lodge was held on Tuesday, November 17th, at the Bridge House Hotel, Wellington-street, Southwark. Bro. Frederick Walters, P.M., opened the lodge. The minutes of the previous lodge meeting were read and unanimously confirmed. Ballots were unanimous in favour of the admission of Messrs. Hatten, Weil, Harvey, and E. Loewenstark. Bro. T. J. Sabine, W.M., then took the chair, and initiated Messrs. Harvey and Weil. Bro. Timms was raised to the third degree. The whole of the work was well and admirably rendered. The sum of £5 was voted to the Zetland Commemoration Fund. Bro. A. L. Dussek was unanimously elected Steward for the Girl's Festival, 1869. Bro. G. Morris's petition to the Board of Benevolence was signed and the lodge was duly closed. During the evening there were present Bros. T. J. Sabine, W.M.; F. H. Elsworth, S.W.; D. Rose, J.W.; E. Harris, P.M. and Treas.; J. Donkin, P.M., Sec.; M. A. Loewenstark, S.D.; G. Free, J.D.; G. J. Grace, Dir. of Cers.; R. Stevens, W.S.; Dr. Dixon, P.M.; F. Walters, P.M.; Dussek, Keeble, Harman, Frankenberg, and many others. Visitors, Bros. Magnus Ohren. J.D. 33, S.W. 382, S.W. 1,238; G. Morris, I.P.M., 73; Morley, 742; Joseph, 1 (S.C.); Mann, 1 (S.C.); &c.

Rose of Denmark Lodge (No. 975).—The installation meeting of this flourishing lodge was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 20th inst. After the formal opening of the lodge, confirmation of minutes, and ballot for candidates, Bro. R. W. Little, P.M., took the chair, and installed Bro. F. H. Newens, S.W., as Master of the lodge. On the re-admission of the brethren the customary honours were rendered to the new W.M., who then appointed and invested his officers as follows:—Bro. G. T. Noyce, S.W.; C. A. Smith, J.W.; H. Potter, Treas.; R. W. Little, P.M., Sec.; A. Samels, Treas. of Benevolent Fund and W.S.; W. H. Barnard, S.D.; A. E. Samels, J.D.; W. Hamlyn, I.G.; Dr. A. Crichton, Dir. of Cers.; R. B. Huddleston, Collecting Steward. The usual addresses were then delivered by the Installing Master, after which the following gentlemen were initiated into Freemasonry, viz., Messrs. W. Bradford, C. Butcher, R. Niblett (*C.E.*), S. Curtis, and R. Kirby. Bro. G. A. Stanley was admitted as a joining member. The lodge was then closed and the brethren adjourned to the banquetting chamber, where an excellent repast was served. During the evening the loyal and Masonic toasts were received as usual among Masons with hearty enthusiasm, and the health of the "Five Initiates" was also drunk with acclamation. There was a numerous array of visitors, comprising several distinguished brethren, and the toast of their health being coupled with the name of Bro. Colonel Francis Burdett, that esteemed and gifted Mason, duly returned thanks. A special toast in honour of the Secretary, Bro. Little (a founder and first S.W. of the lodge), was given from the chair and experienced a truly gratifying reception which was suitably acknowledged by Bro. Little. After a very pleasant evening the brethren separated—many having to return to town by rail.

MACDONALD LODGE (No. 1,216).

An emergency meeting of this flourishing young lodge was held on Wednesday evening, the 18th inst., at the headquarters of the 1st Surrey Volunteers, Brunswick-road, Camberwell.

This lodge is restricted to the members of the 1st Surrey Volunteers, and since its establishment about six months ago, it has been distinguished for the energy with which it has been worked by the W.M. and his officers, for although meeting every week the labours have often extended from six o'clock in the evening until past twelve o'clock at night, only a very slight interval being allowed for necessary refreshment. The W.M. (Bro. Irvine) is one of those thorough-going Freemasons, whose heart is in the work, and anything else is quite subservient to the great principles for which the lodge is established, and which he endeavours by every means in his power to enforce. Still, adopting the trite adage about "all work and no play," it was deemed necessary to set apart an evening, when the business of the lodge should not be interfered with, on which the members could, without detriment to the working of it, enjoy the feast of reason in conjunction with those social comforts which tend to cement true friendship, and bring forth the best feelings of our nature in mutual intercourse with each other. Accordingly on the above evening the members assembled in large numbers, with a good sprinkling of visitors, and shortly before seven o'clock Bro. Alexander Irvine, W.M., took the chair, and the lodge was opened in due form and with solemn prayer. Bro. J. Stevens was in his place as S.W., and Bro. P. Dekeyser as J.W.; Bro. Godden, Treasurer; Bro. Curtis, Secretary, and all the assistant officers were present. Two propositions were received for initiation at the next meeting, and Bro. England, of the Britannic Lodge (No. 33), was balloted for and approved as a joining member. Amongst the members of the lodge present was Bro. Rassam, whose name is so well known in connection with the Abyssinian captivity, and who appeared in remarkable good health, and he received the congratulations of all present. It appeared that he had been a most liberal donor to the necessary furniture and appliances of the lodge. As there was but little business, the lodge was closed in due form and with solemn prayer.

The members and visitors then retired to the large mess room of the canteen, where a splendid and profuse banquet had been prepared. After the cloth had been withdrawn, and grace said,

The W.M. said that the post which he occupied entailed certain duties in the lodge, for which there was a difficult ritual, and prose duties he had feebly attempted to discharge according to the best of his ability, but at the banquet table there were others for which there was no ritual. As regarded them he had no doubt he should fail, but he would endeavour to discharge them to the best of his ability. The first toast he had to propose was that of "The Queen and the Craft. The first part of the toast needed nothing to commend it to them as Masons, for they possessed a Queen who had enshrined herself in their hearts from her high qualities as their Sovereign. The second part also demanded their attention, for it was a great privilege to be remembered amongst the members of the Craft.

The toast was enthusiastically responded to, with the National Anthem, and accompanied on the pianoforte.

The W.M. said the next toast he had to give, and which they as good Masons would have pleasure to receive with cordiality, was the health of "The Earl of Zetland," who for upwards of a quarter of a century had been the Grand Master of their Order. They told him (the W.M.) that the Earl of Zetland was then in his 74th year, and for a considerable portion of that time he had devoted himself to the service of Freemasonry. They all knew that it was twenty-five years since the death of the Duke of Sussex, and during the whole of that time they had the advantage of his lordship's services, and he had no doubt that what he had done in the time that was past was an earnest of what he would do in the future. To all who had the privilege of attending the Grand Lodge he was well known, he had established himself in their hearts and they could not then do less than drink his health, but in due time he hoped a more substantial compliment would be paid to him. He gave "The health of the Earl of Zetland, Most Worshipful Grand Master of Masons." The toast was drunk with quick fire.

The W.M. said the next toast in the Masonic programme was "The Deputy Grand Master" of their order. Those brethren who were in the habit of attending Grand Lodge knew well when the duties of the Earl of Zetland called him elsewhere how efficiently they were discharged in his absence by the M.W. the Deputy Grand Master. The Grand Master was fortunate in having so able a substitute as Earl de Grey and Ripon, who had commended himself to all classes. No words were required to commend him to them, for they all remembered the courtesy and kindness with which they were received by Earl de Grey and Ripon at the time he was Secretary at War, and their feelings as Volunteers were superadded to the respect they entertained towards the Deputy Grand Master of England. He coupled with the toast the name of Bro. Stohwasser, and he might say that there was little but what he had touched, he had not adorned.

Bro. Stohwasser said he did not calculate upon the honour of having his name coupled with that of the Grand Officers, as he was not a Grand Officer, but believed that as Grand Steward it was their object individually and collectively to promote the interests of their institution.

The W.M. said the next toast that it was his pleasure and his duty to propose was "The initiates and joining members of the lodge." It was gratifying that in six months so young a lodge should have so large a number of members, who were assisted by those who had seen the light of Freemasonry elsewhere, but had come amongst them to render their ceremonies perfect and to impress the initiates with the importance of their order. He was sorry he had not tabulated the members so that he could allude to them in chronological order, but he had some recollection of the duties he had gone through, averaging six ceremonies per night, extending almost to a period at night that their warrant did not warrant. Their success must be very gratifying to the members of the lodge, and also to them who brought in joining members. He (the W.M.) was deeply impressed with Freemasonry, and it was his desire to administer the ceremonies in the way in which they should be administered. The more they meditated over the moral principles contained in their ceremonies the more they would be impressed with them, and if they did not then they would really know nothing as to what was Freemasonry. If a man joined Freemasony and he did not fulfil its duties, if he failed to discover its beauties, it was not because there were not excellent lessons to be learned, but that he had failed to be impressed with the ceremonies as he ought to be. As to their joining members they were imbued with the same principles, they gave them cordial welcome to their ranks as brothers who had come amongst them to assist in the instruction of others. Some had no honours to gain for they were Past Masters of other lodges, but still they did not scorn to come and assist them in diffusing the great principles of Freemasonry. As it was the custom for the youngest bachelor to return thanks for the health of the ladies, he should call upon the youngest initiate Bro. Carnell, to return thanks for the initiates.

Bro. Carnell returned thanks, and said he hoped that they would all prove good Masons.

The W.M. said the toast that came next commended itself, for none could exceed the importance of that he had then to propose. One of the first principles on which they established their lodge was to show cordial hospitality to their brethren in Freemasonry, and although the opportunities had been few, yet at their interesting meetings they had endeavoured to express to their brother visitors the joy and pleasure they felt in welcoming them within the walls of their lodge. As they grew older those opportunities would increase, inasmuch as their Masonic year began on the 1st of January and ended on the 31st of January. Still they did not wish to lie under the opprobrium that their lodge was established exclusively for the purposes of eating and drinking, and if they devoted ten of their meetings to working from half-past six to twelve o'clock at night, he thought they would show that the principles upon which the lodge was established had been fully carried out. That was the second time they had met at the banquet table, although they were called off for light refreshments, thus making Masonry the first consideration and refreshment the second. They gave to all a cordial welcome, and if every time they did not sit down to something substantial it was not because they did not appreciate it, but from an innate desire that a banquet should not be the first object of their lodge. After a few other observations the W.M. gave the health of the visitors, coupling with the toast the names of Bros. Baxter and Meggy.

Bros. Baxter, Meggy, and Goldstein respectively returned thanks for the visitors.

Bro. Meggy, W.M. of the Fitzroy Lodge, said he then appeared before the brethren in another capacity, as by the kindness of the W.M. he had been invested with the collar of P.M., and it gave him peculiar pleasure to have to propose the next toast, and he was sure that it was one that would be appreciated as it was the health of their W.M. It spoke a great deal for the future management of the lodge when he found that they had made such an admirable selection in their Past Master. He felt proud as the W.M of the Fitzroy Lodge in being there as their P.M., and by a concatenation of circumstances he knew their W.M. as a good soldier and a commanding officer, and he fully appreciated the kind manner in which he received visitors to his lodge, and he (Bro. Meggy) was quite sure they would drink with cordiality the healths of those they loved. He asked them to join with him in drinking the health of Major Irvine, their W.M.

The toast was enthusiastically responded to.

The W. Master said that sharp firing demanded a quick reply, but he could scarcely refrain from thinking that Bro. Meggy had drawn upon his imaginaation for the kind things he had said of him, and the kindness of heart which was a distinguishing feature of the members of the H. A. C. His flank acquaintance on his left hand was formed in his volunteer career of ten years, during which time they had met occasionally, and every meeting increased his esteem for him and the corps to which he belonged. It was the custom to propose the health of the Master of the lodge or he did not think it would have been justifiable on that occasion. In inaugurating the lodge in the corps the colonel was not a Mason, so that he could not take the command, but as he was second he was bound to undertake it. His desire was to promote happiness amongst the 1st Surrey Rifles, and to draw them closer together by solid and more endearing ties, and therefore it was that he accepted the post of W.M. He might not have discharged his duty so as to avoid criticism—that he did not hope to do—but he believed that all would grant him credit when he said he had endeavoured to do so to the best of his ability.

"It is not in mortals to command success,
But we will do more—endeavour to deserve it."

On that principle he had acted towards his brethren of the lodge; he had tried to revive the duties he had performed in his own first lodge, and if he had failed he hoped they would give him credit for having done his best. If he was standing in the lodge room he could say no more in praise of his successors than that they had done their best, and if he could do better it would cheerfully be at their service. It was his desire to see good working in the lodge; that Masonry should bring amongst them more of the true *esprit de corps*, believing that by it greater permanency would be secured to their corps, and that they would all become better men if they practised what Masonry taught them. By some his ideas might be considered as Utopian, but he felt that Masonry was something that gave a man a prouder claim to every brother who was pledged to the five points, and all who were brought within its influence. He felt he owed obedience to its sound and solemn precepts, and if he could enforce them more strenuously on the mind than he had done, he should leave the chair with a feeling that he had done his duty to the lodge and to Freemasonry in general. They had kindly supported him, not only at the banquet table but in the lodge. They had assisted him in the good work, and while it did him honour it would be followed by a reward, in which they would all share. As an earnest Mason, and one from his heart, he thanked them for not only drinking his health, but for assisting him in carrying out those principles he had done his best to discharge in the Macdonald Lodge.

The W.M. next gave the officers of the lodge, and said that the support that he had received from them had exceeded his expectation, and he acknowledged the valuable assistance he had had from them. His S.W. was imbued with the true principles of the Masonic art; his J.W. was also proficient and indeed no master could have more efficient officers. Having alluded to the other officers he said he believed their desire was that the whole of their ceremonies should be performed in the manner they were intended to be performed, and when they should arrive at the position that he then unworthily occupied, he had no doubt that they would add to those great principles which he had endeavoured to initiate. They were not like an old lodge, but had got their reputation to make, for even the W.M. could not compress the knowledge of a thousand years into two, but they had given early proof of the working of the

Macdonald Lodge, and their reputation would not depend on the first master who occupied the chair, but on those who might succeed him. He acknowledged the energetic support he had received from every officer during that his first year in the chair of the Macdonald Lodge, and had great pleasure in giving "The health of the Wardens and other Officers of the Lodge."

Bro. Stevens, S.W. in returning thanks for the officers said they had endeavoured to do honest service in the lodge and to perform that which they believed to be right. There was a great deal of practical Masonry in the Macdonald Lodge, and with a view of giving their brother visitors some insight into the work that had been done in six months, he detailed the donations to the furniture of the lodge by the members of it, amounting in value to upwards of £125, which was an evidence of their feelings and was not to be measured by their intrinsic value.

The W.M. gave "Secretary and Treasurer of the Lodge," for which Bro. Godden returned thanks.

The W.M. in a few appropriate remarks proposed "The Masonic Charities."

Bro. Godden, P.M. and Treasurer, announced his willingness to stand as Steward for the lodge at the next festival for the Girl's School.

The tylers' toast brought the proceedings to a close, which throughout had been marked by the utmost harmony and the true spirit of Freemasonry.

INSTRUCTION.

Domatic Lodge of Instruction, (No. 177).—This old lodge of instruction now meets every Tuesday evening, at half-past seven o'clock, at the Palmerston Arms, Palmerston-street, near the Walworth-road Station of the Chatham and Dover Railway, and it is very well attended. At every meeting the ceremonies and explanatory lectures are worked and the attendance of young Masons cannot fail to be followed by mutual advantages, to themselves and the craft to which they belong. "Mine Host" Marshall, the W.M. of the Neptune Lodge is most assiduous in his endeavours to make all who honour the lodge happy and comfortable, and he appears to have eminently succeeded. It is proposed on the fourth Tuesday in December the 22nd, to render the meeting one of a very interesting description, inasmuch as the esteemed Bro. Robert Wentworth Little, P.M. of 975, 864, 1,194, &c., will work the ceremony of consecration. After which the ceremony of installation will be worked by Bro. Henry Thompson, P.M. of the parent lodge, and P.M. of the Southen Star Lodge, No. 1,158. Every endeavour will be made to give *eclat* to the occasion, and it is hoped there will be a numerous attendance of the brethren.

MIDDLESEX.

Uxbridge.—*Royal Union Lodge* (No. 536).—In the report in last week's issue of the meeting of this lodge, we omitted to mention a very interesting portion of the day's proceedings, which consisted of the presentation to Bro. W. Coombes, the Hon. Sec., of a very handsome silver goblet, the inscription on which fully expresses the high opinion the brethren have of him. The presentation was made by the W.M., and feelingly acknowledged by Bro. Coombes. The inscription on the silver goblet was as follows:—"Presented to Bro. W. Coombes, P.M., by the members of the Royal Union Lodge, No. 382, as a mark of their fraternal esteem for his zeal in promoting the welfare of the lodge.—November, 1868."

NORTH AMERICA.

BRITISH COLUMBIA.

New Westminster.—*Union Lodge*, (No. 899).—The regular meeting of this lodge was held on Thursday the 1st October, in the Masonic Hall at eight o'clock. Bro. H. W. Smith, W.M. presided, supported by Bro. H. Holbrook, Dep. D.G.M. as P.M.; Bros. R. Dickerson, S.W.; A. W. S. Block, J.W.; G. Block acting Sec.; Johnston, S.D.; Cunningham, J.D.; Julius Franklin, J.G., there was also present several members of the lodge, and Bro. Davies of the Carriboo Lodge S.R. Williams Creek as a visitor.

The lodge was opened in due form in the first degree and the minutes of the last regular meeting were read and confirmed, Bro. James Canningham having signified his desire to take the second degree he was examined as to his proficiency in Masonry which being satisfactory, he was entrusted with the test of merit and retired, the lodge was then opened in the second degree and and Bro. James Cunningham was admitted and passed to the second degree, after which the lodge was closed to the first degree and the business resumed. The committee appointed to superintend the granite Masonic monument about being erected in the cemetery to the memory of the deceased brethren of the lodge, reported and stated the work was in full progress and would shortly be completed, they asked for further subscriptions to enable a proper railing being placed round the graves of those buried by the Freemasons in the cemetery. The W.M. appealed to the brethren for further subscriptions. It was then proposed and seconded, and resolved:—That the thanks of this lodge be presented to the officers and members of the Victoria Lodge, No. 783, E.R., Vancouvers Lodge, No. 421, S.R., British Columbia Lodge, E.R. and brethren in Victoria V.J., for their great attention and kindness to Bro. Oliver Hocking, a member of this lodge, during his illness in Victoria, and for all favours he received in his great need at their hands—carried unanimously, and copy ordered to be sent to each lodge. No further work appearing for the good of Masonry in this lodge it was closed in peace, harmony and brotherly love.

ROYAL ARCH.

WILTSHIRE.

Salisbury.—*Chapter Elias de Derham* (No. 586).—A regular convocation of this chapter was held on Friday, the 20th inst., at the Masonic Hall, Salisbury. Present—Comps. F. King, M.E.Z.; Rev. W. M. Heath, M.E.H.; H. Ward, J. After the confirmation of the minutes the chapter proceeded to the election of officers for the ensuing year, when the following companions were elected:—Comps. the Rev. W. M. Heath, M.E.Z.; Wyndham, M.E.H.; Stokes, M.E.J. and Treas.; Cardell, E.; Haynes, N.; Benson, P.S.; Darke and Blackmore, Assist. Sojs.; H. Ward, Dir. of Cers. and Curator of the chapter; Triniman, Janitor. Comp. King, M.E.Z., before resigning the chair to the Installing Principal congratulated the Companions of the chapter on its position at the end of the first year, he had audited the accounts with Comp. Stokes and was glad to say that there was a balance in hand, and he trusted that it would go on and prosper. Comp. Ward requested permission to add a few words in addition to those of the M.E.Z. It was quite unnecesary to say one word as to the ability and dignity with which Comp. King had filled the chair as the first M.E.Z. of this chapter. As the companions had every opportunity of judging, he had never omitted to attend on any occasion, but perhaps they were not all aware of his munificent presents which had placed the chapter at the end of its first year in so flourishing a state. Comp. Ward stated that he was in hopes shortly a chapter would be formed at Trowbridge, and perhaps at Devizes, and would be glad if the companions would authorize him to lend them such furniture as they might require. The chapter was then closed in ancient and solemn form.

RED CROSS OF ROME AND CONSTANTINE.

CHANNEL ISLANDS.

Guernsey.

Doyle Conclave (No. 7.)—A regular assembly of this Conclave was held on Thursday, the 19th inst., at the Masonic Hall, Court-place, Guernsey, under the presidency of Sir Knight James Gallienne, M.P.S., Inspector General of the Guernsey Division. The members present were Sir Knights Joseph Millington, V.E.; John Henry Guilbert, J.G.; Elisha W. Hutchinson, K.G.C., Past Sov., Treas.; Frederick Clarke, H.P. and Acting Recorder; William Henry Martin, Herald; John Rowe, Org.; H. W. Stickland, J. H. Parker, and J. B. Lucas. After a voluntary on the harmonium, the Conclave was opened according to ancient custom. The Acting Recorder was then called upon by the M.P.S. to communicate to the members the substance of his correspondence with Ill. Sir Knt. Little, G. Reg., concerning the affairs of the Conclave. This comprised answers to numerous queries, solutions of difficulties, and explanations of various matters on which Sir Knt. Little had been interrogated, the relating of which was received with great satisfaction and a hearty appreciation of the ready, courteous, and efficient manner in which the Ill. Grand Rec. aided the establishment and working of the conclave. Among the items of correspondence received from Sir Knt. Little were extracts from the Book of Statutes concerning the office of the M.P.S. and the obligation to be entered into on his enthronement. As this had not been formally carried out on the occasion of Sir Knt. Gallienne's appointment to the chair, he was now required to give his assent to the said statutes. He accordingly stood forth in the body of the hall while Sir Knt. Hutchinson, as the original Sovereign of the conclave, demanded of him an affirmatory reply to the necessary questions. A letter was read from the H.P., suggesting that, in addition to holding that honourable position, he had also been solicited to act as Recorder, it would conduce to the well-being of the conclave if one of those offices were transferred to another; accordingly the M.P.S. appointed Sir Knt. Stickland, H.P., and Sir Knt. Clarke, Rec. Sir Knt. Galienne next announced that he had received from the Grand Imperial Council his diploma as Inspector General of the Guernsey division, and said that he hoped no circumstance would occur in which the harsher duties of his office would have to be exercised; should, however, a needs-be arise, it must be understood that (though as far as possible mercy would be tempered with justice) justice would ever be duly administered. The Acting Recorder now stated that the Charter of Constitution had been received, also the members' certificates, which were distributed, after which the conclave was then closed in due form, and the Sir Knts. retired for refreshments.

ADDRESS.

We are indebted to the *Voice of Masonry* for the following address which was delivered by Bro. W. B. R. Runyan, at a meeting of the lodge at Princeton, N.J. :—

"I feel somewhat embarrassed in attempting to address you this evening on a subject which some of you have no doubt heretofore considered as being under the lock and seal of Masonic mystery, and in a *place* where your imaginations have often pictured that no exercises were allowed to be witnessed except by those whose sufferings on the gridiron, and equestrian exploits on the goat, have qualified them to be numbered among the faithful.

"However natural this supposition may be, it is erroneous. Masonry has indeed her secrets, which are unknown to all but the initiated, but her design, her benevolent and philanthropic spirit, have been and are understood by all minds which have taken the trouble to examine her records, where they can find nothing to suggest the idea of an expunging process to blot out a single line of her history. The design of the Masonic institution is to make us wiser, better, and consequently, happier. The principal subject which Masonry, as a speculative science, has to deal with is man. It seeks to unfold in him a proper appreciation of the Deity and his works, and in all his laudable undertakings to look for applause and guidance to the Author of all wisdom, the Almighty ruler of the universe. His moral sensibilities are to be developed and exercised, his intellect cultivated and refined, his evil passions subdued, and, all acting together in accordance with nature's laws, impress the world with the importance and dignity of the individual man. When we take into consideration that he is made in the image and likeness of the Supreme Architect of the Universe, and that the same Almighty Being breathed into his nostrils the breath of life, we will realize in a measure the importance of the subject. In our physical construction we are fearfully and wonderfully made, presenting instances of astonishing endurance and tenacity to life, and instances to impress us how easily the " silver cord is loosed " and the vital spark suddenly extinguished. While as Masons we contemplate and properly estimate the mysterious processes of human life, and are filled with wonder at the infinite wisdom and knowledge of a Being who governs and directs the pulsations of every human heart, as well as the movements of worlds and systems of worlds which geometry reveals, and by hypothesis worlds and systems of worlds beyond the reach of human observation and conception; yet feel grateful that he has implanted in man the noblest of all his gifts, reason, which, if properly exercised and guided by the Great Light in Masonry (the Holy Bible), which always has a prominence on the Masonic altar, "that Book of Books, the only book by which the bark of man can navigate the sea of life and gain the port of bliss securely,' will direct his steps through the intricate paths of life to a safe and peaceful haven. Freemasonry is designed to take hold of man in his rude and natural state, and, by developing the nobler powers of his nature, prepare him intellectually and morally for the various duties which he may be called upon to perform 'while travelling through this vale of tears.' It recognises the fact that unless the passions of man, that rage within his breast like an ocean amid a storm, be not regulated and subdued, they will operate as a destroying element, as a consuming fire; consequently he is met at the very threshold of the Temple, and in the most impressive manner made acquainted with its absolute and vital importance. Tongues cannot depict the wretchedness, suffering, and misery produced in the world by the unrestrained exercise of the passions. Men may be found in every station and avenue of life with shattered constitutions, ruined fortunes and blasted hopes, showing the results unmistakably, in their presentation, of the fearful wreck the passions have been making in the individual man; and when we take into consideration the mental anguish and suffering occasioned by these acts to those more intimately connected with them, as well as the effect upon society in general, we cannot but realize the importance of this branch of Masonic teaching; for by teaching the individual man to control his passions you prepare him in the aggregate to be good citizens and rulers, under whose harmonious and enlightened sway no foreign or fratricidal war would drench a land in blood or fill it with the weeping and wailing of orphans. The human passions is a theme which is dwelt upon in the Holy Scriptures, where we may find 'line upon line and precept upon precept.' The minister, while standing behind the sacred desk, proclaiming the everlasting gospel of peace, struggles, with all his powers of mind and soul, for the reduction of this disturbing and destroying element. Learned disquisitions on the same subject may be found among the writings of moralists and philosophers in all ages of the world. Freemasonry, from remote antiquity, by her beautiful and harmonious system and regularity, leads her subjects, step by step, and, by keeping constantly before their minds the essential qualifications of a good Mason, touches and opens their hearts gradually to receive those principles of morality and virtue which prompt them to deeds of charity, 'to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds.' Her moral code cannot be improved—it needs no revising, enlarging, or changing. It is founded on the immutable truths of the Bible, indisputable and eternal. Through a long succession of centuries, amid the wreck of empires and the darkness of the middle ages, she preserved her light undimmed, and emerged in all her beauty and brilliancy, like gold tried in the furnace. No other system ever devised by men to impress on mankind great moral truths has ever had the power to unite men of different nationalities, religions, habits and customs, scattered over every part of the habitable globe, to work together in harmony, and all seeking to purify the moral atmosphere, teaching mankind the necessity of walking 'uprightly, in their several stations, before God and man, squaring their actions by the square of virtue, and reminding them that they are travelling on the level of time toward "that undiscovered country from whose bourne no traveller returns."' There is something that inspires us with thoughts above ourselves when we contemplate the genius, the pure spirit of Masonry. No special allurements have ever induced her to overstep her ancient landmarks and parade her beauties ostentatiously before an indifferent world; but the world nevertheless feels the benefits of her labours, like gentle dew falling in the stillness of the midnight hour. She encompasseth not sea and land to make proselytes, but exerts an unobtrusive influence upon the hearts of men, which prompts them to seek admission within her temple walls; she presents no allurements to those who have no higher motive than to forward selfish aims and selfish ambitions, but those who drink in her pure spirit she elevates in the scale of morality and virtue, and proves indeed a fostering mother.

"Happiness is what Freemasonry seeks to confer upon her votaries, and happiness is what God designed for man by endowing him with mental and moral power and making him lord of creation, spreading out before him nature in all her profusion, and inviting him to explore her to her most concealed recesses. She invites to the study of astronomy, that he may learn to admire the starry heavens, and take in and comprehend the beauty of that faultless dome, studded with those beautiful gems of the night, compared with which all man's ingenuity and skill, even in the palmiest days of Grecian and Roman Architecture, sink into insignificance. She invites to the study of mathematics, by a proper knowledge of which he may be made to feel the insignificance of all human calculations compared with the calculations of Him whose problems are beyond the possibility of human solution. His attention is called to the five senses of human nature—hearing, seeing, feeling, smelling, and tasting—that the world of wonders by which he is surrounded may contribute to his happiness, enabling him to find 'tongues in trees, books in the running brooks, sermons in stones, and good in everything.' He looks abroad upon the varied fields of nature, and, although poor, perhaps, compared with those whose mansions glitter in his sight, calls the delightful scenery all his own—'his are the mountains and the valleys his; and the resplendent rivers his by a peculiar right, and by an emphasis of interest his, whose eyes they fill with tears of holy joy, whose heart with love, and whose exalted mind with thoughts of that unwearied One who planned and formed, and still upholds, a world.'

"From these scattered reflections we turn and ask ourselves the question, what are our duties as individual members of Princeton Lodge No. 38? It is our privilege to make this one of the first in the State, and, working directly for that object, and that without the violation of any Masonic duty, but, on the contrary, in perfect accordance with a command enjoined upon us, 'to manifest a noble contention, or rather emulation, of who best can work and best agree.' It is our privilege to so conform to the precepts and privileges of the Order as to mark our distinction among men and Masons. It is our privilege, by the exemplification of Masonic virtues in our family circles, to lead them to feel that the white apron is not a meaningless badge; but an emblem of all that is lovely and noble in human character; and while it is our duty to watch with a jealous eye that no innovations are suffered to creep in and destroy or mar the harmony and beauty of her proportions, yet we must not forget that we live in an age of progress unexampled in the history of the world, where the means for the improvement of the mind lie scattered around us like leaves in autumn weather; and that duty to our God, to ourselves, and the claims society has upon us, alike demand that we should not let these golden opportunities pass unheeded and unimproved.

It needs no laboured argument to prove that Masonry demands intellectual development at the hands of her chosen disciples. At the very outset of a Mason's career, she puts on the yoke of mental discipline, for the purpose of inducing intellectual culture, and makes it, to a certain extent, a pre-requisite to his standing before men and brethren as a Free and Accepted Mason; and if this be necessary at the very outset, how much more necessary to his advancement if he desires to understand the principles which have kept a society together in one unbroken mysterious chain running back for more than four thousand years—if he wishes to understand 'the secret sympathy, the silver link, the silken tie, which heart to heart and mind to mind, in body and in soul, can bind'—if he wishes to hold sympathetic communion with a 'Rob Morris,' whose soul stirring productions seem in unison and harmony with the music of the spheres, he must study as he has, breathe the spirit of our glorious institution, which entertains no narrow, contracted views of the principles which it inculcates; but, on the contrary dispersing sectionalism and bigotry like mist before the beams of the morning sun—teaching man that catholic and liberal view of duty which embraces all mankind, wherever located, as having one destiny—teaching him solemn lessons of morality, and impressing him with the truth that 'Leaves have their time to fall, and flowers to wither at the north wind's breath, and stars to set; but thou, thou hast all seasons for thine own, oh, death!' an institution eminently calculated to exercise in harmonious union all the capacities of the intellect and all the most exquisite powers of the soul; filling man with a high sense of his duty to God, to his neighbour, and the various relations he sustains to his family: enabling him to delight in the soul kindling flashes in the eyes of his children, indicating an ardent desire for more light, and qualifying him to nurture the budding thought to bloom and ripen for immortality, ennobling and enriching everything with which he comes in contact; developing and enlarging the powers with which a beneficent Creator has endowed him; levelling, plumbing, and squaring him for that upper and glorious temple, where the Supreme Architect of the universe presides.

NOTES ON LITERATURE, SCIENCE, MUSIC DRAMA, AND THE FINE ARTS.

An equestrian statue of the present Emperor of the French has just been fixed over the new gateways that lead beneath the great gallery of the Louvre into the Place du Carousel. The work is by the able sculptor, Barye, whose talent is well known.

The *Echo*, the forthcoming evening paper, to be published at one halfpenny, will be printed by two of Marinoni's machines, just erected at the *Echo* office, capable of producing 80,000 perfect copies per hour. They are, we believe, the first of their kind introduced into this country, although they have been used for some time to print *Le Petit Journal*, the halfpenny evening paper of Paris, which has a circulation of over 250,000 copies per day.

Some soldiers, occupied recently in making a trench near Hildesheim, discovered a mass of vases, cups, candelabras, etc., about 50 in number, all in massive silver, and of which the workmanship and design give reason to suppose that they were produced in the time of Augustus by Greek artists. One cup is decorated with a charming chasing in relief, representing the infant Hercules strangling the snakes, and another with satyrs, bacchantes, and attributes pertaining to Bacchus.

Another new serial work is announced by Messrs. Cassell, Petter, and Galpin, under the title of "Illustrated Travels," to be edited by Mr. H. W. Bates, Assistant Secretary of the Royal Geographical Society. The first part will appear in December.

Bro. Nelson Lee, the celebrated pantomime writer, has been engaged to write a new and original pantomime, entitled *£ s. d.*, for the Australian colonies; three of his dramas have also been accepted.

PUBLIC AMUSEMENTS.

THEATRE ROYAL DRURY LANE.

The new ballet at the above theatre is a success, and *King o' Scots* is nightly crowded under the excellent management of Bro. F. Chatterton.

PRINCESS'S THEATRE.

The drama of *After Dark*, by Dion Boucicault, continues to attract crowded houses, and bids fair to have as long a run as the *Colleen Bawn*. The really beautiful scenery is as fresh as ever. The scene of Blackfriars'-bridge is perfect. The really good acting of Messrs. Vining, Shore, Harcourt, Dominic Murray, and Miss Rose Leclercq contributes to its success.

ST. JAMES'S THEATRE.

The above theatre will shortly open under new management; particulars will shortly be announced.

SADLER'S WELLS THEATRE.

A new sensational drama, entitled *Stolen*, was produced at this theatre on Monday evening last, and pronounced a decided success by a crowded and fashionable audience, Miss Hazlewood, the talented manageress, eliciting great applause by the able manner in which she represented three characters. A new farce, *M.P. for Puddlepool*, concluded the performance.

THE NEW GLOBE THEATRE.

This theatre, under the management of Mr. Sefton Parry, is announced to open on November 28th, with a new piece from the pen of H. J. Byron.

CANTERBURY HALL.

The varied entertainments at the above popular place of amusement is crowded nightly. The spirited proprietor, Bro. W. Holland, sparing no expense to add to the comfort of the visitors. The ballet is under the superintendence of Madame Collier. A new ballet has been produced, entitled the *Lubbers Afloat*, with some very excellent dancing by Mr. F. Evans and the Misses Smith, Butler, and Grainger. Bro. W. Randall was deservedly applauded in his wonderful delineation of the late Mr. Robson in the *Porter's Knot*. Mrs. J. F. Brian, Mr. G. Leybourne, and the celebrated "Niblo," and a selection played by a very excellent orchestra band, and other entertainments conclude a very enjoyable evening's amusement.

Bro. G. Perren sang on Friday in Mr. Costa's new oratorio of *Naaman*, and met with very great applause.

Bro. Harry Sydney, the well-known popular comic singer and writer takes his benefit at the Philharmonic Hall, Islington, on December the 14th.

MEETINGS OF THE LEARNED SOCIETIES.

Tuesday, December 1st.—Institution of Civil Engineers, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 5TH, 1868.

Monday, November 30th.—Lodges: Pythgorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end.

Tuesday, December 1st. — Colonial Board, at 3. Lodges: Albion, 9, Freemasons' Hall. Old Dundee, 18, LondonTavern, Bishopsgate-street. Temple, 101, Ship and Turtle, Leadenhall-street. Old Concord, 172, Freemasons' Hall. St. James's, 765, Leather Market Tavern, New Weston-street, Bermondsey. Chapter: Temperance, 169, White Swan Tavern, Deptford.

Wednesday, December 2nd.—Quarterly Communication, at 7 for 8 p.m. Lodge: Stability, 217, George Hotel, Aldermanbury.

Thursday, December 3rd.—Lodges: Westminster and Keystone, 10, Freemasons' Hall. Egyptian, 27, Anderton's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Ionic, 227, Ship and Turtle, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. La Tolerance, 538, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey-road Chapters: St. James's, 2, Freemasons' Hall. Moriah, 9, Albion Tavern, Aldersgate-street. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Crystal Palace, 742, Crystal Palace, Sydenham.

Friday, December 4th.—Lodges: Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderton's Hotel, Fleet-street. Chapters: British, 8, Freemasons' Hall. Prince of Wales's, 259. Willis's Rooms, St. James's.

Saturday, December 5.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Lodge: St. Thomas's, 142, Radley's Hotel, Bridge-street, Blackfriars. Chapter: Rose of Denmark, 975, Star and Garter, Kew Bridge.

Poetry.

FALLING LEAVES.

By T. J. Swain.

They are falling, sadly falling,
  They are falling all around,
And lie scatter'd 'neath the branches,
  O'er the damp and dewy ground.
They are drifted by the breezes
  And they rustle 'neath the tread,
Reminding us that summer,
  With its varied joys, hath fled.

They are falling, slowly falling,
  And the meditative mind,
In the changes autumn bringeth,
  May a touching lesson find.
They emblemize our future—
  Like the blossoms we must fade,
And like them when life is over,
  We are also lowly laid.

They are falling, sadly falling,
  And the last will shortly fall;
Soon nature will be shrouded
  In stern winter's icy pall.
Oh! when earthly scenes are closing,
  May our spirits pass away
As gently as the leaves fall
  On approach of autumn day.

TO CORRESPONDENTS.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

A. T. S.—Apply to Bro. James Terry at the Freemasons' Hall, who will give you every information upon the subject you mention.

T. D. (Yorkshire).—Subscriptions should be paid in advance; by doing so postage is saved.

LONDON, SATURDAY, DECEMBER 5, 1868.

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

No. 7.—Masonic Affairs in Berlin.

Before we went to Berlin we were jocosely informed that we should find the Berliners "always on the spree," a statement which is literally true, as the city is built on the little river Spree.

For many years we had longed to see the famous street—the pride of Berlin and glory of Germany—*unter den Linden,* where our own Prince Consort loved to walk, where so many Germans of rank and of intellect have promenaded, and where but lately Count Von Bismarck very nearly fell a victim to the assassin. Imagine Regent-street somewhat lengthened, greatly widened, and at the same time adorned with a double avenue of beautiful lime trees and then you may have some idea of *unter den Linden*—a street of gorgeous shops, splendid equipages, and brilliant fashion, the crowning beauty of which is its cool walks and shady drives beneath the lime trees. A fitter metropolis for the great north German confederation could not be desired than Berlin. Its stately palaces and splendid streets are unsurpassed even in London or Paris. At the extremity of *unter den Linden* stands the famous Brandenburgh Gate—the Marble Arch of Berlin —leading to the *Theirgarten,* or Prussian Hyde Park. Interesting above all to the Englishman is the Palace of the Crown Prince, presided over by the lovely and amiable Princess Royal of England. The Prince and Princess are exceedingly popular, and the ordinary remark about the latter is that "she is a good little woman," an affectionate appreciation even more priceless than the crown she will one day wear. By common consent a better husband than the Crown Prince does not exist in all Prussia. Sunday in Berlin is very different to Sunday in many other continental cities. There are certainly amusements in the evening but during the rest of the day the term Sabbath might be truly applied, and not even Scotsmen—to adopt the phraseology of Bro. W. P. Buchan—could be more resolute in the cessation of business and the dedication of the day to rest. This state of things is said to have been mainly brought about by the influence of the Crown Princess, who has not forgotten the spiritual admonitions received at Windsor and Balmoral.

Probably in no other city is Freemasonry to be viewed under such peculiar conditions as in the capital of North Germany. There are three Masonic Temples, all fine structures, and three Grand Lodges, namely :—

1st. The National Grand Lodge of the Globes, originally established in 1744, and under the direct protection of the King and Crown Prince.

2nd. The Grand Lodge of Germany working the "Swedish Rite," of which the Crown Prince is Supreme Master, founded in 1770.

3. The Royal York Grand Lodge, originally formed in 1760, of which Prince Louis of Baden is the head.

It will be seen that each of these Grand Lodges can refer to considerable antiquity. In former times there has existed among them a spirit of contention and rivalry, but of later years fraternal feelings have been strongly developed among all parties, and the day is probably not far distant when there will be one Grand Lodge instead of three.

To an Englishman there is something decidedly home-like in meeting with the name "Royal York" in a foreign city, and it was this feeling that led us first of all to visit the Royal York Masonic Club. Here we spent a pleasant evening among the brethren although there was no lodge meeting. The club is excellently arranged for the comfort, convenience, and amusement of the members, the attractions of billiards, cards, chess, drafts, dominoes, &c., with refreshments of superior quality being included. Visiting this and other Masonic clubs on the continent one is led to enquire why there are no such institutions in England. There is no doubt that a Masonic club would answer in London if it were conducted on a proper scale, and under the direct control of the Grand Lodge—but not otherwise.

The Royal York Lodge was originally established as a private lodge under a charter from England, and its working is at the present day more English than those of either of the other Grand Lodges. The union of the Kingdom of Hanover with Prussia led to the amalgamation of the Grand Lodge of Hanover with the Royal York Grand Lodge, and has resulted in a large access of members and influence to the latter. The ex-King of Hanover is a very popular Mason, and his portrait in full Masonic costume is to be found inevery Masonic Hall in Germany. His Majesty is said to contemplate the singular step of taking his seat in the English House of Lords as Duke of Cumberland, and there are more unlikely things than that he may some day become a prominent member of the Grand Lodge of England. Undoubtedly he would be better employed in Masonic labours than in repining at the past. However he may be personally esteemed it is clear that the independent existence of Hanover has terminated for ever, and England of all countries ought to sympathise with a free and united Germany.

At the Royal York Masonic club we made the acquaintance of our excellent Bro. Munter, who has resided for many years in the United States. Bro. Munter was initiated in the Clinton Lodge, Tennessee, and speaks very highly of the Craft in America.

1.—MASONIC DISCIPLINE.

By Crux.

"Let him that standeth take heed lest he falleth."

This maxim, although originally intended to apply individually, holds, if possible, with still greater force, when it includes within its scope, not merely small communities and societies of men, but empires, kingdoms, and nations. All mankind, whether in an individual or collective capacity, bear within themselves the seeds of danger and death, and frequently no warning is vouchsafed to them of the dissolution at hand, no "coming events cast their shadows before" to premonish them of their impending destiny. The earth never looks fairer, nor the ocean calmer, than just previous to the advent of the racking tempest and the ruthless hurricane; the stately tree never appears stronger than when it bows its head before the first breath of the approaching storm, whose succeeding blasts will strew the ground with its shattered limbs. The patient, upon whose cheek consumption has set its ineffaceable seal, never seems to be better than when the hand of death is stretched forth to complete what the insidious malady has begun.

As with individuals, so with nations. The Romans never reached to so great a climax of power, despotism, wealth, and luxury as that which preceded the invasion of their foes, and they only awoke to the imminency of their danger when the barbarian was at their gates, and when the war-cry of the Goths was ringing in their ears. The fall of Babylon, the decay of those mighty eastern cities, Palmyra, Balbec, Nineveh, and others, are matters of history; but of the many who read with interest the records of their decadence and destruction, few care to inquire into the propable reason of events so extraordinary, and still fewer care to apply the moral to themselves, or even to imagine that the same cause might produce the same effect under very different circumstances. In a word, the want of discipline, or rather the neglect of it, mainly contributed to the downfall of those ancient cities, whose very ruins rise up in gloomy solitude to witness to their pristine splendour. There is not a column, or a pillar, or a monument of these cities of the dead, that does not speak with a warning voice to their living brethren—that is not stamped with the indisputable inscription, "To desolation were we brought by the neglect of discipline."

Of all other communities, Freemasons have the strongest grounds for putting implicit faith in what discipline can accomplish. Without it, the Knights of St. John, the Hospitallers, and the Templars could never have existed, much less attained to the princely honours and possessions, openly obtained, and lawfully held by them. Although they have passed away for ever; their orders extinct, their titles erased, their escutcheon dishonoured, and their possessions confiscated, yet the higher degrees of Cross Masonry still hold in affectionate remembrance, the memory of the valiant defenders of Palestine, Rhodes, Cyprus, and Malta. Ah! what Mason can think without feelings of mingled pride and regret upon those heroic times, before the evil days fell upon those gallant Knights, when their goods were seized, their lands forfeited, their name disgraced, their bodies tortured, and crimes imputed to them which fiends themselves would blush to perpetrate. How changed from the time when they carried the banner of the Order, mid the thickest ranks of their eastern foes; when the mailed Templar met the infidel warrior in the shock of battle; when the war-cries of "Allah" and "Saint Esprit" were shouted forth by contending squadrons, and when the Grand Masters sat upon the throne of Solomon and David.* Or, who can peruse without emotion the history of the incessant, unequal, and, alas! unavailing contests waged in defence of Rhodes and Malta? Hard pressed by the infidel hosts, the Knights gazed with anxious eyes over the blue waters, for the promised aid from Christendom. The aid never came, and still they prolonged their defence. It is recorded of that grand old Master d'Aubusson, that during the attack of Mahomet upon Rhodes, he never divested himself of his armour for seven days and seven nights. He removed his helmet only when kneeling before the altar, where, when not engaged hand to hand with the enemy, he was ever to be found, crying "unto the living God who rules the fate of war."

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* The Grand Masters of the Knights of St. John possessed the title of "King of Jerusalem."

Passing on to the more immediate subject of our present articles, it will be universally conceded that, whatever relaxation may be indulged in, whatever licence permitted at certain periods, yet discipline, and strict discipline too, must be maintained in every body of men, who are bound together by voluntary obedience and fidelity, to acknowledged laws and regulations. In the church, the army, the navy, in every department of home and foreign service, the very existence of the members taken collectively, depends upon the maintenance of discipline. This is a subject that is dear to us, and, we do not doubt, dear also to our readers. At a time like the present, when Freemasonry is spreading over the whole habitable surface of the globe, when its principles of truth, equity, and justice are at length forcing themselves upon the notice of not merely its uninitiated friends, but of those who are its enemies, it behoves all true and lawful brethren to have a wary eye upon the future prospects of the Craft. To not many is it given to understand the hidden mysteries of the Craft; to comprehend what may be termed the *psychology* of Freemasonry; for much time and study are necessary to acquire this enviable knowledge. But, to conform in word and deed, to the admirable rules of our "Book of Constitutions," to rigidly obey the by-laws, to endeavour to promote that unanimity which should ever distinguish the Order, and to be a working, not a playing Mason, is within the compass of the attainments of every brother. However much it may be regretted, it is nevertheless unquestionably true, that many people whose intellects are of the narrow-minded class, whose abilities are limited, and whose hearts are contracted, entertain deeply-rooted feelings of prejudice and aversion towards our ancient and honourable institution. They regard a Mason, at the best, as a suspicious kind of character, and blindly disbelieve, either wilfully or ignorantly, the undoubted truth of the assertion, "The better the Mason, the better the man." Wanting in energy, and indolent of ascertaining the truth for themselves by proper inquiries, they condemn the whole Fraternity as a secret association, in the most invidious and injurious sense of the term, upon no other grounds than because we will not admit strangers and outsiders within the door of our lodges. Can any argument be more shallow, more unjust, or logically more fallacious? We have just as much right to insist upon certain forms and ceremonies being complied with, previously to the admission of a candidate "into the mysteries and privileges of ancient Freemasonry," as the Knights of St. George, St. Andrew, and St. Patrick have to adhere to the routine of their own installation ceremonies. Recently the installation of a Knight of St. Patrick was performed upon a magnificent scale of splendour at the newly-restored Cathedral in Dublin.

[In our next article we shall proceed to notice some points more intimately connected with the discipline of modern Freemasonry, if that term can be applied with propriety to an institution that has existed from time immemorial.]

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 427).

BOOK IV.—CHAPTER IX.

The examination was resumed on the 30th March 1811, in the churches of St Martin's Ludgate, and St Botolph's Bishopsgate, before the Inquisitors, and the Bishops of London and Chichester. The unfortunate Templars had been in prison for nearly three years and a half, and the torture which they had endured during the past winter was horrible beyond description. Not only had they been loaded with the heaviest fetters, and kept in solitary confinement, without consolation and without hope, but they had been made to endure at the same time hunger, cold, and the pains of the torture. Still they kept true to their denial of the crimes alleged against their Order, although they were aware that the Pope had condemned them, and knew that by confessing they would be restored to liberty, and receive a reward. Enraged at their firmness, the Inquisitors sent them back to their prisons, 'and sought for evidence against them from among their enemies. They soon obtained abundant *hearsay* evidence.

Henry Thanet, an Irishman, declared he had heard that a certain Preceptor, of the Chateau Pelerin, was in the habit of making all the aspirants deny Christ; and he had also heard that a certain Templar possessed a brazen head with two faces, which could answer any question put to it. John de Nassington had heard that the Templars, once a year, at a solemn festival, worshipped a calf. John de Eure, a Knight, and sheriff of the county of York, deponed, that he had once invited William de la Fenne, Preceptor of Wesdall, to dinner. After dinner the Preceptor took a book from his bosom, and handed it to the sheriff's wife to read, who found a piece of paper fastened in the book, on which were written certain heretical doctrines, such as that "Christ was not the Son of God, nor born of a virgin, but conceived of the seed of Joseph, the husband of Mary, after the manner of other men, and that the Saviour was not a true but a false prophet, and was not crucified for the redemption of mankind, but for his own sins;" and many other things contrary to the true faith. Upon this important statement, the Inquisitors summoned the Preceptor to their presence. He admitted having dined with the sheriff, and also having lent his wife a book to read; but he swore he was ignorant of the existence of the paper fastened in the book, and of its contents. Upon further examination, it appeared that the sheriff had kept this important information undivulged for the space of six years, nor had even challenged the Preceptor on discovering the paper.

William de la Forde, a priest, rector of the parish of Crofton, in the diocese of York, deponed to a very extraordinary circumstance. William de Reynbur, a priest of the Order of St Augustine, who was then dead, had told him that Patrick of Rippon, son of William of Gloucester, a Templar, and also dead, in the confessional, had stated, that, "at his reception he was led, clothed only in his shirt and trousers, through a long passage, to a secret chamber, and was there made to deny his God and his Saviour. He was then shewn a representation of the crucifixion, and told that, since he had previously honoured that emblem, he must now dishonour it, and spit upon it, and that he did so." Furthermore, "Item dictum fuit ei quod, depositis brachis, dorsum verteret ad crucifixum;" and this he did, but weeping bitterly. A calf was then produced, and placed upon an altar, and he was told to kiss and worship the image, and he did so. After all this, they covered up his eyes, and led him about, kissing and being kissed by all the Brethren. It would then appear that the Augustine priest had been guilty of a crime scarcely inferior to those with which he had accused the Templars. He had revealed the secrets of the confessional, a crime which was ,and is still, punished by the Church of Rome in the severest manner, and evidence obtained in such a manner was inadmissible. On being asked when he had been told these things, De la Forde replied, after the arrest of the Brethren by the King's orders.

The Minorites spoke as strongly against the Order. Robert of Oteringham, senior of the Minorites, deponed, that on one occasion he partook of the hospitality of the Templars at the Preceptory of Ribstane, in Yorkshire, and when grace had been said, after supper, the chaplain of the house reprimanded the Brethren, and said, "The devil will burn you. Afterwards hearing a bustle, he got up, and, as far as he recollects, saw one of the Templars, "brachis depositis, tenentem faciem versus occidentem et posteriora versus altare!" About twenty years previous to that, he was the guest of the Templars at the Preceptory of Wetherby, in Yorkshire, and when evening came, he heard that the Preceptor was not coming to supper, as he was arranging some relics which he had brought with him from the Holy Land. Afterwards, about midnight, he heard a confused noise in the chapel, and getting up, he looked through the keyhole, and saw a great light, either from a fire or from candles. On the morrow, he asked a Templar the name of the saint in whose honour they had celebrated the grand festival on the preceding evening, when the Brother turned aghast and pale, thinking he had seen what they had been doing, and answered, hastily,—"Go thy way, and ask me not; and if you love me, or have any regard for your own life, say nothing of this before the superiors." So much for *peeping Tom.* John de Goderal, another Minorite, had lately heard in the country that a Templar, Robert de Baysat, was once seen running about a meadow, exclaiming,—"Wo, wo is me! that ever I was born. I have been forced to deny my God, and sell myself to the devil." Another Minorite, Nicholas de Chinon, had heard that a Templar's son peeped through a chink in the door of the chapter-room, and saw a person about to be professed slain, because he would not deny Christ. Afterwards, the boy was asked by his father to become a Templar, which he refused to do, telling him what he had seen; whereupon he was slain. These are but a few of the absurdities deponed to by the witnesses.

CHAPTER X.

Proceedings in England continued.—De Vaur exhibits two rack-extorted confessions taken in France.—Depositions of Le Mareschal.—De Berney.—De Gertia.—John Walby de Bust.—Gaspard de Nafferton.—Abandoned women heard as witnesses against the Order.—The depositions of witnesses read over to the Templars.—They demand copies.—Their answer.—The Inquisitors resort to more violent measures.—French Dominicans sent over to apply the torture.—Two Serving Brethren and a Chaplain alone confess.—Compromise between the Inquisitors and the Templars.—The Order suppressed.—A.D. 1310-1313.

Sicard de Vaur, perceiving that little credit would be given to the hearsay evidence of the enemies of the Order, to intimidate the Templars, and incline them to confess to the hideous charges, exhibited two rack-extorted confessions which had been obtained in France. The Templars whose names were attached to these were Robert de St. Just and Geoffrey de Goneville. St. Just had been received by Imbert de Peraut, the Grand Prior of England, but arrested in France, he had been tortured there. His confession runs, that upon his reception he denied Christ, and spat beside the Cross. De Goneville's confession will be found in chapter fifth of the present work. Both of these Knights had revoked their confessions, but this was carefully suppressed by the Inquisitor. The confessions, however, did not forward the views of De Vaur, and William de la More affirmed that the Templars who had made such lied.

Ferinsius le Mareschal, a secular Knight, being examined, deponed, that his grandfather entered the Order as active, healthy, and gay as a bird; but,on the third day from taking the vows, he died, as the witness "now suspects, because he refused to take part in the wickedness practised by the Templars." William de Berney, an Augustine monk, had heard a Templar say, in the presence of several respectable people, at the funeral of the parish priest of Duxworth, near Cambridge, that a man, after death, had no more soul than had a dog. John de Gertia, a Minorite, was told by a woman, named Cotacota, who had heard it from Exvalethus, Preceptor of London, that one of the servants of the Templars entered the Temple Hall, where the chapter was held, and secreted himself. After the door had been shut and locked by the last Templar who entered, and the key carried by him to the superior, the assembled brethren went into another room, and took from a closet a certain black figure, with shining eyes, and a cross. They placed the cross before the Master, and the "culum idoli vel figuræ" they placed upon the cross, and carried it to the Master, who kissed the idol *in ano*, and all the others did the same after him. When they had finished kissing the idol, they all spat three times upon the cross, except one, who refused, saying, "I was a bad man in the world, and placed myself in this Order for the salvation of my soul. What could I do worse? I will not do it." Upon this the brethren said, "Take heed, and do as you see the Order do." But he declared that he would not; whereupon they placed him in a well, that stood in the midst of their house, which they covered up, and left him to perish there. Being asked as to the time when the woman heard this, De Gertia answered, that she had told him of it about fourteen years back, at London, where she kept a shop for her husband, Robert Cotacota. John Walby de Bust, also a Minorite, had heard John de Dingeston say, that he had heard that there was in a secret place of the house of the Templars at London, a gilded head, and that when one of the Masters was on his death-bed, he summoned to his presence several of the Preceptors, and told them that, if they wished for power, dominion, and honour they must worship that head.

The evidence of Gaspard de Nafferton, the parish priest of Ryde, is very important, as he deponed to having been at one time a chaplain of the Order. He was in the Order at the time of the reception of William de Pokelington. He recollected well that this person made his appearance at the Temple on Sunday evening, with the equipage and habit of a member of the Order, accompanied by William de la More, the Grand Prior of England, William de Grafton, Preceptor of Ribbestane and Fontebriggs, and other brethren. During the first watch of that same night, they assembled in chapel, and caused De Nafferton to be awakened to say mass. After he had celebrated mass, they made him and his clerk go out into the hall beyond the cloister, and then sent for De Pokelington. On his entry into the chapel, one of the brethren closed all the doors opening into the cloister, so that no one within the chambers could get out, and thus they remained till daylight. What was done in the church the witness did not know; but the next day he saw De Pokelington clothed in the habit of a Templar, and looking very sorrowful. De Nafferton also declared, that he had threatened to peep through a secret door to see what was going on, but was warned that if he did so, it would be inevitable death to him. He added, that the next morning, on going into the chapel, he found the books and crosses all removed from the places in which he had left them, after saying mass. De Nafferton's evidence, while perhaps correct, is easily explained.

By his own testimony, he was in the temporary employment of the Order, and, not having taken the vows, was not admissible to the private business of the Chapter. The chaplains and the serving brethren were not only admitted to these, but in the election of the Grand Master himself, eight Knights, four serving brethren, and one priest, were the electors, so that the charge against the Knights, was equally good against the chaplains and serving brethren, and was held so in France.

The witnesses against the Order were not confined to Ecclesiastics and Knights; women of the most abandoned character, whose oaths were worthless in a civil cause, were examined by the Inquisitors, and their absurd testimony listened to by the most learned men of the age. A specimen of this evidence may not be uninteresting:—"Agnes Lovecote dixit quod . . . . . fratres aperuerunt quandam voltam et perduxerunt de illo loco monstrum quoddam ad forman seu imaginem diaboli, habens loco oculorum lapides rutilantes et illuminantes capitulum, cujus culum osculabantur omnes, primo Magister, et postea alii, et postea ponebant unam crucem nigram ad culum dicti monstri, et spuebant omnes in crucem . . ! Deponit se audivisse à quâdam *dominâ* Agnete quæ dicebat se audivisse à sorore cujusdam Templarii, quod cum ipsa soror denudasset fratem suum post mortem, credens invenire signa salutis, invenit in braccis dicti Templarii fratis sui crucem pendentem contra anum. . . . . !"—*Concilia Magnæ Britanniæ, Tom. II., pp.* 350-364.

Metropolitan Free Hospital, Devonshire Square, City.—The aggregate number of Patients relieved during the week ending Nov. 28th, was Medical 955, Surgical 653, Total 1608 of which 657 were new cases.

THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

(*Continued from page* 427.)

THE CREATION OF THE SUN MOON AND STARS, THE WORK OF GOD ON THE FOURTH DAY.

The sun and moon, their light shall both decay,
And stars and planets will dissolve away;
But God, the first great intellectual light,
Still perfect, pure, eternal, will shine bright.
The New Jerusalem, far beyond the sky,
Its splendour hid from every mortal eye:
That holy Temple, glorious to behold,
Eternal light illumes the streets of gold.
In that *Sanctum Sanctorum** nothing unclean is found;
All pure within, the place is holy ground.
When darkness far had wing'd its dreary way,
The bounds He set between the night and day;
To rule the day He made the greater light;
The lesser light to rule the shades of night.
Far distant stars he hung in boundless space;
By him they were assigned their proper place.
Around their spheres they all obey his will;
And the grand purpose of his plans fulfil.
First of the sun, that shining orb, we know,
When days, and months, and seasons, come and go,
The welcome spring, no sooner it appears,
Than blooming smiles all languid nature cheers;
While fragrant flowers bedeck the verdant fields,
The earth again her fertile increase yields.
Both man and beast the great Creator good,
With liberal hand, supplies them still with food.
Each flying fowl and bird that wings the air,
He makes the object of his watchful care.
Say what was earth when sable night prevail'd,
Obscure in darkness every ray was vail'd.
The earth would languish, and all nature mourn,
If back to us the sun did not return;
No summer months, or the returning spring
Of smiling plenty, would glad tidings bring.
View the bright sun pass round our northern clime,
And constant keep exact the rules of time.
In summer months the crimson roses bloom,
And painted flowers diffuse a sweet perfume.
Such is that orb, form'd round with light and heat,
Makes Nature in her summer-dress complete.
The year declines; then comes the harvest morn,
And fields are clad with yellow waving corn;
Spring, summer, autumn months, in number nine.
The sun then passes far beyond the line,
To other climates, where he sheds his rays,
Around the globe conveys his Maker's praise:
Each shining ray from that great orb of light
Proclaims a God, and all His ways are right.
While thus I sung of light divine above,
Which shows the way to mansions of pure love,
My soul was melted with the heavenly fire.—
Oh, could my fingers touch the angelic lyre
Or golden harps, the highest notes to raise,
Heaven's lofty arch would echo with his praise!
A voice I heard then whisper in mine ears,
Blest is the man who his Creator fears;
Thrice happy those who walk upright and just,
In God alone put all their hope and trust

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* Revelations xxi.

Then in my view the heavenly vision stood,
And said, Creation was all formed good.
From the first Light the sun receiv'd his birth,
To warm and nourish this our mother earth :
This truth proclaim,—by chance he never came:
A God there is, who rules o'er all supreme.
He is the prop of each created thing,
Of animation the first moving spring;
Infinite, happy in himself alone,
Though all His works were into nothing gone.
But of the wonders the Most High hath done,
Ev'n the moon, the stars, and the revolving sun,
With every planet, and this earthly ball,
Of what he form'd, are part, but far from all.
Could men or angels this great speed procure,
To travel up ten thousand miles each hour;
And as they mount the high empyrean plain,
Ten times ten thousand in their journey gain.
Nor glorious angels, or deep-searching man,
Could ever find where first his works began.
Who can the works of the Creator trace
From earth to heaven, and through all boundless space?
But to return: The rays of Sol still cheer,
And add fresh beauties to the blooming year.
When, rolling back, he to the centre flies;
With chilly cold all blooming nature dies:
The moon and stars then send their borrowed light,
Amid the gloom of winter's dreary night:
The winter goes, and summer comes again;
Infinite wisdom nothing made in vain.

As the Supreme Original is infinite, the earth and all the planets are a very small part of His works. Who can tell how far the rays of light extended through the boundless immensity of space, when God said, "Let there be light; and there was light?"—*Gen.* i., 10.

Thou First of beings, infinite Supreme,
Who spoke the word, and worlds from nothing came!
Light, light, and love, all holy thee I hail!
To praise thy name a seraph's tongue would fail!
Man is not the only being left to praise
Thy sacred name, and the glad anthem raise:
Millions of angels praise thee as their God,
And thrones and powers obey thy sovereign nod,
Proclaim thee First, I AM, Eternal King,
And of thy light, thy love, and goodness sing.
Thus I have sung how light at first did rise,
And shining stars adorn'd the azure skies;
How worlds and suns were in their centres laid.
Almighty *Fiat* all from nothing made.
The first great Cause and source of vital breath:
Whose hand sustains all life on earth beneath.
Within the seas he form'd the pond'rous whale,
The daring lion, and the crocodile;
Each living thing He gave its proper form,
From th' elephant down to the crawling worm.
All kinds of creatures, every fowl that flies,
Live by His power, and at His pleasure dies.
Great are the works of the First Cause divine,
In harmony all beautiful they shine.
But here I sing, more wonderful than all,
Of creatures form'd upon this earthly ball;
The Sacred Three, when this great work began,
A council held, and said, *Let us make man.*
Adam was form'd of pure refined clay;
And God in him His image did display.
A shining light the sun did first appear;
The second light in Adam's soul was clear;
Nor mid-day sun one half so clear did shine
As Adam's soul, all holy, pure, divine.
The soul of man, a spark of heavenly fire,
The breath of God, which never will expire,
A clear bright lamp, to let him see the way,
Through gloomy darkness not to go astray.
Clear shining light, from darkness dark as night,
God was and is the fountain of all light.
The scriptures next to tread the path that's right.
In splendour bright the sun at first began,
And reason shines within the soul of man.

Adam was created lord of the creation, and the noble leading faculty of his soul was understanding. This jewel alone adorns the rational creature man. Behold with admiration and surprise the faculties of his soul! He can convey his mind through the whole creation, and view the several creatures on earth; consider the fabric, the use, and beauty of animals; discern the signature of plants; and penetrating thereby into their nature and virtues, he is enabled to extract from them a healing balm for the human body. His mind also views the vast ocean, and soars in a moment from earth to heaven; it describes the motion of the sun in the ecliptic; calculates tables for the motion of the planets; and foretells, at a great distance, the dismal eclipses of the sun and moon to the very digit; and also to the portentous conjunctions of the planets to the very minute of their ingress. These are some of the grand employments of the understanding. But the soul is also capable of exercising itself on a much nobler theme. It can contemplate the glorious mysteries of redemption, and trace redeeming love through all the astonishing methods and manifold discoveries of it in the sacred scriptures.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

INSPECTORS-GENERAL.

There has been some discussion why members of the 33rd degree join the Order of the Red Cross, and why this flourishing order should confer the degrees of Prince Masons and create Inspectors-General. It has been surmised that the Inspectors-General are to form part of the Grand Imperial Council, but this is only in detraction of the Red Cross. Their Grand Imperial Council is not the same thing as the Supreme Council of England, but a superior body, as its name betokens, and to which all the Supreme Councils will be subordinate. Consequently, the 33rd degree and Inspectors-General are only very inferior officers of the Grand Imperial Council, though still of great importance. The fact is, the order has become so extensive and numerous that it is necessary to keep it in order; there is also a fear that irregularities may be commtted in working the numerous new and ancient rituals—as lately happened in Guernsey in installing a Noble Grand.

The order of Inspectors-General, appointed in remote antiquity, has therefore been put in vigour and endowed with severe and mysterious powers, so as to keep all rebels and disturbers *in terrorem*. This was very happily hit off by Sir Knight Gallienne, who boldly announced to his twelve affrighted Knights and subjects in Guernsey that he had received from the Grand Imperial Council his diploma as Inspector-General of the Guernsey Division. "He hoped no circumstance would arise in which the harsher duties of his office would have to be exercised. Should, however, a needs-be arise [whatever that may be], it must be understood that (although, as far as possible, mercy would be tempered with justice) [and not justice with mercy], justice would ever be duly administered." It is conjectured that Sir Knight Gallienne, Inspector-General for the Guernsey Division, in order to insure that justice shall be duly administered to the twelve Sir Knights, will early appoint several Superintendents and Inspectors, one Turnkey, and one Common Executioner. The Sir Knights have got themselves into a precious pickle by putting themselves under the Grand Imperial jurisdiction of the Red Cross, and they may be assured they cannot evade it, for justice and the harsher duties of the Inspectors-General will follow them to the end of the earth. The long list of Inspectors-General is now being extended to the colonies and foreign parts, including Vancouvers Island, New Shetland, and the Lake Ngami.—CESAREA.

CENTENARIES IN 1869.

The number of centenary festivals in next year will be twelve, viz :—

183, Unity.
185, Tranquility.
186, Industry.
188, Joppa.
189, Sincerity.
190, Oak.
192, Lion and Lamb.
193, Confidence.
194, St. Paul's.

Nine, therefore, will be held in London, and besides—

184, Royal Sussex, Bristol.
187, Sincerity, Plymouth.
191, St. John, Bury.

In 1873 there will be no centenary in London, and only one in England. 1769 was a great year seemingly of Masonic activity, and followed naturally by a collapse. In 1871 there will only be three London celebrations. The present year has been a great year in London, there being five centenaries; but next year will be remarkable in this respect.—NOTA.

THE BOOK OF JOB (pages 407—429).

I do not agree with "Chrononautonthalogos" that a person cannot write sensibly regarding the Book of Job unless he knows Hebrew. We can leave the Hebrew scholars to give proper translations, and we can watch the *play* of the different actors in the reasons they give for their opinions, and we may judge how they make their ideas coincide with known historical data. "The onlooker sees most of the game," as when two swordsmen meet, the spectators easily perceive which is killed. Again, it is not the judge or the lawyers who deliver the verdict but the jury. The counsel for the prosecution swears the thing is black; the counsel for the defence assert it is white, and practical experience shows that the best way to settle the business is to leave it to the jury.

What would be the use of all our traditions and commentaries if they did not greatly supply the want of a knowledge of the original?

We cannot all see Egypt, yet we may know a great deal about it, and feel it to be almost unnecessary after a number of first-class travellers have visited it, and brought home drawings, photographs, and descriptions of what they have seen.

I am not so bigotted as to consider that Renan is not worthy of high consideration, certainly he is on many points; but, under the circumstances, I demur to him being the only one thought worthy of consideration, and I also corrected certain mistakes made by "An American Freemason." Further, I do not dispose of Renan simply "on such ground that Renan is in opposition to Christianity;" for, Christian or no Christian, I deny the truth of the statements made in "An American Freemason's" letter at page 351, no matter where he took them from.

I consider that if Moses could step in amongst us *in propria persona* as he existed B.C. 1491, he would open our eyes a bit with the extent of his knowledge on many subjects. I could fancy him saying, "You have not advanced much since my time in this particular. There were men in those days even as now. "Chrononautonthologos" must be careful not to impute to me superstitious or nonsensical notions which I do not possess.—A SCOTTISH FREEMASON.

MYSTIC NUMBERS (page 431).

In reply to your correspondent, "S.W.'s" query as to the meaning of magic numbers—what are they, and why so called? let me inform him that they mean the mystical ages of Masonry, 3, 5, 7, 9, as well as the mystical numbers of the twelve grand *names*—3 with 3 letters, 3 with 5, 3 with 7, and 3 with 9. They are so called because they constitute the mystic numbers of the degree of perfection which your correspondent will attain when he is exalted to the sublime degree of a Royal Arch Mason. However, I venture to tell him that the same numbers composed the ancient Sanhedrim of Jerusalem with the two Grand Officers.—JAMES FREDERICK SPURR, P.Z.

"SCOTCH."

"W. P. B.'s" notions on the use of the words "Scotch" and "Scotchman" seem to have lost nothing of their eccentricity. In page 251 he tells us that "Scotch is a verb," and gives an example of its application in that capacity, and, ignoring the existence of the word both as an adjective and as a noun, condemns its use in designating anything as belonging to Scotland. At page 291 he re-exhibits the word as a verb, says "the expression ('Scotch and Scotchmen') is both vulgar and incorrect," and quotes Burns in support of his dogma that "Scots" is the proper word to be employed to denominate the nationality of the natives of Scotland.

At page 329 we ventured to challenge the soundness of W. P. B.'s dictum, submitted instances of Burns's use of "Scotch" both as an adjective and as a noun—showed how the Bard could ring the changes on Scots, Scotch and Scottish—and concluded by saying that "Scot and Scotchmen are synonymous; *the former may be more in favour with writers than the latter*, but both are, we think, proper to be used, and that in the same sense objected to by W.P.B."

At page 406 our fastidious brother resumes the subject, and makes a somewhat ungraceful retreat from his position as condemning the use of Scotch in any other capacity than that of a verb. While now admitting that the word "may be used correctly enough in such phrases as 'guid braid Scotch'—that "when one is writing 'braid Scotch' he can use it as much as he pleases"—he inconsistently, we think, objects to its appearance in an "auld Scotch Sang,"—

> The *Scotch* blood leaps in a' my veins.

and suggests as an improvement the substitution of "Scots'," a noun in the possessive case, for the unfortunate adjective, Scotch. We prefer the song as the author wrote it, to any tinkered version such as that suggested by W.P.B.

That the Ploughman Bard, and other poets of lesser note, should have erred by their use of the word Scotch is not to be wondered at, when the works of Sir Walter Scott are, according to W.P.B.'s idea, marred by similar vulgarisms. "Waverley" abounds with the word, the use of which our brither Scot considers "to be bad;" and in more than one page of the same work will be found the dissyllable, the use of which he considers "far worse." In the novel in question the reader is brought in contact with "Scotch mists," "Scotch magistrates," "Scotch ideas," "Broad Scotch," etc.; the Chief of Glennaquoich is put down as being "a Frenchified Scotchman;" "the Scotch" are said to be "liberal in computing their land and liquors;" and we are informed that "the Scottish pint corresponds to two English quarts." The Messrs. Chambers do not seem to coincide with W.P.B. in his condemnation of the use of the word Scotch. In their "Information for the People," one will meet with such phrases as—"a body of Scotch, 7,000 strong, were nearly cut off;" "the Scotch were encouraged to persevere by the court of France;" "he attempted, in 1637, to introduce a new Book of Common Prayer into the Scotch churches;" "the Scotch terrier has short wiry hair;" "there are English, Irish, and Scotch country dances, and Scotch reels." In "Hogg's Instructor," the author of "Lays of the Scottish Cavaliers" is spoken of as a "Scotchman." Waddell, the accomplished editor of "Life and Works of Robert Burns," does not ignore "Scotch" nor "Scotchmen," neither does the learned editor of "Macmillan's Magazine." Cosmo Innes, too, in his Preface to the "Acts of the Scottish Parliaments," makes free use of the adjective Scotch—"Scotch charters . . . Scotch Parliament . . . Scotch names," etc. Passing to the newspaper press, the reports of the proceedings in both Houses of Parliament testify to the frequent use by our senators of the words to which W.P.B displays such an antipathy. Gladstone, in his nomination speech the other day, said he thought "that the Scotch were pretty good judges of Protestantism;" and at the anniversary festival of the "Scottish Hospital," held at London on St. Andrew's Day, the Marquis of Bute was vulgar enough to call his fellow-countrymen "Scotchmen."

Lest, however, W.P.B. should decline to regard as authorities on the point at issue the names we have mentioned, we beg to refer him to Walker's Dictionary of the English Language as an undoubted authority for correctness of expression. In his "Rules to be observed by the natives of Scotland," etc., the compiler invariably uses the nouns "Scotch" and "Scotchman." And from the same source we learn that "Scotch" means "belonging to Scotland." In Ash's Dictionary we have—"Scot, a native of Scotland;" "Scotchman, a native of Scotland;" "Scotchmen (s. plu. of Scotchman), more than one Scotchman;" Scottish (adj. from Scot), belonging to the Scots, belonging to Scotland." We beg also to refer W.P.B. to the English Grammar, where he will find "Scotch" classed among the proper adjectives: preceded by the article *the*, the word ranks as a noun. —D. MURRAY LYON.

DERIVATION OF FREEMASON.

I hope next week to send a further communication to Masonic Notes and Queries on this subject.—A MASONIC STUDENT.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you kindly allow me to acknowledge through your columns the following subscriptions received by me since July 1st from Masonic lodges?

For the information of brethren interested in the work, I may mention that the latest letters bring in news that the wall of Ohel, first discovered by Bro. Lieut. Warren last year, the existence of which had been previously unsuspected, has been traced to a considerable extent along the slope of the hill. The wall in one part stood on rock scarped to the depth of 30 feet, and in another part must have been, says Bro. Lieut. Warren, at least 90 or 100 feet high. We wait for a full account of this important discovery. Plans of the work are in the office of the Fund, ready for any subscribers or friends who may wish to have them.

Yours fraternally,
W. BESANT,
SECRETARY TO THE FUND.

Churchill, 478, £3 3s.; Westminster and Keystone, £5; Grand Lodge Surrey, £5 5s.; St. Martin's, 510, £3; Union, York, £2 2s.; Yarborough, Jersey, £2 2s.; Eliot, 1,164, £2 6s. 6d.; Ancient Union, 203, £5; Royal Union, 246, £3 3s.; North Walsham, 192, £1 1s.; St. John's, 328, £1 1s.; Peace, 322, £1 1s.; Neptune, 22, £5 5s.; Gibraltar, 153, £2 2s.; Semper Fidelis, 529, £1 1s.; Prov. G. L. Warwickshire, £5. 5s.; Faithful, 85, £1 1s.; Royal Brunswick, Sheffield, £5 5s.; Worcester, 280, £2 2s.; St. George's, 35, Liverpool, £5 5s.

As our life is short, so it is very miserable, and so it is well it is short. God, in pity to man, lest his nature should be an intolerable load, hath reduced our state of misery to an abbreviature for which we should in reason be glad—not merely thankful but glad—to be out of a place of sorrows and tears, of so great evils and of such constant calamity; and when God sends His angel with a scroll of death let us look on it as an act of mercy. For a man at least, gets this by death, that his calamities are not immortal.—*Holy Dying*.

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London or in Glasgow.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

THE consecration of the Wentworth Lodge (No. 1,239), will take place on Monday next, the 7th inst., at the Freemasons' Hall, Sheffield. The ceremony will be performed by Bro. Bentley Shaw, the W.D. Prov. G.M. of West Yorkshire. A large number is expected to be present.

BRO. THE EARL PERCY, 30°, recently elected M.P. for Northumberland, is about to lead to the altar the Lady Edith Campbell, eldest daughter of the Duke and Duchess of Argyll. The marriage is to take place shortly before Christmas.

BRO. SIR HEDWORTH WILLIAMSON, *Bart.*, D. Prov. G.M. of Durham, and Bro. G. F. Elliot have been elected members of Parliament for North Durham.

THE EARL BECTIVE, father of Lord Kenlis, 18°, has been elected M.P. for Westmoreland.

THE installation of the Earl of Carnarvon, 30°, as Provincial Grand Master of Somerset is to take place at Bath in January next, when a very brilliant gathering is expected. It is suggested that a Masonic ball will form an appropriate termination to the festive proceedings of the day, and gratify many who, though friends to the mystic Craft, are prevented by their sex from joining in its labours.

WE have the pleasure to announce that the M.W. G. Master has, upon the nomination of the Grand Lodge of Ireland, selected our distinguished Bro. Colonel Fras. Burdett, P.M. 728, Dublin, for the important post of representative of the Irish Grand Lodge of England, *vice* Bro. the Earl of Mayo, who resigned a short time since upon his assuming the high station of Governor General of India.

WE are informed that the General Statutes of the Red ✠ Order are now published, and that the fact will be duly advertised in our next impression.

UNITED GRAND LODGE.

The quarterly communication of the United Grand Lodge of England was held on Wednesday evening, Dec. 2, in Freemasons' Hall, Great Queen-street, and it was most numerously attended by some of the most distinguished members of the craft. The Right Hon Earl de Grey and Ripon presided as G. Master, Bro. Lord de Tabley as D.G. Master; Bro. Algernon Perkins acted as G.S.W.; Bro. Le Gendre Starkie, G.J.W.; and there were also present Bros. Rev. Joseph Huyshe, Prov. G. Master for Devon; Henry Murray, Prov. G. Master for China; Samuel Rawson, P. Prov. G. Master for China; Llewellyn Evans, President of the Board of General Purposes; Samuel Tomkins, G. Treas.; Æneas J. M'Intyre, G. Reg.; John Havers, P.G.S.W.; A. Woods, G. Dir. of Cers.; Potter, P.G.D.; Dr. Hogg, P.G.D.; the Rev. J. Simpson, G. Chap.; Lord Eliot, M.P., P.S.G.W.; John Savage, P.G.D.; Patten, P.G.S.B.; Browse, S.G.D.; John Emmens, P.G. Purst.; John Symonds, P.G.D.; W. Young, P.G.S.B.; H. Empson, P.G.S.B.; J. Fenn, Assist. Dir. of Cers.; E. Fraser, G.D.; T. A. Adams, P.G. Purst.; Udall, P.G.D.; Joseph Smith, P.G. Purst.; H. Grissell, S.G.D.; Benjamin Head, P.G.D.; Spiers, D.G.S.B. and Dep. P.G.M. for Oxfordshire; Gumbleton, P.G.S.D.; Bridges, P.G.S.B.; Bentley Shaw, S.G.D.; Latham, J.G.D.; Rev. C. R. Davy, P.G. Chap.; Dr. Sedgwick, P.G. Chap.; Rev. Sir J. Warren Hayes, Bart., P.G. Chap; Rev. J. Ravenshaw, G. Chap.; Colonel Burdett, representative of the Grand Lodge of Ireland; E. S. Snell, P.G.D.; George Cox, P.G.D.; J. Mason, P.G.S.B.; Brackstone Baker, Wm. Smith, *C.E.*; H. G. Murray, J. R. Sheen, J. W. Halsey J. Nunn, Dr. Saunders, States, Watson, Eglese, &c.

The meeting on this occasion was held in the old hall, which has been entirely improved and decorated, and it now presents a marked contrast to its condition a few months ago. The old chandeliers have been removed and the splendid apartment is now lighted by eight brilliant sun lights from the roof; the ladies' gallery has been removed, and some of the alcoves stopped up. The walls and pilasters have been enriched with Masonic emblems, and a splendid frieze illustrative of Arch Masonry runs round the entire upper part of the building. The ceiling is a splendid work of art in blue and gold, all in strict keeping with the purposes for which this hall is now exclusively intended, the centre being a large representation of "the sun the glory of the Lord," surrounded by a circle, on which are successively delineated the signs of the Zodiac, with a number of other interesting details, which it would take up too much space to enumerate, and the general harmony of the whole reflects the highest credit upon the committee, to whom the accomplishment of the work was entrusted. In the course of the evening Bro. Havers alluded to the two important matters which had been specially directed by Grand Lodge to be considered by the Building Committee, and they were those of acoustics and ventilation; and he stated that they had both been attended to, but what they were that night were only to be taken as an experiment, but still hoping that they would be found considerably improved. Now as far as we were able to judge we found no improvement in either; the voices of the speakers at a distance were just as indistinct as ever; and as to the ventilation, if a cold and piercing wind, which made some brethren pull up the collars of their coats, can be considered as ventilation, there was enough and to spare of that, and brought with it some unpleasant apprehensions. It is to be hoped, therefore, that on a future occasion this will be seen to, and relying on the ability the committee have hitherto displayed in other departments, there is no fear that in the end a successful result will be attained.

At eight o'clock precisely the Grand Director of Ceremonies, Bro. A. Woods, announced the approach of the Grand Officers, and a procession was formed in the usual manner. In the absence of the Right Hon. Bro. the Earl of Zetland, the throne was occupied by the Right Hon. Bro. the Earl de Grey and Ripon, D.G. Master.

The Grand Lodge was then opened in due form and with solemn prayer, Bro. the Rev. R. J. F. Thomas, Senior Grand Chaplain, invoking a blessing upon the proceedings.

The Minutes of the Last Quarterly Communication.

Bro. G. Hervey, the G. Sec., read the minutes of the Quarterly Communication of the 2nd of September, which were confirmed.

The Earthquake in Peru.

The Acting Grand Master said: Brethren, it now becomes my duty, on behalf of the Most Worshipful the Grand Master, whom I regret is not present with us on this occasion, to make to you a proposition which I am sure will command the assent of every brother in Grand Lodge, because we all know that the foremost principles of Masonry are that Masons will readily aid distressed humanity in whatever part of the world it may be found to be suffering. Our Most Worshipful G. Master has received a communication from the Grand Orient of Peru in reference to the disastrous earthquake which, as you all know, has taken place in that country. I need not recapitulate those events, for you have no doubt read them in the public journals, and I feel confident that there is no man so dull of imagination who does not feel it his duty to relieve those who have suffered from the horrors of that great catastrophe from which we in our happy clime have been preserved. The Grand Orient of Peru asks, as one Masonic body should ask another, to relieve the sufferings of the Peruvians, and I cannot doubt that, acting in accordance with precedents which I will not now recapitulate, that you will readily give them your aid in the hour of their distress. I, therefore, move that the sum of one hundred guineas be granted towards the relief of the sufferers by the earthquake of Peru, and that it be paid through the fund of which the Lord Mayor of London is the chairman.

Bro. Lord de Tabley, Prov. G. Master for Cheshire, said: I rise to second the motion which has been so eloquently proposed by the Deputy Grand Master. We are ready at all times to respond to the call of charity to suffering humanity in our own country, but there are great occasions upon which we do render assistance to some who to a certain extent may be deemed outside the pale. Our charity, however, is universal, and the calamity certainly cannot be overrated that has fallen upon this country, which has suffered so terribly by this earthquake. As Freemasons, then, it becomes our duty to devote some portion of our funds to that object. I have much pleasure in seconding the motion.

Bro. Raynham Stewart, said he rose for the purpose of moving an amendment. They had voted £1,000 for the Crimean war and they had more recently voted £1,000 for the relief of the sufferers by the cotton famine in Lancashire, and therefore he did not think that one hundred guineas was sufficient for this object. He moved as an amendment that the sum be two hundred guineas.

The acting G. Master said according to the regulations, it was not competent for the brother to propose a larger sum than was recommended without notice, but at the same time he was sure that every brother would appreciate the motives he had in making the proposition.

The motion was then put and unanimously agreed to.

Bro. Tomkins, G. Treasurer, said he should feel extremely happy to pay the grant that Grand Lodge had made for these unhappy sufferers at once, without waiting for the confirmation of the minutes, and by so doing facilitate the wishes of the Grand Lodge.

The Inauguration of the New Buildings at Freemason's Hall.

The acting G. Master said, I have now to make a communication from the M.W. the G. Master in reference to the inauguration of the new buildings of this Hall, which is a subject of great interest to all Masons. This is a matter which has necessarily engaged much of the attention of the G. Master, and he has decided that this inauguration shall take place on Wednesday, the 14th of April next. The G. Master is of opinion that it would not be convenient to hold the inauguration on the same day as the Grand Festival, or be made part of the proceedings of it. He thinks that the inauguration of the new buildings ought not to take place then, but that a special day should be appointed for the purpose. The M.W. the G. Master proposes to name a certain number of stewards, and he will invite the lodges generally to send others to carry out the arrangements. It is also the intention of the G. Master that a jewel should be struck commemorative of this occasion, and that all who serve as stewards shall be entitled to wear that jewel, all the details of which he will take care shall be made publicly known at the earliest possible period. I have also to inform Grand Lodge that the G. Master has nominated Bro. Fraser to be President of the Colonial Board; Bro. Bennoch to be Vice President, and Bro. Mason to fill up the vacancy caused by the death of Bro. Hopwood. I have also to inform Grand Lodge that a communication has been received from the Grand Lodge of Ireland appointing Colonel Burdett as its representative at this Grand Lodge, and I now request that Colonel Burdett may be formally introduced.

Bro. Colonel Burdett was then introduced by Bro. A. Woods, Dir. of Cers., and having received the congratulation of the Grand Master, took his seat on the dais.

Nomination of Grand Master.

Bro. Sharpe, *D.C.L.*, said: I now beg to nominate the Earl of Zetland as Grand Master for the ensuing year.

The Board of Benevolence.

The following Past Masters were appointed to serve on the Board of Benevolence for the year ensuing:—Bros. Adlard, 7; Brett, 19; Cottebrune, 732; Frost, 704; Gale, 19; Kirk 144; Lambert, 198; Nunn, 134; Sheen, 201; J. G. Thompson, 862; Tyrrell, 144; and F. Walters, 73.

The report of the Board of Benevolence for the last quarter was presented, in which were recommendations for the following grants, viz.:—The widow of the late Bro. William H., of the Royal Athelstan Lodge, No. 19, London, £20; Bro. John L., of the Lodge of Industry, 186, London, £50; Bro. Dr. James T., of the Royal Sussex Lodge, 53, Bath, £50; Bro. James Josiah H., of the Lodge of Fidelity, 3, London, £50; the widow of Bro. John Price K., of the Beaufort Lodge, 103, Bristol, £50; Bro. Henry W., of the Lodge Truth, 944, Bombay, £30; Bro. John G., of the Caledonian Lodge, 134, London, £30.

In reference to the first of these recommendations, Bro. Savage moved by way of amendment—"That in consequence of Diana H., the widow of the late Bro. William H., of the Royal Athelstan Lodge (No. 19), being ineligible to be elected an annuitant on the Widows' Fund, or to receive one-half of her deceased husband's annuity for three years, although for ten years his wife, a grant of £40 be made to her from the Fund of Benevolence. This led to a long and tedious discussion, and there were two divisions upon it, but eventually the original recommendation of the Board was put and agreed to.

The other recommendations were agreed to without discussion.

BOARD OF GENERAL PURPOSES.

The following report of the Board of General Purposes was presented.

"To the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Board beg to report that a memorial having been received from the Master and other brethren members of the Jordan Lodge, No. 201, submitting unconditionally to the judgement of the Board, and praying for the removal of the suspension of the lodge, and promising due obedience to the law for the future, and the lodge having paid the fine of five guineas imposed by order of the Board, the Board have, in exercise of the authority for this purpose given to them by Grand Lodge at the Quarterly Communication in June last, removed the suspension of the Jordan Lodge, No. 201, and ordered the said lodge to be restored to the full exercise and enjoyment of its Masonic functions, and have returned the warrant and books to the W. Master, ordering that the resolution of the Board be read in open lodge at the then next meeting, and recorded in the minutes.

"The Board of General Purposes also beg to submit a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on Friday, the 13th day of November instant, shewing a balance in the hands of the Grand Treasurer of £4,025 15s. 8d.; and in the hands of the Grand Secretary, for petty cash, £50. Of these sums, there belongs to the Fund of Benevolence £1,267 17s. 6d., to the Fund of General Purposes £2342 9s. 9d., and in the unappropriated accounts £465 8s. 5d.

"(Signed) J. LLEWELLYN EVANS,
"President.

"Freemasons' Hall, 17th November, 1868."

The report was taken as read.

Bro. Llewellyn Evans, President, in moving that the report be received and entered on the minutes, congratulated the Grand Lodge on having so little to report, which showed the harmony which prevailed amongst the Craft.

The report was then received and ordered to be entered on the minutes.

THE BUILDING COMMITTEE.

The following report of the Building Committee was presented.

"To the United Grand Lodge of Free and Accepted Masons of England.

"The Building Committee beg to report that the repairs and re-decoration of the Great Hall are now completed.

"The greatest possible care has been taken in reference to the warming, ventilation, and the improvement of the acoustic properties of this magnificent room. The Committee trust that they have been successful, at the same time it must be borne in mind that some modifications in the admission or exclusion of air, &c. (all of which have been provided for), may be required, in order to make the Hall perfect in these respects, and that this can be tested by experience and actual practice only.

"By an oversight, when an application was made to Grand Lodge on the 4th March last, for authority to expend the sum of £3,012 in the repairs and re-decoration of the Great Hall, no power was asked for, or obtained, to raise the necessary money. It will be remembered that at the commencement of the new works, powers were given to the Committee to borrow from the Fund of Benevolence, on mortgage, a sum not exceeding £19,000; of this amount £17,500 had been drawn up to the last meeting of Grand Lodge, leaving only £1,500 over and above the cash in hand, to the credit of the Fund of General Purposes, to meet the charge still outstanding for the building, and the new charge of £3,012 for the repairs of the Great Hall. The Committee understand that Grand Chapter has very liberally voted £2,000 towards the expenses of the new building, and they find that £3,000 in addition will probably cover all expenses.

"They do not propose, therefore, to ask for powers to raise more money, but they respectfully commend that they be authorised to draw upon the bankers of the Grand Treasurer for that amount, and they believe that they will be able to repay such sum in the early part of next year; they therefore submit to Grand Lodge the following resolution:—

"'That the Building Committee be authorized to draw upon the bankers of the Grand Treasurer for a sum not exceeding £3,000.'

"The decorations of the Great Hall being completed, it becomes now necessary to furnish it. The Committee have succeeded in finding the great chairs, which were used by a former Prince of Wales, the engravings of which are probably known to many of the brethren. These chairs have been repaired and regilded. The cost of carpet, chairs, forms, &c., the Committee estimate at about £400, they therefore submit the following resolution, viz.:—

"'That the Building Committee be directed to furnish the Great Hall for the use of Grand Lodge, and that they be authorised to expend a sum not exceeding £400.

"The committee again call the attention of the brethren to the library and coffee-room. There was no point upon which the brethren or the Craft generally laid more stress, when the new buildings were proposed, than upon the necessity of a library and coffee-room, and yet it would seem now from the small number of subscribers to both, that their advantages are but little known. The committee beg to remind the brethren that the subscription to both these rooms is only one guinea per annum, and that to make the coffee-room available, and to make it worth while to the tenants of the tavern to provide for it handsomely, it must be patronised. The committee are confident, that if the brethren will take the trouble to ascertain the advantages offered to them in their own building, that the complaint which is now made of the paucity of subscribers will soon be at an end.

"The committee understand that some dissatisfaction has been expressed as to the amount of charge for the rent of lodge rooms. These rents were fixed after careful consideration, but the committee are quite ready to consider any further suggestions which may be made by Grand Lodge.

"The committee now approach a most satisfactory part of their work. With the exception of the furnishing of the Great Hall, the whole of the buildings are now completed and furnished, and the committee trust that every claim will be discharged by the end of February next. It will depend upon the Most Worshipful Grand Master to fix the time when the interesting ceremony of inauguration shall take place.

"Your committee will then have discharged all their duties, and it will only remain for them to hand over to the proper custody of the Board of General Purposes, the building which they were instructed to erect, and to resign into the hands of Grand Lodge the trust which it has been pleased to repose in them. "(Signed) JOHN HAVERS,
"Freemasons' Hall, "Chairman."
"17th November, 1868."

The report was taken as read.

Bro. Havers, in moving that it be received and entered on the minutes, said there were two resolutions upon which he should ask the opinion of the Grand Lodge, and in doing so on behalf of the committee he should make one or two remarks. In the second paragraph of it they said,

"The greatest possible care has been taken in reference to the warming, ventilation, and the improvement of the acoustic preperties of this magnificent room. The Committee trust that they have been successful, at the same time it must be borne in mind that some modifications in the admission or exclusion of air, &c. (all of which have been provided for), may be required, in order to make the Hall perfect in these respects, and that this can be tested by experience and actual practice only."

Now he apprehended that there were few who on looking round the walls of that hall would not say that it was truly magnificent. As regarded the acoustic properties a series of experiments had been resorted to, to meet the difficulty. As an instance he mentioned that they had suspendended pieces of cloth from the roof, but they found that the echo was just as bad as it was before, and it was believed that the failure in acoustics was in some measure due to imperfect ventilation. This they had endeavoured to meet by trying experiments to admit a large or small quantity of air, for he might tell the brethren behind each of the pictures they saw on both sides of the hall was an air shaft by which air could be admitted, and he might say that there was no subject which had been so much handled by quacks and charlatans as that of ventilation; they had endeavoured to accomplish it by a series of valves which could be opened and shut, and so the amount of air admitted could be regulated. At the same time he said that as regarded some voices, place them where they would they could not hear them, and if they could hear them they could not understand what they said. He would then draw the attention of Grand Lodge to the next paragraph. After the committee had concluded their works in the new hall, they asked Grand Lodge for powers to restore the other hall to its pristine beauty, for they felt that the committee would not have properly discharged their duty unless they had restored that hall to a proper condition, but when they asked for permission to decorate the hall, which they estimated would cost £400, they forgot to ask for the money. At present they had not overdrawn the amount of £19,000, they were empowered to borrow from the Board of Benevolence, they having only borrowed £17,500, but they still required about £3,000 to complete what they required. He moved "That the Building Committee be authorised to draw upon the Bankers of the Grand Treasurer for a sum not exceeding £3,000.

This motion was put and unanimously agreed to.

Bro. Havers then had next to submit the necessity of properly furnishing the Grand Lodge, and alluded to the discovery of three curious chairs. Those who were in the habit of visiting the Grand Secretary's office would remember that there were three pictures of the Prince of Wales and the Senior and Junior Grand Wardens, and they were represented as sitting in very peculiar chairs. Now, those very chairs had been dug out of the *débris*, and the Committee had had them restored, for there was no doubt that they had originally cost about £250 each, and would in future be used. He moved—"That the Building Committee be directed to furnish the Great Hall for the use of Grand Lodge, and that they be authorised to spend a sum not exceeding £400.

The Grand Master congratulated the Building Committee on the very successful manner in which they had conducted the restoration of that Hall, as it was worthy of the Craft. They had restored it to its pristine magnificence in a way of which none might be ashamed, and they were most fortunate in recovering those relics of the past, so that future Grand Masters might have the pleasure of sitting in the chairs which had been so well occupied by their illustrious predecessors.

The motion was put and carried.

Bro. Havers then moved that the rest of the report be entered on the minutes.

Bro. Dawson wished to move a vote of thanks to the Building Committee, but—

The Acting Grand Master said that it would more properly come when the Committee had completed their work.

Fund of Benevolence.

The following report was presented from the committee of the Fund of Benevolence:—

"To the United Grand Lodge of Free and Accepted Masons of England.

"The committee appointed to consider Bro. Clabon's propositions as to dealing with part of the annual surplus of the Fund of Benevolence, with instructions to report to Grand Lodge in December, 1868, upon the proposed scheme, and generally as to the advisability of making any, and (if any) what alteration in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith, beg to report as follows.

"At the time of confirmation by Grand Lodge of the minutes of the Quarterly Communication, at which the above reference was made, the members of the committee had begun to disperse for the vacation, and it was not deemed advisable to summon them until the middle of October. They have had several meetings, and have proceeded diligently to consider the matters referred to them.

"They have discussed and passed resolutions as to many matters connected with the appropriation of the Fund of Benevolence, and the mode of dealing therewith; and have considered and formed an opinion as to the scheme.

"Their report is in draft, and they determined at one time to sit *de die in diem*, in the hope of completing it before the meeting of the Board of Masters, on the 18th instant. But they found that many of their members could not have attended on account of the Elections, and it was thought best to present this intermediate report to Grand Lodge, and to beg that the time for presenting the principal report may be deferred until the Grand Lodge in March, 1869. "(Signed) John M. Clabon,

"Freemasons' Hall, "Chairman."

"11th November, 1868."

Bro. Udall, P.G.D., moved the adoption of this report, which was agreed to.

Appeal from Trinidad.

The next item on the agenda was an appeal of Bro. Antonie G. Julia, P.M. of the Royal Phœnix Lodge (No. 911), Trinidad, against his suspension from his Masonic functions by the District Grand Master of Trinidad.

The G. Registrar said they could not entertain an appeal unless notice had been previously given to the Masonic authority against whom the appeal was to be made. A letter had been received by the G. Sec. from the District G.M. of Trinidad, stating that he had not received any copy of this appeal, and expressing his regret that it was not made known when he was in England in July last, which would have saved much trouble, and he should have been able to give any explanation.

The consideration of this appeal was postponed until the necessary notice had been given.

Sitting of Grand Lodge.

Bro. Raynham W. Stewart, P.M., No. 108 and 453 moved:—

"That the business of the quarterly communication of Grand Lodge shall in future commence at Seven o'clock instead of

Eight o'clock, and that in Rule 10 in page 28 of the Book of Constitutions, after the word after '*Ten*' shall be inserted instead of '*Eleven.*'"

He urged in support of this motion that as many brethren lived out of town, it would be desirable to commence business at an earlier hour and close at an earlier hour, to enable them to catch trains on their return to their homes. As it was, often important business was disposed of by only a few brethren. He had received no communication from the G. Master as to whether it would be inconvenient to him to attend at seven instead of eight o'clock.

Bro. Udall seconded the motion. The present meetings of Grand Lodge were too late, and at the end the business was slurred over. He looked upon this as a great improvement and cordially supported the motion.

The acting G. Master said when this motion was brought forward by Bro. Stewart at the last meeting of Grand Lodge, he at once acceded to the suggestion that the discussion should be postponed until they obtained the views of the G. Master upon it. He (the acting G.M.) was then in possesion of those views in a letter which he had received from the G. Master, in which he said he should offer no opinion himself, but should leave it to Grand Lodge to decide. The only objection that he could see that could be raised against it was, that as the House of Commons sit until six o'clock on Wednesdays in the months of March and June, Grand Lodge should meet at eight o'clock, and in the months of September and December at seven o'clock. No doubt this suggestion was a correct one, for if the House of Commons sat until six o'clock, it would be out of the power of members to attend Grand Lodge at seven.

Bro. Symonds said practically the business of the House of Commons on Wednesdays terminated at half-past five o'clock, and scarcely any member of the House of Commons attended Grand Lodge. Therefore when they saw how few of the members of the Lower House were members of Grand Lodge, he hoped that the motion would be agreed to, and that they should have the meetings of Grand Lodge at seven o'clock all the year round.

Bro. Savage supported the motion. Many members lived out of town, and time and trains waited for no man.

Bro. Warren said if the motion was passed it would exclude him from Grand Lodge for ever. He was a subscribing member to four lodges, and had been unable to attend any one of them for four years on account of his duties. The only Masonry he was able to attend to were the meetings of Grand Lodge, and if the motion was passed he should be deprived of that.

The motion was then put and carried.

PAYMENTS BY LODGES FOR ACCOMMODATION.

The next item on the paper was the following.—

By Bro. Henry Greene, P.M., 256:—

"Considering that the rents payable by lodges which meet at the Hall, press very heavily on those which have limited numbers, or whose subscriptions are not high.

"To move—

"That Grand Lodge order that the rates fixed by the Building Committee in their report, dated 20th February, 1867, and approved by Grand Lodge at the Quarterly Communication of the 4th December, 1867, for the use of—and so far as regards—the 'Dalhousie' and 'Moira' Rooms, be rescinded, and that they be henceforth £1 1s. per meeting, the same as the Preston Room, instead of £1 11s. 6d. as heretofore."

He urged that the charges were too high and ought to be modified.

The Grand Registrar suggested that this subject should be referred back to the Building Committee, and moved as an amendment that it be referred back to the Building Committee to consider if any and what charges should be made in the rates charged for lodge rooms.

Bro. Savage seconded the amendment.

Bro. Llewellyn Evans said the only object of the Committee was to give every accommodation with a fair return for the outlay.

Bro. Grissell, as a member of the Building Committee, said they felt that the rents of the rooms ought to recoup them for the building. The rents were now lower than the same accommodation could be provided for elsewhere, and if they were to be reduced it must be by the act of Grand Lodge and not the Building Committee.

Bro. Dr. Hogg said, if that was the view of the Committee, it was a most suicidal act, for lodges were turned away from their proper home on account of the high charges that were made.

Bro. Adlard, as a member of a lodge with 24 members, said they had to pay a guinea and a half for the use of a room. If they asked for a guinea room they were always told that it was engaged.

The amendment was put and carried.

THE BOARD OF BENEVOLENCE.

Bro. John Savage, P.G.D., moved:—"At page 97, Article 3, of the Book of Constitutions, to omit all the words from the word 'Three' in the fourteenth line, to the word 'place' in the twentieth line, and to substitute the following paragraph:—

"A President shall be annually appointed by the Grand Master at the Quarterly Communication in December. From amongst its members the Board shall, at its meeting in December, annually elect a Senior and a Junior Vice-President, who shall act as the Wardens. In the absence of the President, the Senior, and in the absence of both, the Junior Vice-President shall take the chair. Should all three be absent, the brother highest in rank and seniority shall preside."

Bro. Symonds hoped this subject would be referred to Bro. Clabon's Committee, to consider and report upon it.

Bro. Savage acceded to the suggestion, and the motion was put and agreed to.

This being the whole of the business, Grand Lodge was closed in due form and with solemn prayer, and adjourned at a quarter before eleven o'clock.

METROPOLITAN.

PROSPERITY LODGE (No. 65).—The regular monthly meeting of this old established lodge took place at the Guildhall Tavern, Gresham-street, on Thursday, 26th ult., Bro. R. W. Goddard in the chair of K.S. Lodge being duly opened the minutes of the previous meeting were read and confirmed, after which the W.M. proceeded to initiate Messrs. William Muggleton and George Huggett into the mysteries of Freemasonry; this ceremony being completed Bros. Leins, Simpson, and Sandham were raised, and Bros. Bowyer, Squire, and Goldstein passed to the second degree; all the work was well and ably performed. No other business being before the lodge it was duly closed, and the brethren adjourned to the banquetting room, where a splendid supper was served which gave great satisfaction to all present. The usual toasts were given and responded to. Bro. Bellerby, P.M., the respected Secretary, gave the health of the W.M., in a capital speech. The toast of the visitors was duly acknowledged by Bro. West, P.M., of the Capper Lodge, and the officers of the lodge in a most able manner by Bros. J. L. Mather, S.W.; Cook, J.W.; and E. C. Mather, Treas. After spending a very enjoyable evening the brethren separated in peace, love, and harmony.

LODGE OF PRUDENT BRETHREN, (No. 145).—This distinguished lodge held a meeting at the Freemasons' Hall, on the

24th ult. The W.M. Bro. G. J. Sharpe presiding, supported by a large number of the brethren. Three gentlemen viz: Messrs. P. Greaves, Albert Hunt and Pitts were ballotted for successfully, and duly initiated into the order Bros. Jones, Milligan and King were considered worthy of advancement, and accordingly entrusted with the second degree in Freemasonry. This was followed by the introduction of Bros. Smith, Chinnery and Thillery as candidates for the third degree, they proving good workmen were favoured with the degree of M.M. The whole of the ceremonies were impressively rendered. After this an election took place for a new W.M. to act for the next twelve months, which resulted in Bro. W. Phipps Allender, S.W. being declared W.M. elect, and who will be installed at the next meeting. Bro. Boyd P.M. was unanimously re-elected treasurer, who had for a long period held that onerous office to the great satisfaction of the lodge. Business ended the brethren adjourned to refreshment which was highly satisfactory. Among the visitors were Bros. Binckes, Sec., of the Boys' School, Arthur White, Dawson, Potter, Gibbon, &c.

UNIVERSAL LODGE (No. 181).—The usual monthly meeting took place on Friday, the 27th ult., at the Freemason's Hall, Bro. F. Eachus Wilkinson, *M.D.*, in the chair of K.S. Lodge being opened in the usual manner the minutes of previous meeting were read and confirmed. The business of the evening commenced with the initiation of three candidates, the ballot proving unanimous in their favour, they were severally presented. The W.M. initiated George R. Freeling, Esq.; Bro. Beale, P.M., John C. Muller, Esq.; and Bro. Roberts, Henry D. Wood, Esq. These ceremonies were all admirably performed. The W.M. then raised Bro. Sack and passed Bro. Morris to the second degree. This being the night for the election of W.M., and the choice being unanimous in favour of Bro. the Rev. W. S. Jones, S.W., he was duly elected. No other matter of importance being before the lodge, it was duly closed, and the brethren retired to a splendid banquet. The chair was occupied by Bro. Beale, P.M., who gave the usual loyal and Masonic toasts in a very able and efficient manner, eliciting the warmest enconiums of the brethren and visitors. At the toast of the visitors Bro. Prideaux made an excellent speech. Some very excellent singing took place during the evening by Bros. Seymour Smith, Elmore, and Young, giving great satisfaction to all present. A very delightful evening was passed, and the brethren separated in harmony. Among the visitors we noticed Bros. Hyde Clarke, *D.D.*, G.M. Turkey, 10; Rae, P.G.S. 2; Massey, 619; Prideaux, P.M. 167; Major Maclean, D. Prov. G.M. Warwickshire; Dumas, 46; Leverson, 19; Godson, 1,097; White, 21; Charlton, P.M. 227; Williams, P.M. Calcutta; Sharp, P.M. 112; Palmer, 742; Hutton, 1219; and several others.

WILLIAM PRESTON LODGE (No. 766).

A very interesting and important meeting of this lodge was held at the Clarendon Hotel, Anerley, on Thursday, the 26th ult. This lodge had previously held its meetings at the Star and Garter Hotel, Putney, but owing to an unfortunate combination of untoward events the number of its members had dwindled down to so low an ebb that serious thoughts began to be entertained by the remaining members as to their being able to keep the lodge in existence. At this juncture, through the efforts of Bro. Newton, the W.M., and Bro. Kain, P.M. and Sec. of the lodge, negociations were entered into with a number of brethren in the neighbourhood of Upper Norwood and Anerley; the result of which has been the transfer of the lodge from Putney to Anerley, and the immediate addition of a large number of young members.

The meeting on Thursday was the first that had taken place at Anerly, and may fairly be looked upon as the first move in the resuscitation of an expiring lodge. It is, therefore, with a great deal of pleasure that we find space for a report of the proceedings on such an auspicious occasion.

There was a good attendance of the old members of the lodge, and of the new joining members, also several visitors. Those present of the officers and members of the lodge, as now re-organised, were—Bros. Newton, W.M.; Dr. Wilkinson, S.W.; Curzon, J.W.; Roberts, S.D.; Miller, J.D.; Harper, I.G.; Hamilton, Dir. of Cers.; Abbott, P.M.; Dr. Whiteman, P.M.; Cox, P.M. 18; Mopekirk, P.M. 179; King, W. J. Newman, Jeffrey, G. Smith, Brann, Steizerwald, Gooderham, G. Newman. Among the visitors were—Bros. Anslow, P.M. 15 and 141; H. T. Thompson, P.M. and Sec. 742; and Oliver, P.M. 742.

In the absence of Bro. Rain, P.M. and Sec. (owing to a severe domestic affliction), Bro. W. J. Newman undertook the duties of Secretary. The lodge having been opened in due form, the members resolved themselves into a committee to revise the by-laws to suit the proposed alteration of times of meeting; it having been resolved to convert the lodge into a winter one. Several alterations were made, among others the insertion of a new by-law, which we cannot but wish not only formed a regulation in every lodge, but was in all cases strictly carried out, viz.:—"That no member should be eligible to be elected as W.M. until after he shall have passed a satisfactory examination before a Board of Installed Masters." This proves that the new members are determined to render their lodge thoroughly efficient, and we wish them every success in their laudable endeavours. Mr. G. Leman having been ballotted for and unanimously elected as a candidate for initiation, was regularly initiated as a Mason.

The lodge business being concluded, the brethren adjourned to the banquet, which was capitally served by Bro. Leman, to whom very great credit is due for the excellent manner in which the viands were served, and elicited warm approbation from the whole of the members. It fully evidenced the great care that had been taken by the brethren in the selection of their new place of meeting, as the lodge room, the banquetting room, and the banquet were perfect, and left nothing to be desired.

Upon the removal of the cloth, the W.M. gave the usual loyal toasts, followed by that of the M.W.G.M. of Masons. The toast of the D.G.M. and the rest of the Grand Officers was given, coupled with the name of Bro. Cox, who responded in suitable terms. The next toast was that of the initiate, Bro. Leman who, in his reply, said that he had for a long period earnestly desired to be admitted into the honourable Craft, and had joyfully embraced the opportunity afforded him by the location of the Preston Lodge in his neighbourhood; he trusted that he should become a worthy member of the lodge, and should avail himself of every opportunity of gaining instruction in the practical part of Freemasonry. He had always looked forward to that day with an earneft and reverent respect, and the impression made upon his mind by the ceremony he had just passed through was, he sincerely felt, a deep and lasting one.

In response to the toast of the visitors Bro. Anslow, P.M. 15 and 141 remarked, that on looking round him and perceiving among the members so many of those with whom he was personally acquainted as members of the Sydney Lodge of Instruction, in Upper Norwood; and the majority of whom he knew were thoroughly efficient to enter at once upon any office, even that of W.M., he must sincerely congratulate the Preston Lodge upon the proud position in which they stood that evening, and he could confidently anticipate for the lodge a great and glorious future.

Bro. Thompson, P.M. and Sec. 741 said, it gave him a great deal of pleasure to be a visitor that evening, not only as affording him the the gratification of seeing the lodge provided with a most efficient staff of officers; but also as giving him the opportunity of assuring them on behalf of the W.M. and brethren of the Crystal Palace Lodge that the advent of the Peston Lodge in the immediate neighbourhood of the Crystal Palace, was hailed by them with great delight; and he could assure them on behalf of his own lodge, that the close proximity of the two lodges was considered as calculated to produce a most beneficial result.

Bro. Oliver, P.M. 742, said he could endorse all that had been stated as to the feelings of the Crystal Palace lodge, and he would take that opportunity of making a few remarks upon the necessity of all Masons attending lodges of instruction. In looking round him he could see many faces that he had met in lodges of instruction, and knew that many members then present, were thoroughly well versed in the practical working of Masonry. He knew that they had made such progress, under the able instruction of Bro. Anslow, as would enable them to perform the duties of any office in a most efficient manner, and it was most gratifying to know this was the case; as an old Mason, he had been in the habit of attending the working of many lodges, and nothing could be more distressing than to be present at a lodge where the officers were imperfectly acquainted with the duties. His advice to all the brethren was, that to acquire a knowledge of Masonry, they must frequent lodges of instruction; and thus render themselves capable of holding any office, or taking the duties of any officer in cases of absence or emergency.

"The Health of the Worshipful Master," was given by Bro Abbott, P.M., who in a most eloquent and impressive speech said that to the efforts of the W.M., assisted by Bro. Kain, Sec. (who was unavoidably absent), was due the proud position in which the Preston Lodge stood that evening. The lodge had passed through some strange vicissitudes, but, thanks be to the Great Architect of the Universe, had surmounted its difficulties so far; and he could but regard it at present as riding peacefully in a haven of rest; and Hope whispered within his bosom that their future progress would be a steady advance, until they had gained a proud and eminent position in the Craft

The W. Master, in responding, said that he felt with the last brother that the step they had happily taken was the right one; and he could not but feel proud of the part he had taken in it, and grateful to the joining brethren for their prompt support.

In proposing the toast of "The Past Masters," the W.M. said that he considered the presence of the Past Masters in a lodge stamped it with a prestige and standing in the Craft. He trusted that the old Past Masters would not fail to be punctual in their attendance. It was more especially necessary in a lodge like the Preston—it being a banner lodge—that the Past Masters should be present; their respective banners serving not only to distinguish their presence but also to *denote their absence*.

Bro. Whiteman, as the Senior P.M., responded to the toast in appropriate terms.

The toast of "The Officers" was then given, and responded to by Bro. Roberts.

Several appropriate songs were sung by Bros. Hopekirk, Miller, Harper, and others; and the meeting finally breke up in the most satisfactory manner, after a most pleasant evening of good fellowship and brotherly love.

SOUTHERN STAR LODGE (No. 1158).—The usual meeting of this lodge was held on Tuesday evening, 24th ult., at the Montpelier Tavern, Walworth. Bro. T. H. Pulsford, W.M., presided. Bros. Robert Clarke, S.W.; Huddleston, Acting J.W.; H. Thompson and H. Potter, P.M.'s; C. E. Thompson, Sec., and several visitors, amongst whom was Bro. Joseph Smith, P.G. Purst., and P.M. of the Domatic Lodge, 177, and several other lodges. The lodge having been opened in due form and with solemn prayer, the minutes of the preceding lodge were read and confirmed. Mr. Frederick Horne was a candidate, and being introduced was impressively initiated into the mysteries of Freemasonry. The next business was to raise Bro. Prince to the sublime degree of M.M., the ceremony being admirably performed by the W. Master. The lodge was lowered to the second degree, and Bro. Hooker was passed to the degree of a F.C. Bro. Taylor, of the Domatic Lodge, 177, was balloted for and admitted as joining member of this lodge. Bro. H. Thompson, I.P.M., then brought under the notice of the brethren, the proposed commemoration in honour of the Earl of Zetland having served twenty-five years as G. Master, and the lodge unanimously agreed to contribute thereto. An alteration in the by-laws, on the motion of Bro. R. Clarke, S.W., was agreed to. Some propositions for the next meeting having been made, the lodge was closed in due form and with solemn prayer. The brethren then adjourned for refreshment, and a very plentiful banquet was provided by Bro. Allatt, the host of the Montpelier Tavern, and it gave general satisfaction. On the cloth being withdrawn, the W.M. gave the usual formal toasts, which were cordially received, Bro. Joseph Smith responding on behalf of the Deputy Grand Master and the rest of the Grand Officers. The W.M. then in forcible terms gave the health of their newly-initiated brother, Bro. Horne, and expressed the pleasure he had in initiating him into the ancient Order of Freemasonry, and said from the great attention he had paid to the ceremony he had gone through, he felt assured he would become a good Mason and an honour to the Craft. Bro Horne returned thanks, and expressed the pleasure he felt in being enrolled in the Order of Freemasonry, assuring them that he would do all in his power to do credit to the Order, and particularly to the lodge in which he had been initiated. The W.M. proposed the health of their brother visitors, and said it gave him great pleasure to welcome them to the Southern Star Lodge. He was pleased to see amongst them Bro. Joseph Smith, P.G. Purst. of the Grand Lodge of England, and although it was his first visit he hoped that it would not be his last. He was the esteemed Treasurer of the Domatic Lodge, to which he also belonged, and his presence amongst them was most gratifying to himself and to all who were also members of the same lodge. He gave "The Visitors," coupling with the toast the name of Bro. Smith. Bro. Smith returned thanks and in very flattering terms alluded to Bro. Henry Thompson as the founder of the lodge, he also being a P.M. of the Domatic Lodge, and congratulated the brethren on the state of prosperity at which the lodge had arrived. The other visiting brethren also severally returned thanks, and expressed the gratification they had experienced in witnessing the excellent working of the Southern Star Lodge. Bro. H. Thompson, I.P.M., having assumed the W.M.'s emblem of power, proposed the health of the W.M., and said it always gave him great pleasure to perform that task, inasmuch as he was indeed a pet of his own. He had the privilege of introducing him into Freemasonry, passing him through his different degrees, and finally installing him into the chair as W.M. of the Southern Star Lodge. Such being the case he felt a peculiar interest in their W.M. The brethren knew well how he discharged the duties of his office. As long as they had such a Master this lodge would continue to be a great and opening light in Freemasonry. He was a hard-working, pains-taking Mason, thoroughly conversant not only with the ceremonies, but the lectures in which those ceremonies were illustrated and explained. It was especially gratifying to find that the Southern Star Lodge was so well worked and with such a preceptor there was no fear that in future masters its high reputation would be fully maintained. He asked the brethren to fill a bumper and join with him in drinking the health of their W.M. It is almost needless to say that this request was immediately and cordially responded to. The W.M. in acknowledging the toast, said their Bro. Thompson in proposing his health had spoken of him in terms he did not deserve, (a general dissent followed this remark) but he had endeavoured to discharge his duty to the best of his ability and would continue to do so. He thanked the brethren for the very cordial way in which the toast of his health had been received, and he would do his best to merit their approbation. After a song by one of the brethren, the W.M. said the next toast he had to propose was "The Health of Bro. Thompson, I.P.M. and founder of the lodge," and at some length alluded to the services he had performed to the lodge. Bro. Thompson, I.P.M. and Treas. in reply said he hardly knew what terms to employ adequately to express his thanks to the brethren for the very kind way in which on all occasions he was received amongst them. Their W.M. had alluded to him as the founder of the lodge, but that was only in common with the W.M. and others, and he felt delighted to see the degree of prosperity which it had attained. Although he was at a loss in a suitable way to possess their good opinion, every time he received a renewal of it was to him most gratifying, and he could assure them that on all occasions he would do his utmost to promote the comfort and happiness of the brethren. "The health of the officers of the lodge" was given, for which Bros. Clarke and C. E. Thompson returned thanks. Some other toasts were given and the evening was spent in complete harmony.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—This lodge met on the 26th ult., for the first time under Bro. George Heath, the new W.M., and his officers, who performed their work in a highly creditable manner, and on a uniform system, this being the result of a regular course of instruction which has been carried on for some months. The duties commenced soon after six o'clock. There were present, Bros. G. Heath, W.M.; J. Heath, I.P.M.: Dr. Hopkins, Marks, and Watson, P.M.'s; Pridham, S.W.; W, Cuming, J.W.; Adams, Sec.; Niner, S.D.; Stafford, J.D.; Stephens, I.G.; with many other brethren and visitors, among the latter being Bro. John Elliot, of the Topeka Lodge, United States of America. The lodge having been opened in the first degree, and the minutes of the previous meeting read and confirmed, an announcement was made as recorded in the summons that there were two candidates for initiation, notice of which had been given in writing at seven days, Before a ballot was taken, the I.P.M. asked for information with respect to them, which was amply afforded by the W.M., S.W., and I.G. Bro. Dr. Hopkins reminded the W.M. of the caution given by circular by the M.W. the Grand Master against admitting to the privileges of Masonry persons residing in localities distant from that in which they sought them, and asked for the reason of the application to the Pleiades Lodge. This was given very fully by the proposers, to whom the candidates had applied from motives of private friendship and a desir to be associated with them in Masonry. An assurance was given that no application had ever been made by them for admission into any other lodge, and that if non-residence at Totnes should be a ground of objection, they would abandon all idea of joining the Order. The ballot was then taken, and proved unanimous in their favour. Mr. James Northam was then introduced properly prepared, and was duly initiated, the early part of the ceremony being performed by the W.M., and the remainder by Bro. Dr. Hopkins, P.M. Mr. J. R. Shopland was then admitted, and received the benefit of initiation at the hands of Bro. John Heath, I.PM. As it was becoming late, and the newly-initiated brethren and others were obliged to leave by train for Exeter, it was found necessary to postpone the delivery of the charge and lecture on the tracing board, and a promise was made that they should be given on the next day of meeting before proceeding to other business. The W.M. called for the report of the audit committee, but the late Secretary explained that the accounts had not been fully examined, and that it would be necessary to postpone the consideration of it till the next meeting. The W.M. having directed that Bro. Stafford should be placed before the pedestal, presented to him a copy of the resolution passed at the last meeting and inscribed on vellum, expressive of the gratitude of the lodge for his handsome present of a column of the Corinthian Order. With the permission of the W.M., Bro. Dr. Hopkins remarked, that in carrying out the wishes of the lodge he had desired to make the document more useful and ornamental by adding a variety of Masonic emblems, but finding that the colours would not could not come out effectually on vellum, he had executed it in a simple form, and had made another copy on paper with the proposed additions, of which he requested his acceptance. Bro. Stafford briefly expressed his acknowledgments, and his desire in every possible way to promote the interests of the lodge. On the proposition of the W.M., seconded by the I.P.M., a vote of thanks was passed to Bro. Dr. Hopkins for the trouble he had taken, and the efficient manner in which he had carried out the wishes of the lodge. The S.W. gave notice of his intention to propose at the next meeting, the purchase of four copies of the lodge music recently published in the FREEMASONS' MAGAZINE, and now issued in book form, in the arrangement of which Bro. Dr. Hopkins had taken an active part. The I.P.M. proposed Bro. Earle as a joining member to be balloted for at the next meeting. The lodge was closed soon after eight o'clock.

HAMPSHIRE.

PORTSMOUTH. — *Phœnix Lodge*, (No. 257). — The usual monthly meeting of this lodge was held on Wednesday, the 25th ult. This lodge, which was originally formed in the year 1785, now enjoys a deservedly high reputation in the province, both for its excellent working order, and its hospitality. The following brethren were present: Bros. Ford, W.M.; Banks, S.W; Pearn, acting J.W.; Key, I.G.; Gain, Sec.; Bradley, Treas., and a large number of members. The ordinary business of the lodge having been brought to a conclusion the members proceeded to elect the W.M. for the ensuing year, which office fell, by almost unanimous consent, to Bro. C. Napier Pearn. Bros. Bradley and Gain were respectively accorded votes of thanks for their past services, and the former was unanimously re-elected treasurer. The lodge was then closed in due form. A banquet was afterwards served, and the usual loyal and Masonic toasts having been given, with those of special reference to the retiring W.M. and W.M. elect, the company separated in harmony at a suitable hour. The ceremony of installation will take place at the next celebration of the festival of St. John.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The monthly meeting of this lodge was held on Thursday, the 26th ult., when there was a very large attendance of brethren. Bro. W. Kay Robinson, W.M., presided, and initiated into Masonry Messrs. James E. Wakefield Clark and Hardy, both under the age of twenty-one years, a dispensation having been procured from the Prov. G.M., Lord Howe. A discussion ensued upon the subject of a Masonic Hall, and it was ultimately decided that a committee of the lodge, composed of Bros. Johnson, Fast, Oldham, and Adcock, should confer with Bro. Selby, the host of the George Hotel, as to the kind of room wanted for the meetings of the lodge. One candidate was proposed for initiation at the next meeting, and the lodge was closed in harmony As usual, the host provided an excellent supper.

NORFOLK.

FAKENHAM.—*Joppa Lodge* (No. 1114).—The installation meeting of this lodge was held on Wednesday, the 25th ult., at the Corn Hall. The lodge was opened by Bro. B. Bircham, the W.M., and P.M. of the Royal Athelstan Lodge (No. 19). Bro. Arthur Palmer, S.W., having been previously elected W.M. for the ensuing year, was presented for installation by Bro. Bircham, W.M. Bro. Henry J. Mason, P.G. Dir. of Cers., the founder and first Master of the lodge being present, he was requested to perform the ceremony of installation. A Board of Installed Masters having been formed, Bro. A. Palmer was inducted into the chair of K.S. in ancient form. Having appointed and invested his officers, Bro. Henry J. Mason very ably gave the addresses to the W.M., officers, and brethren. Before the lodge was closed a vote of thanks was proposed and recorded on the minutes of the lodge to Bro. B. Bircham, the retiring W.M., and carried unanimously, for the great assistance he had rendered the lodge, and for the able manner he had carried out the duties of the chair. The lodge was then closed with solemn prayer. The brethren, with the newly-installed Master, then retired to the Crown Hotel, and sat down to an excellent banquet, at which peace and harmony prevailed.

SOMERSET.

GLASTONBURY.—*Pilgrims Lodge*, (No. 772).—The installation meeting of this lodge took place here on Tuesday, the 24th ult., when Bro. Bloxham, deputy-chief constable of the county of Somerset, was installed as W.M. There was an influential and numerous attendance of Brethren from Somerset and Dorset. The lodge having been opened by the W.M., Bro. Cornwall, the minutes of the last meeting were read and confirmed, and after other business had been transacted a board of installed masters was formed and the W.M. elect having been presented was impressively installed by Bro. Capt. Bridges, the D.P.G.M. The proceedings having concluded with notices for the proposition of several gentlemen at the next lodge, it was closed and the brethren adjourned to the banquetting room, where Bro. Bailey, the highly-respected host of the George Hotel, had prepared one of his inimitable dinners. The repast being over, and grace having been said by Bro. the Rev. J. C. Pigot, B.D., the lodge was tiled, and the W.M, gave the usual Masonic toasts. It was stated that the installation of the Right Hon. the Earl of Carnarvon, as Grand Master of the Province of Somerset, will take place at Bath, in January next.

YORKSHIRE (WEST).

SHEFFIELD.—*Brittania Lodge*, (No. 139).—An emergency meeting took place on Thursday, the 26th ult., at the Freemasons' Hall, Surrey-street, presided over by the W.M. Bro. Pratt, supported by Bro. Brittain acting as S.W., in the absence of Bro. F. Simpson; Matthews, J.W.; J. H. Garnett, P.M.; Barras, Sec., and many others. Lodge being opened Bros. Beddow, Hibberd, Senr., and Dyson were introduced, and impressively raised to the third position in Craft Freemasonry, the ceremony being beautifully rendered by the W.M. This being the only business lodge was closed.

SCOTLAND.

GRAND LODGE.

CELEBRATION OF THE FESTIVAL OF ST. ANDREW.

On Monday last, the 30th ult., in accordance with time-honoured custom the Festival of St. Andrew was celebrated in the Great Hall, George-street, Edinburgh, and the Right Hon. the Earl of Dalhousie, *K.T.*, G.C.B., &c., having been unanimously elected at the last quarterly communication, held on the 2nd Nov., as G.M.M. for the ensuing year, his lordship attended for the purpose of being re-obligated and installed, and afterwards of holding the election of the Grand Office Bearers for the ensuing year.

At 6 p.m. punctually the I.P.G.M., the R.W. Bro. John Whyte-Melville, of Bennochy, in company with the G. Officers, entered the upper hall, or general lodge room; and having taken the chair as acting G.M., proceeded to open Grand Lodge. After the minutes of the previous meeting had been confirmed and other preliminary business got through, the acting G.M. requested the deputation to withdraw for the purpose of conducting the M.W. the G.M. elect into Grand Lodge. The Right Hon. the Earl of Dalhousie, accompanied by the deputation having entered, was addressed by the R.W. Bro. Melville, and was by him re-obligated and installed, and he was then saluted by the brethren present.

A list of officers recommended by the Grand Committee for election was then read, and the names having been severally approved of, they were elected and called upon by the M.W. the G.M. to present themselves, and were addressed by him in suitable terms, and after being obligated, retired to their respective places in Grand Lodge. The following is the list of appointments made and which now constitutes the Grand Office-Bearers for 1868-9 :—

Bros. J. Whyte-Melville, P.G. Master; the Right Honourable Earl Haddington, R.W. D.G. Master; Henry Inglis, R.W. Substitute Grand Master; Right Hon. Earl of Dunmore, S.G.W.; W. Mann, 65, J.G.W; Samuel Hay, G. Treas.; W. A. Laurie, W.S., G. Sec; A. J. Stewart, W.S., G. Clerk; David Arnot, *D.D.*, and Rev. V. G. Faithful, *M.A.*, joint V.W. Grand Chaps.; Col. A. Campbell, S.G.D.; Right Hon. Lord Erskine, J.G.D.; David Bryce, Architect to Grand Lodge; Alexander Hay, G. Jeweller; Daniel Robertson, G. Bible Bearer; Captain P. Deuchar, *R.N.*, and Charles S. Law, G. Dirs. of Cers.; James Ballantine, G. Bard.; Col. Houstoun, G. Sword Bearer; C. W. M. Miller, G. Dir. of Music; R. Davidson, Org.; John Coghill, Chief Grand Mareschal; John Laurie, G. Mareschal; William Miller Bryce, Tyler; James Baikie, Outer Guard.

Other business having been transacted the Grand Lodge was closed by the Grand Master, and the brethren, in procession, adjourned to the banquet which was held at seven o'clock in the great hall, under the presidency of the Earl of Dalhousie, the M.W.G.M.; the Earl of Dunmore, S.W.; Bro. Mann, J.W. Upon the dais the G.M. was supported by the R.W. Bro. Whyte-Melville, P.G.M.; Henry Inglis, of Torsonce, R.W. Subs. G.M.; Capt. Speirs, P.G.W. of England, and Prov. G.M. for Glasgow; J. S. Oswald, of Dunnikeir, D. Prov. G.M. Fife; Rev. V. G. Faithful, M.A., V.W. G. Chap.; Col. Houstoun, G.S.B.; Dr. S. Somerville, Dr. McCowan; William Smith, *C.E.*, P.G.S. England; W. A. Laurie, G. Sec.; A. J. Stewart, G. Clerk, and other brethren; and in the body of the hall, at tables arranged at right angles with the dais, many present and past Grand Officers and Prov. G. Officers, and representatives from all the Edinburgh lodges, and many of the private lodges throughout Scotland, as also several representatives of foreign lodges and other Masonic bodies.

After the banquet, Grand Lodge was again opened in the usual manner by the Grand Master, when the following toasts were consecutively put and responded to :—

1. "Holy Lodge of St. John," proposed by the Chair.

2. "The Queen," by the Chair.

National Anthem, with full accompaniment.

3. "The Prince Steward of Scotland, the Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family," by the Chair.

Organ Solo, by Bro. Davison, G. Org.

4. "The Navy, Army, Militia, and Volunteers," by the Chair.

5. "The Craft and Freemasonry over the World," by the Chair.

Song.

6. "The Grand Lodge of England and Earl of Zetland," by the Chair.

7. "The Grand Lodge of Ireland and the Duke of Leinster,' by the Chair.

8. "The Grand Master," by the Past Grand Master.

Song, by Bro. T. Brown. (Written for the occasion by the G. Bard.)

9. "Past Grand Master."

Presentation of Bust, by the Chair.

10. "The Foreign Grand Lodges," by the Chair.

11. "The Depute Grand Master, the Earl of Haddington," by the chair.

Song, by Bro. H. R. Kay.

12. "Substitute Grand Master, Bro. Henry Inglis, of Torsonce," by the Chair.

13. "The Deputations from Daughter Lodges," (as per list apart), by the Chair.

Song.

14. "The Provincial Grand Lodges of Scotland," by the Chair.

15. "The Grand Wardens," by the Chair.

16. "The Grand Treasurer, the Grand Secretary, and other Office-bearers of Grand Lodge," by the Chair.

17. "Lady Catherine Whyte-Melville," by the Earl of Haddington.

Song.

18. "Countess of Haddington," by the Chair

19. "The Memory of the deceased Grand Officers and Members during past year," by the Chair.

20. "The Memory of St. Clair of Rosslyn," by the Chair.

These last two toasts were drunk in silence.

The Grand Lodge was then closed in ample form.

As it will be observed, after the usual loyal toasts had been proposed the M.W.G. Master rose and said that he had a pleasing duty to perform—a duty which, he was sure, would commend itself to all present—namely, the presentation of a bust in marble to Bro. John Whyte-Melville, P.G.M.M. for Scotland. For a great many years Bro. Melville held the office of D.G.M., and by his zeal and integrity he had raised the dignity of the craft in Scotland; and the brethren throughout the kingdom wished to mark their appreciation of his services by presenting him with a marble bust, to be permanently placed in the Masonic Hall, and another bust to be given to Lady Catherine Whyte-Melville. The bust was thereafter uncovered amid great applause.

In acknowledging the presentation, Bro. John Whyte-Melville said that he could not express too highly what he felt for the honour that had just been paid him. The bust which was to be given to Lady Melville would be handed down to his heirs, not only as an excellent likeness, but as an admirable work of art, which reflected great credit on the sculptor, Bro. John Hutchison, *R.S.A.*

During the evening a song, composed for the occasion by the Grand Bard Bro. James Ballantine, was sung by Bro. T. Brown.

The orchestra was filled by Bro. Hoffman's band, and the G. Org., Bro. Davidson, presided at the organ. The dinner was provided by Bro. Imrie, South Bridge.

ROYAL ARCH.

METROPOLITAN.

Belgrave Chapter (No. 749.)—The regular convocation of this chapter was held on Friday, the 27th ult., at Anderton's Hotel, Fleet-street. Present, Comps. W. Ough, P.Z., Assist. G. Purst.; H. Watkinson, A. Lefeber, S. Homewood, Dr. T. E. Edwards, *M.D.*, W. Johnson, C. Tuckett, J. Zahensdorf, &c. Comps. H. Garrod. M.E.Z.; C. Bond, H.; Dr. H. Johnson, *M.D.*, J.; W. Bourne, Scribe E.; G. Pymm, Scribe N.; G. W. Porter, Prin. Soj.; H. Finch, 1st Assist. Soj.; H. Crabtree, 2nd Assist. Soj. The chapter being declared open, the minutes of the last meeting were read and confirmed. After this a ballot was taken for Bros. E. Harper and W: E. Macrill, both of the Belgrave Lodge (No. 749), which proving unanimous in their favour, they were both introduced in due form and exalted into this high and supreme degree. Comp. Johnson gave the historical lecture; Comp. Ough, the prophetical; and the M.E.Z. the symbolical, in the style for which each companion is so noted. After the usual business the companions adjourned to the banquet room where twenty-eight companions sat down to a most sumptuous dinner, excellently well superintended by Comp. Smith. After the usual toasts, the M.E.Z. gave "The Health of the two newly-exalted Companions," congratulating them upon their admission into Royal Arch Masonry. Comps. Macrill and Harper thanked the companions for the honour they had conferred on them that day, and hoped to prove that their industry in Masonry would show that their confidence had not been misplaced. The next toast, that of "The Visitors," Comp. R. Johnson, Strict Benevolence (No. 97), of Sunderland, and Comp. Verry, Yarborough, 554, the M.E.Z. said was a most pleasing one to him and the chapter generally. They were fortunate in having two such celebrated Arch Masons as their two guests. Comps. Johnson and Verry both thanked the M.E.Z. for the kind way that he was pleased to speak of them, and trusted that the companions would visit them in return. The next toast, that of Past Principal, the M.E.Z. said that every companion present knew what Comp. Ough had done for the Belgrave Chapter in particular and Masonry in general. The fact of his being a Grand Officer was in itself sufficient to meet with a good reception, but, added to that all his other good qualities and that of their first M.E.Z., must have a double influence with them. Comp. Ough, P.Z., Assist. G. Purst., thanked the companions for the kind manner in which they always received this toast, and he begged to assure them that he should always be willing to do all that he could for the prosperity of both the chapter and the lodge, and he hoped that he might be spared many years to do all that in him lay for the benefit of the companions at large, and while he was on his legs he should propose a toast that he was certain would meet with all their approval, that toast was "The M.E.Z." and every Mason in that room was deeply indebted to him for the indefatigable manner in which he performed the duties of his office, and for the assistance he was always ready to afford to others when ever he could be of service to them. Comp. Garrod, M.E.Z., said if he deserved all that had been said of him by the last companion he should become vain, but this he would say, that if ever he could do anything in his power to serve any companion of the chapter or brother of the lodge, he should always feel the greatest happiness in so doing, for he thought it was only his duty to do so for a return of their kindness to him on all occasions. The M.E.Z. then proposed "The Health of Scribes E. and N." and was pleased to eulogise their exertions in a most fluent manner. Comp. Bourne said that he should at all times be ready to give any assistance in his power to further the ends of the chapter. Comp. Pymm replied briefly; he said, that for any trouble the founders had been put to, they saw the reward of their labours before them in the goodly company in that room. "The Officers of the Chapter" was next on the list, and Comp. Garrod said that every companion that had been present that evening must have been forcibly impressed with the masterly manner in which Comp. Porter had gone through his duties. He assured the officers that it was their efficiency that gave him so much confidence, and without their assistance and cordial co-operation, the chapter might lose much of its beauty and effect, and he was in a position to say that the Prin. Soj. had excelled himself by his working that evening. Comp. Porter said that on behalf of the officers of the Belgrave Chapter he wished to say a few, a very few words. Having at the last meeting of the Belgrave Lodge received an invitation, he was surprised and delighted to see that every officer, without an exception, was perfect in his duties, and he trusted that the chapter was nearly as well officered, and nothing should be wanted on his part to try and equal the lodge if it was possible. He had only done his duty, and if the companions were pleased to approve of what he and his officers had done, the kind words and approbation of the M.E.Z. was a most ample compensation for their humble exertions. The Janitor's toast brought a most happy evening to a close. We must not forget to mention that Comp. E. W. Mackney came up from Liverpool that afternoon specially to be present, and by his great exertions, instrumentally and vocally, assisted by Comps. Garrod, Finch, Verry, Pymm, &c., brought a very happy afternoon to a close.

MARK MASONRY.

LEICESTERSHIRE.

Melton Mowbray.—*Howe Lodge* (No. 21).—The regular quarterly meeting of this Mark lodge was held on the 24th ult. Present, Bros. Rev. W. Kay Robinson, D. Prov. G.M., W.M.; Rev. W. Langley, S.W.; H. Douglas, Prov. S.G.W., J.W., and the other officers of the lodge. Bro. Turville, Tyler of the Craft lodge was advanced to the degree of Mark Master, to act as a serving brother under a dispensation from the Prov. G.M. The ballot was then taken for Bro. Kelly, who being in attendance was advanced to this honourable degree. The lodge being closed the brethren adjourned to refreshment, and a very pleasant evening was spent.

NORTHUMBERLAND.

Newcastle-upon-Tyne. — *Northumberland and Berwick upon Tweed Lodge of Mark Master Masons.*—On Wednesday the 25th ult., the members of this Ancient Mark Lodge held their annual installation at their lodge room, Newgate-street, Newcastle. After the lodge was opened by the W.M. Bro. Foulsham, and the minutes confirmed, the financial report was read and adopted showing a balance in hand of £8. The W.M. then proceeded to instal his successor Bro. John Stokoe, S.W., which he performed in an able and impressive manner. The following is the list of officers invested by the new W.M., Bros. W. Foulsham, I.P.M.; A. Clapham, S.W.; T. Y. Strachan, J.W.; R. B. Reed, M.M.O.; R. F. Cook, S.O.; J. Ridsdale, J.O.; R. Lyle, Treas.; B. Hugill, Sec. and Reg.; R. Lyle, S.D.; W. J. Howard, J.D.; Holboll, I.G.; W. English, Steward; J. S. Trotter, Tyler. Bro. S. Dunn of Lodge No. 541 was proposed for advancement at the next regular meeting, and after the lodge was closed, the brethren adjourned to Bro. R. Brown's Turks Head Hotel, Grey-street, to hold their festival and sat down to a bountiful and excellent supper, placed before them in a style for which Bro. Brown is especially noted. The usual loyal and Masonic toasts were given and cordially responded to. The W.M. in proposing the health of the present officers, stated his intention to conform to the ritual of Grand Mark Lodge in all respects, and expressed his belief that in the officers invested that day, he would find able and willing assistants in carrying out his views in that respect. A pleasant and harmonus evening was spent, and the brethren separated at a reasonable hour.

MASONIC FESTIVITIES.

WARWICKSHIRE.

On Friday evening, the 27th ult., a *soirée* was held at the Masonic Rooms, Birmingham, in connexion with the Fletcher Lodge, 1031. The lodge room was tastefully decorated with the Royal Arch and Templar banners. A dais was placed in the east for the singers. The company assembled about 8 p.m., and numbered about 60 ladies and gentlemen. Permission having been obtained from the D. Prov. G.M., the brethren appeared in Masonic clothing, and each degree from E.A. up to 32°, was represented. The different dresses of the ladies and gentlemen had a pretty effect, and at the commencement of the musical entertainment the room had a very animated appearance. The following programme was then gone through: The singing of the brethren, the reading of Bro. Glydon, and the overture from "Zampa" by Bro. T. Belcher, all gave great delight to those who were fortunate enough to be present.

Programme.

1. Solo. Organ. Bro. T. Belcher, Music Bac. Oxon.
2. Glee. "With sighs sweet Rose." Callcott. Bros. Gaul, Bragg, Glydon, Pursall, and Davis.
3. Song. "Love's Request." Reichardt. Bro. Kennedy.
4. Glee. "The Soldier's Love." Kucken. Bros. Gaul, Bragg, Glydon, Pursall, and Davis.
5. Solo—Pianoforte. Bro. Gaul, Mus. Bac. Oxon.
6. Duet. "Love and War." Cooke. Bros. Glydon and Davis.
7. Song. "Alice, where art thou?" Ascher. Bro. Kennedy.
8. Reading. "Sergeant Buzfuz." Dickens. Bro. Glydon.
9. Glee. "Hungarian Serenade Polka." Bros. Gaul, Bragg, Glydon, Pursall, and Davis.
10. Song. "Kitty Tyrrell." Glover. Bro. Glydon.
11. Glee. "The young Recruit." Bros. Gaul, Bragg, Glydon, Pursall, and Davis.
12. Solo—Organ. Bro. Belcher.

At the conclusion of the concert, dancing began in the banquet-room, which had been prettily decorated for the occasion, and the floor was covered with a diaper cloth. Those who were fond of this amusement had every opportunity of enjoying themselves to their heart's content, and Bro. Fullam's excellent management as M.C. gave great satisfaction. This, one of the first meetings of the kind in Birmingham, proved a great success, and will no doubt be continued annually. Many thanks are due to the committee of management for the excellent arrangements, and to Bros. Grinsell and Bourne for the beautiful works of art arranged on the centre table in the lodge room, also to Bro. Field for several scientific toys, etc. We understand that the dancing was kept up till 4 a.m., when the party separated, having spent a very pleasant and agreeable evening.

WEST INDIES.

St. Thomas.—The Harmonic Lodge (No. 356), celebrated on Monday evening, the 26th October, the fiftieth anniversary of its charter. Agreeably to invitations which had been issued, a large concourse of members of the Craft assembled at the appointed hour in the saloon of the Masonic Hall, to assist in the celebration of the jubilee. After the usual ceremony of opening the lodge, the brother visitors were admitted within the temple, and when all the brethren were together Bro. E. V. Lavergne, the W.M., asked Bro. M. N. Nathan to offer the customary prayer, and having declared the labours of the lodge suspended, he requested Bros. I. Fortuno and A. Leon, C,M., to introduce the ladies who had been invited to participate in the festivities of the day; soon after the doors of the temple were thrown open to admit them—their presence giving an additional lustre to the happy event which was being celebrated. Bro. Lavergne in kind and befitting terms welcomed the ladies within the precincts of the lodge, and assured them of the gratification which their presence afforded; he subsequently requested our worthy Bro. Dl. Pretto, P.M., to accept the mallet from him and preside over the assembly. Bro. Pretto, in taking the chair, alluded in glowing style to the satisfaction which he felt in being spared to see this day. He then gave an historical sketch of the lodge; after this Bro. G. A. Philips addressed the assembly in his well known elegant style. He dwelt in lengthy terms on the beauties of our time-honoured institution, and amply demonstrated that Masonry was not such as slanderers represent it. Bro. D. Pretto next resumed the word, and delivered a Masonic oration, at the conclusion of which he resigned the W.M.'s seat which had been kindly given to him. Bro. M. R. A. Correa spoke next. He congratulated the lodge on the auspicious event, and beautifully alluded to the sublime teachings of the institution. He, as well as the other speakers, was vehemently applauded. Bro. W. R. Bull in the name of the lodge thanked the speakers, and he nicely profited of the opportunity to express the hope that what had been said might produce good effects on all assembled. He spoke of the Craft, and made a favourable impression on the audience.

The ladies having retired, after giving their mite towards the poor, the lodge was closed in ancient and due form. A sumptuous supper was prepared with which to close the entertainments of the night. The company being assembled around the table, the demolition of viands soon began, and wines of all kinds abundantly flowed.

With bumpers filled, Bro. Lavergne proposed "The Health of the Ladies," which was warmly accepted by all present. Bro. Philips proposed "The Health of Bro. Dl. Pretto, P.M." Bro. Bull asked the company to join with him in drinking to the health of Bro. Lavergne, Master of the lodge, who in his turn thanked the assembly for their readiness to join in good wishes to him; he closed his speech by proposing "The continued Prosperity of the W.L. Cœurs Sincères," to which Bro. Feron responded in a few and expressive words.

We had almost forgotten to mention that during the of the evening, the sweet sounds of music by Bro. Levy and others, considerably contri- the enjoyments of the occasion.

MEETINGS OF THE LEARNED SOCIETIES.

Tuesday, December 8th.—Institution of Civil Engineers, at 8.

Wednesday, December 9th.—Geological, at 8.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING DECEMBER 12th, 1868.

Monday, December 7th.—Lodges: Robert Burns, 25, Freemasons' Hall. Unity, 69, London Tavern, Bishopsgate-street. Royal Jubilee, 72, Anderton's Hotel, Fleet-street. St. John's, 90, Radley's Hotel, Bridge-street, Blackfriars. St. Luke's, 144. Pier Hotel, Cheyne Walk, Chelsea. Joppa, 188, Albion Tavern, Aldersgate-street. Unions, 256, Freemasons' Hall.

Tuesday, December 8th.—Lodges: Burlington, 96, Albion Tavern, Aldersgate-street. Union, 166, London Tavern, Bishopsgate-street. St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael's, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Nine Muses, 235, Clarendon Hotel, Bond-street. Wellington, 548, White Swan Tavern, Deptford. Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Doric, 933, Anderton's Hotel, Fleet-street. Chapter: Jerusalem, 185, Freemasons' Hall.

Wednesday, December 9th.—Com. R. M. B. Inst., at 3. Lodges: Fidelity, 3, Freemasons' Hall. Enoch, 11, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich: Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart Tavern, College-street, Lambeth. Justice, 147, White Swan, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle, Leadenhall-street Merchant Navy, 781, Silver Tavern, Burdett-road, Limehouse. Montefiore, 1,107, Freemasons' Hall.

Thursday, December 10th.—Lodges: Royal Athelstan, 19, City Teminus Hotel, Cannon-street. Bank of England, 263, Radley's Hotel, Bridge-street, Blackfriars. Polish National, 534, Freemasons' Hall. Canonbury, 657, Haxell's Hotel, West Strand. Lily of Richmond, 820, Greyhound, Richmond. Dalhousie, 860, Andertons' Hotel, Fleet-street. Capper, 1,076, Marine Hotel, Victoria Docks, West Ham. Chapter: Royal Jubilee, 72, Horns Tavern, Kennington.

Friday, December 11th.—Lodges: Caledonian, 134, Ship and Turtle, Leadenhall-street. Bedford, 157, Freemasons' Hall. Domatic, 177, Anderton's Hotel, Fleet-street.

Saturday, December 12th.—Lodges: London, 108 Freemasons' Hall. Phœnix, 173, Freemasons' Hall

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

In consequence of the length of Grand Lodge reports, several notices of meetings of Provincial Lodges must stand over until next week. The several brethren who have favoured us with such reports will thus understand the reason of their non-insertion.

We must again call the attention of our numerous correspondents to the necessity of writing only on one side of the paper.

LONDON, SATURDAY, DECEMBER 12, 1868.

SKETCHES OF NOTABLE MASONIC WORKS.

By ‡ *Bro.* † WILLIAM JAMES HUGHAN, 18°, *W.M.* 131 *Truro, Hon. Member,* 75, *Falmouth, &c., author of History of "Freemasonry in Cornwall," &c., &c.*

No. 4.

FIFIELD D'ASSIGNY, M.D., AS AN AUTHOR.

My friend Bro. Findel considers there has not been sufficient information afforded, relative to Dr. D'Assignys' "Serious and Impartial Inquiry," A.D. 1744, and has written anent the subject so as to induce me to give a more lengthy account of the work itself for the "German Union," of which I have the honour to be a corresponding member. Hence my adoption of this work, as the fourth article for the series of "Notable Masonic Works." I had the good fortune to discover the book during the latter part of 1867, and soon after my purchase it was announced in "Die Bauhütte" that I had become the possessor of a copy—believed to be unique—of this valuable work. Subsequently in the FREEMASONS' MAGAZINE for Dec. 21, (No. 442), this rare copy was also acknowledged to be in all probability unique, and references were made to well-known Masonic authors, such as Dr. George Kloss, Rev. Dr. George Oliver and others, who had quoted from Dr. D'Assigny's work, but always second-hand, viz., from "Ahiman Rezon" of A.D. 1756, 1764, 1778 or late editions, by Laurence Dermott, Grand Secretary of the "Ancients." In no case have we been able to find any writer on Freemasonry alluding to Dr. D'Assigny's "Enquiry" from personal observation of its contents, excepting in the case of Bro. Dermott, and, but for his quotation, we should, up to the end of last year have been quite in ignorance of the existence of any printed book mentioning the English Royal Arch degree *before* A.D. 1756.

In our "Analysis of Ancient and Modern Freemasonry," page 445 FREEMASONS MAGAZINE vol. 18, we mentioned that Bro. Findel in his comprehensive "History of Freemasonry" declares that, "He sought in vain for the book in the British Museum," and in Die Bauhütte for 8th August 1868, there is an interesting article by our learned brother on the importance of the work itself, and the presumed value of its statements respecting the Royal Arch, and Masonry generally. We are not aware whether the book is, or is not in the British Museum, but would feel obliged for accurate information on the subject. It will be seen by turning to Dr. Kloss' invaluable "Bibliographie der Freimaureir" A.D. 1844, article No. 1,859, even that indefatigable brother was unable to do more than insert Bro. Dermott's notice of Dr. D'Assigny and his notice of the Royal Arch, (Vide page 128, "Fifield D'Assigny ſchrieb 1744 ein Buch, welches Dermott im Ahiman Rezon No. 154, angiebt, als enthalte es Bezügliches auf den Royal Arch Grad.") This quotation is given by Dr. George Oliver (page 107 "Origin of the English Royal Arch," and it is likewise adopted by various Masonic authors, with or without acknowledgment.

The following is an exact copy of the title page. "A series and Impartial Enquiry in the cause of the present Decay of Freemasonry in the kingdom of Ireland. Humbly addressed to all the brethren accepted of before, and since the Constitutions. To which are added such instructive remarks as may be found useful to revive the honour of that ancient craft. As likewise, by way of appendix, will be inserted the old and new regulations of the London Constitutions, by the consent and approbation of the Grand Lodge of Ireland, and dedicated to the Right Worshipful and Right Hon. the Lord Viscount Allen, Grand Master of this kingdom. The whole adorned with a curious copper-plate suitable to the Order and design. By Fifield D'Assigny, *M.D.* author of the impartial answer to the enemies of Freemasons. Dublin. Printed by Edward Bate in Georges'-lane near Dame-street, M.D.CC.XL.IV., 8vo. 80 pages. There also a few "Select Songs of Masons" (eight in number) appended, and likewise a list of the regular lodges in the City of Dublin, together with the names of the respective Masters and Wardens, their times and places of meeting (16 in all, No. 1 declared "at this time to be vacant.") Although not acknowledged in the "contents." The "copper-plate unfortunately has been removed by some regardless hands, and the 59th to the 64th pages inclusive, have been also extracted containing the 18th to the 26th clauses of the "Regulations." So far as these regulations are concerned the loss is of no importance, as we have them in the "New Book of Constitutions by Edward Spratt, Dublin 1751"; Anderson's Constitutions, A.D. 1738 and other editions, but we must confess to feeling much regret at the loss of the "Curious Copper-Plate." It may, however, have been nothing more than a copy of the "Engraving adorning the Constitutions of A.D. 1723 or 1738 like in many other works of that period.

At present the nature of the "Curious Copper-Plate" seems far removed from discovery. The author dedicates the "Enquirry" to the most noble and puissant "Prince Truth" because he has "endeavoured to preserve those lasting and unalterable principles which the subjects of its kingdom so remarkably possess." About 400 subscribers names are inserted immediately after the dedication, commencing with the Right Hon. John Lord Viscount Allen, G.M., the Hon. Eliz Alldworth, Boyle Alldworth of Copsfield, and Laurence McDermott," (Lawrence Dermott.) This celebrated "Lady Freemason" is supposed to have been initiated about A.D. 1739 (by the author of the "Memoir" issued by the noted Masonic Publisher Bro. Richard Spencer.) Some writers however think the date was earlier, while others fancy it was later.

The fact of her name occurring as a subscriber to Dr. D'Assigny's "Enquiry," A.D. 1744, somewhat narrows the inquiry, and is of itself confirmatory of the account of her being a "Free and Accepted Mason." It seems quite inexplicable though why the extraordinary initiation of this lady is neither mentioned by Dr. D'Assigny nor by Bro. Edward Spratt, the Grand Secretary, in either of the works or constitutions published under their superintendence. The latter states that the "Right Worshipful and Right Honourable the Lord Viscount Duneraile was proclaimed Grand Master of Masons, and installed on Tuesday, 24th June, 1740. We take it that his lordship succeeded the Right Honourable Arthur St. Leger, created first Viscount Duneraile, June 23rd, 1703 (who died A.D. 1727), and consequently was a brother to the Honourable "Elizabeth St. Leger, who married Richard Aldworth, Esq., of Newmarket, County Cork, who was son to Sir Richard Aldworth, Provost Mareschal of Munster." Those anxious to pursue the enquiry cannot do better than procure the "Memoir" from Bro. R. Spencer. A sketch of the "Lady Freemason" has also appeared in the "Devon and Cornwall Masonic Calendar, 1868," the FREEMASONS' MAGAZINE, and other publications. Dr. D'Assigny having had so numerous and influential a body cribers, several of whom took "six copies," we are certainly surprised to find that the work has been lost sight of for upwards of a century. We think, however, that the doctor must have told some unpalatable truths, as his name never appears in the list of officers from A.D. 1730, to A.D. 1750; neither is there any notice whatever taken of him or his publications by any compiler of the Irish Constitutions. Probably the work itself was "bought in," or condemned by the authorities, as we know how averse they were then, *and for sometime afterwards*, to publish anything in Masonry but the regulations.

But to return to the main subject of this article. The preface commences thus:—"No government can properly subsist without certain wholesome laws and regulations, and as our commonwealth not only pleads the pride of antiquity, but with equal justice boasts of the beauty, order, regularity, and happy disposition of its fundamental constitutions, and as the happiness of the Craft also depends on a perfect intimacy with those rules handed down to us by our wise legislators, whose labours and skill in the everlasting art of architecture well demand the praise and admiration of the learned brethren in future ages, I have endeavoured in the following sheets to represent some mistakes, irregularities, and unseemly transactions which have been occasioned by the want of an acquaintance with them, nor will the brethren, I hope, take it amiss (as I have chose Truth for my patron) that I should strictly adhere to its principles, and point out the base and unpure from the generous and brave." After alluding in a most laudable manner to the motives that should incite members of the fraternity to practice morality and good fellowship, so that they might "meet with a general esteem from all mankind," the following "hearty good wishes" are expressed in conclusion:—"That plenty, peace, and unanimity may crown the brethren's days, so that this life ended, they may receive the recompense of their toils, and dwell in the presence of that immortal Stone belonging to our building, even the Alpha and Omega of our redemption."

The author observes that "it is with the utmost anxiety of mind that he has any occasion to employ his pen in representing the decay of Freemasonry; the increase of its welfare and advancement would have been a more pleasing task to him, but as the design of the present labour is to promote the latter," he proceeds to make the following inquiries:—

First. "When or what time the Craft of Masonry was instituted."

Secondly. "The cause or motive of its instistitution."

Thirdly. "The qualities or principles of the Craft.

Fourthly. "The benefits arising from a strict observance of the principles thereof."

It will be seen that these divisions of the subject involve a consideration of the whole scope of the Institution.

1. In order to solve the first question he "traces antiquity even unto its infant state, and takes a view of our parent Adam in his sylvan lodge, where the Almighty Architect imprinted on the very tablets of his heart the amazing symmetry and silent harmony of geometrical propotion." Then from "Cain, who erected a fair city, and Enoch, who by gift of prophecy, foretold the deluge, and that great day yet to come of final conflagration," the author conducts his readers to "Shinar's plain, where the masons laid the foundation of Babel's stupendous tower!"

Like most Masonic writers of that age, Dr. D'Assigny is anxious to give an epitome of ancient history so as to connect Freemasonry with every grand and stupendous structure from the beginning of time to the building of King Solomon's Temple, "which was carried on by the wisdom and dexterity of the learned Hiram, Grand Master of the Lodge of Tyre, who together with the inspired Hiram Abif, Master of the Work, without the noise of tools, produced the most perfect pattern of architecture, the wonder and amazement of the travelling world." We, however, of the present day would give more for a few sentences from an old minute book than a million of learned fancies and absurd stories about the origin of the Craft.

The author was, after all, but following in the wake of the Rev. Dr. James Anderson and other writers of that epoch. At page 16 the old York legend is inserted as an "authentic account," *e.g.*—"It is said there is held an assembly of Master Masons in the city of York, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons; but of this more hereafter." (Page 16.) We need not stay to discuss such a statement, as it is wholly fabulous. Bro. Findel was sent to this country by the "German Union of Freemasons" purposely to look into the matter; and his careful investigations abundantly confirmed the fact that, until after A.D. 1760, Royal Arch Masonry was unknown in the city of York. With this statement we quite concur, as we proceeded to that famed Masonic city in the summer of 1867; and, although the records and charters were freely placed at our disposal, and a minute examination was instituted, nothing relative to the Royal Arch could be found until after the middle of the eighteenth century. Bro. William Cowling, P.M. and Treas. of the Union Lodge, York (custodier of the records of that lodge, and of those belonging to the extinct Grand Lodge), is also of the same opinion. Curiously enough, Dr. D'Assigny takes quite the reverse view as to the chivalric degrees and Masonry; for, so far from admitting the indebtedness of the latter to the former for their ceremonies, he expressly declares that it "could easily be proved that the Knights of Malta, and many other religious Orders and societies, did borrow their solemn religious usages from our antient fraternity." (Page 22.)

2. The motives of the Institution of Masonry are declared to be very numerous. "The welfare and good of mankind was the chief cause or motive of so grand an institution, which not only tends to protect them from external injuries, but to polish the rusty dispositions of iniquitous minds, and to detain them within the limited and pleasant bounds of true religion, morality, and virtue."

3. The benefits arising from a strict observance of the principles of the Craft are so apparent that the author "believes every Christian would be found to profess and practise the same, because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue."

The following judicious "Remarks" on this subject are offered by Dr. D'Assigny, and we have thought it advisable to give them almost *verbatim*, because in many respects they are applicable to, we fear, many Masons of the present day who have wholly mistaken the intention of the society, and appear to believe that the chief end of Masonry is to "Eat, drink, and be merry." It is to be regretted that so large a proportion of lodges are held in "public-houses or hotels;" although we would fain hope that much improvement has been made of late years in that respect. It seems to us quite out of place for Masons to meet in "taverns" and "houses of public resort." In support of this opinion we cannot do better than refer our readers to a series of remarkable letters in THE FREEMASONS' MAGAZINE by my friend, Bro. Dr. Henry Hopkins, and especially the one contained in the number for August 29th, 1868. These letters are well written, and the result of many years' close observation of Masonry by one skilled in the Craft.

But, to return to Dr. D'Assigny: "In the first place, as our privileges and instructions when rightly made use of, are not only productive of our welfare on this side of the grave, but even our eternal happiness hereafter, they ought only to be communicated to those alone who might improve and enhance their value; whereas, on the contrary, in several lodges, too many have been fond of a trifling treat, and have sold their birthrights at a mean price, even for a mess of pottage; and, instead of taking a due and especial care to inquire into the reputation or character of the candidate, they have imprudently hurried him into the Craft, contrary to the known constitutions. . . . From the imprudence of introducing such members, various divisions and disputes have arose in lodges, where the brethren (instead of preserving the harmonious and friendly concord that ought to subsist amongst them) have unluckily fell into factious parties; so that unanimity, which ever will be the lasting cement of the Brotherhood, hath been dissolved. As an house divided against itself cannot stand, so likewise is it absolutely essential that every community should preserve peace and harmony as the surest foundation of its welfare; and I cannot help expressing my concern to hear of so many idle and trifling disputes as lately have happened amongst some of the fraternity, occasioned, as I must imagine, by the unfortunate and inconsiderate election of their members, the example of whom ought highly to engage us in a strict examination of the temper, disposition, and conduct of each candidate; for one contentious man may subvert and spoil the peace and quiet of our harmless hours, and, as the old proverb alleges:—

> Unica prava pecus inficit omnia pecus.
> "One scabby sheep may infect an whole flock."

The concurrent observation will, we trust, be well considered by the advocates of the Christian character of Universal Freemasonry, and who would thereby virtually exclude Jews and other religionists as full participators in the benefits of our cosmopolitan institution:—

"But how ridiculous do partizans concerning religion appear amongst us? Whereas the Craft, though founded upon that solid basis, will admit of no such controversies, and, provided, we are not all of the same opinion in matters of faith, yet ought we ever to be of one mind in matters of Masonry; that is to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do; nor can I help judging it as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same size and countenance, &c.; but the true brotherhood are resolved never to suffer any strife to enter into the door of the lodge upon that or any other point whatever." (Page 29.)

We come now to the quotation given by Laurence Dermott, in the "Ahiman Rezon." The part included in a parenthesis is all that is known to have appeared in any work, and it will be seen that the character of the quotation is considerably altered by an examination of the context. No doubt, Bro. Dermott (who was not over scrupulous what he did to advance the position of the "seceders," or "ancients," as they were called) gave as much of Dr. D'Assigny's remarks as suited his purpose; but, as we are now in possession of the book itself, it appears to us evident that the author was only acquainted with three degrees of Craft Masonry, and no more. It also appears that he was not aware of the nature of the Royal Arch, and, although he wished its promoters to be treated with deference, because "they were an organized body of men who had passed the chair," we must not forget he expressly warned the brethren against "ridiculous innovations," "foreign schemes," and any more than "three material steps" in Masonry." I can see nothing but a fair answer to objectors, who considered they should know what the Royal Arch was, without making "proper application," in Dr. D'Assigny, saying that they should seek to be admitted if they wished to know what the degree was like, and then be accepted with due formality. No one, however, would take that opinion as equivalent to supporting the degree from one so anxious to act constitutionally, as at that time English Royal Arch Masonry was not recognised by any regular Grand Lodge in the world, and not not by our own Grand Lodge until as late as A.D. 1813.

It had, however, been virtually recognised by the Grand Lodge of England from 1780; and from about that date to the "Union" was patronised by many of the leading members of the fraternity, who formed a Grand Chapter eventually and practised the degree. For fuller information on this point we would refer our readers to Dr. Oliver's Royal Arch, and our "Analysis." (Part 2.)

Dr. D'Assigny proceeds to observe that "as the land marks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixed that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some years ago in this city, who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers; till at length his fallacious art was discovered by a brother of probity and wisdom, who had some small pace before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false; whereupon the brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although*—(some of the fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organised body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons)—I cannot help informing the brethren that there is lately arrived in this city a certain itinerant Mason, whose judgment (as he declares) is so far illumined, and whose optics are so strong that they can bear the view of the most lucid rays of the sun at noon-day; and although we have contented ourselves with three material steps to approach our *Summum Bonum*, the immortal God; yet he presumes to acquaint us that he can add three more, which when properly placed advances us to the highest heavens. . . . . For my part I shall profess a very great esteem for any one who shall add to the beauty of our glorious art, or by any means improve or enhance the value thereof, and were I assured that this adept had skill sufficient to demonstrate the truth of his assertion, I should pay him the utmost veneration; but until then he must excuse me from being one of his devotees, and I hope that no innocent and worthy brother may at any time be misled by false insinuations or foreign schemes.

On comparing "Ahiman Rezon" of A.D. 1756, with this work one can easily see how much Bro. Dermott was indebted to Dr. D'Assigny for most of what is valuable in that compilation, although the source, whence he derived his information is not acknowledged.

It is quite impossible at this time to discover the name of the imposter mentioned. Both of the authors just noticed refrain from stating who he was, as their aim was rather to "reform than offend." We think, however, that Dr. D'Assigny never countenanced anything in Masonry but the three degrees of the Craft, and that he was one of the few, who raised their voices against the alterations then being made in the first and second degrees, but who more especially objected to the removal of the lost word from the third degree to the Royal Arch, and the substitution of six or more steps for the "three material steps" which enabled Master Masons to "approach the immortal God." Having attempted to do justice to the memory of Dr. D'Assigny, and thereby claimed him as an advocate of but "three degrees and no more in ancient free and accepted Masonry," I shall conclude my agreeable labours by presenting the finishing observations of that learned Mason. "In ancient times, lodges were only schools of architecture, and the presiding Masters were generally learned geometricians, who took care to instruct their brethren and fellows in the study of the liberal arts and sciences, and for their better government they formed such laws and general regulations as were thought necessary to maintain the harmony and well being of each particular organised body, and upon the neglect of attendance of either Master or Fellow (when duly summoned) a severe censure was incurred, until he could prove unto the whole lodge that pure necessity was the motive of his absence."

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* Vide Ahiman Rezon, A.D. 1756, 1764, &c.

"It is heartily to be wished that the knowledge of geometry and architecture, together with the rest of the sciences were the only entertainment of our modern lodges. If so, what is often unhappily substituted in their places would not prevail as it does, neither ought a man to attain to any dignity in Masonry without first having a competent knowledge in the liberal arts, and I am sorry to say that so few of that stamp are to be met with in the lodges of this great * metropolis, which defect is certainly owing (as heretofore observed) to the imprudent choice and introduction of their members, for every man formerly (though perhaps of a good and moral reputation) was not admitted into the Craft, nor allowed to share the benefits of our noble institution, unless he was endued with skill in Masonry, as he might thereby be able to improve the art either by plan or workmanship, or had such an affluence of fortune as should enable him to employ, honour, and protect the Craftsmen. I would not be understood by this, to mean that no citizen or reputable tradesmen should receive any of our benefits, but on the contrary am of opinion that they are valuable members of the commonwealth, and in consequence would prove real ornaments; but how ridiculous is it to see daily so many persons of low life introduced amongst us, ... and when they are admitted into the company of their betters by the assistance of Masonry, they too often act beyond their capacities, and (if the expression may be allowed) soon turn Mason mad, and under pretence of searching for knowledge, they fall into scenes of gluttony or drunkenness, and thereby neglect their necessary occupations, and injure their families, which is not consistent with the known laws, Constitutions, and principles of all true brethren."

"The by-laws and genera regulations of the lodges in this city are exceedingly well calculated for good management of the Craft, but what avails the best contrived and most salutary laws if they are not put into form and properly executed? To pass over indiscretions is in some measure granting a sanction or approbation of them, wherefore it highly concerns our worthy Master to let no crime remain unrebuked, but duly to admonish the offender, and if he repeats his transgression, to inflict such punishments as they and the brethren shall judge necessary."

"Having now described the cause of the present decay of Freemasonry, together with some remarks, which I hope will be found useful to the brethren, I shall give them the following friendly admonitions, and then conclude.—

"As the Craft hath subsisted from times immemorial, and contains the most glorious precepts of morality and virtue, let not the malicious world have cause to blame us for any base or degenerate actions, but let us industriously pursue the unerring rule which the Almighty Architect hath given us; let us be united in one sacred bond of love and friendship, and, if there is contention amongst us, let it be in striving who can outdo each other in acts of religion, mercy, charity, and all other good offices."

"Let us all endeavour to deserve the following true character:—

"If all the social virtues of the mind,
If an extensive love to all mankind,
If hospitable welcome to a guest,
And speedy charity to the distressed,
If due regard to liberty and laws,
Zeal for our King, and for our country's cause,
If these are principles deserving fame,
Let Masons then enjoy the praise they claim."

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

No. 8—A Day with Brother Findel.

Among the Masonic celebrities of the present day—English, French, German and American—there is one name which succeeding generations will hold in pre-eminent honour—the name of the great historian of Freemasonry Bro. J. G. Findel of Leipzig. With readers of the Freemasons Magazine the name of Bro. Findel may truly be said to be "familiar in their mouths as household words" and wherever the circle of the mystic tie has extended, the life and labours of this excellent brother are known and appreciated.

From Berlin to Leipzig is a long distance, but

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* We fancy that Dublin is not the only "great metropolis" of the present day that labours under the manifest disadvantages Dr. D'Assigny points out, as resulting from an improper choice of members, for unsuitable candidates being accepted as members in our lodges is the crying evil and curse of modern lodges almost everywhere.

anxious to make the acquaintance of our eminent brother we did not hesitate to take the journey. Armed with an introduction from the office of the FREEMASONS' MAGAZINE, we received from Bro. Findel, a warm welcome of the most gratifying and truly Masonic character.

There are some men with whom the ceremony of introduction is but a momentary circumstance. A grasp of the hand, an interchange of glances, and we seem to have been acquainted for years. Thus we met Bro. Gallienne of Guernsey, Bro. Schmitt of Jersey and other Channel Islands brethren; thus we came to know Bro. Auguste Beaumont of Paris, of whom we have more to say hereafter, and thus we exchanged fraternal greetings with Bro. Findel—a man whom to know is to love and respect, a man of genial good humour of pleasant fellowship and shrewd ideas, than whom we have never met one so learned who was less of a pedant.

The city of Leipzig has many associations of interest. There Goethe wrote, and here lies Gelert's grave. The scene of *Faust* was laid here and as we passed through the streets Bro. Findel kindly pointed out Auerbach's cellar where Faust and Mephistopheles are supposed to have met. Leipzig is also the Metropolis of bookselling. From hence are sent forth the famous editions of English authors published by Baron Tauchnity whose place of business we particularly noticed. There is also a "Booksellers' Exchange" and in fact Leipzig is the gigantic Paternoster Row of Germany. When we arrived the "Great Fair of Leipzig" which is believed to be the greatest pleasure fair in the World was going on, and we were much interested in observing its varied attractions. To this fair came crowds of strangers from almost every nationality under Heaven, and the money which is turned over is enormous in amount. The Opera House at Leipzig is the largest we have seen anywhere, and its decorations are most splendid.

To a Freemason, Leipzig is specially interesting, as the literary head-quarters of the Craft in Germany. There are two Masonic papers in Germany, and both are published here. Bro. Findel is the editor of *Die Bauhütte* or *The Lodge* which is the organ of the "German Association of Freemasons" and represents the most progressive and intelligent school of Masonic thinkers and writers. Many of our German brethren put English craftsmen to shame by their learning and research on Masonic subjects. It was characteristic of German enterprise and earnestness that when Bro. Findel undertook to write his great work the *History of Freemasonry*, he came over to England at the desire of the "German Association of Freemasons" to personally investigate into the genuineness of the "York Constitution" supposed to have been granted by Prince Edwin. At this time Bro. Findel became acquainted with several English brethren of eminence, including Bro. the Rev. A. F. A. Woodford, Bro. Newsam of Leeds, Bro. W. Shaw whose *Historic Masonry* is anxiously looked for; Bro. Peck of Hull and others.

Bro. Findel is the honorary secretary and guiding spirit of the "Association of German Freemasons." This society was founded at Potsdam—the Windsor of Prussia—on the 19th of May 1861. Its objects are publicly stated to be as follows:—

"The aim of this society is the advancement of Masonic science in all its comprehensiveness, and the establishment of everything which can tend to promote the prosperity of the Order, and draw the members more closely together in the bonds of friendship and brotherly love."

This society being the only central Masonic body in Germany naturally awakened some distrust in the minds of the Grand Dignitaries of the various Grand Lodges who trembled for the loss of their offices in the event of a United Grand Lodge of Germany, but it has steadily progressed until it has ranged under its banners the *crême de la crême* of German Freemasonry. Among its honorary members are several English craftsmen of distinction and notably Bros. A. F. A. Woodford, Dr. Hopkins, W. J. Hughan, Anthony Oneal Haye, M. C. Peck, D. Murray Lyon, J. Stevenson and William Smith, *C.E.*

Bro. Findel is also the president of a Literary and Philosophical Society designated *The Masonia* which meets periodically at Leipzig, and which occupies a position similar to that which is hoped to be filled by the Masonic Archæological Institute of great Britain.

In Germany there are nine Grand Lodges, viz:—

1st—The Three Globes Grand Lodge.
2nd—The Grand Lodge of Germany.
3rd—The Royal York Grand Lodge.
4th—The Grand Lodge of Hamburgh.
5th—The Eclectic Grand Lodge of Frankfort.
6th—The Grand Lodge of Saxony.

7th—The Concordia Grand Lodge of Hesse.
8th—The Grand Lodge of Bayreuth.
9th—The Grand Lodge of Luxemburgh.

It is also curious to find that there are five lodges which are independent and acknowledge allegiance to no Grand Lodge viz:—two lodges in Leipzig, one in Oldenburg one at Gera and one at Hisburghausen. The members of these lodges are however fraternally received among the craft. Bro. Findel kindly accompanied us to the Masonic Temples respectively occupied by the lodges *Apollo* and *Baldwin* in Leipzig, and we found them replete with every convenience. Notwithstanding his residence in Leipzig, Bro. Findel continues to be the honorary secretary of the lodge at Bayreuth.

The day we spent with Bro. Findel was a red-letter one in our history, and we shall long remember his fraternal greeting and the charm of his conversation.

MASONIC DISCIPLINE.—II.

By Crux.

The very universality of Freemasonry renders it increasingly difficult to maintain that union and combination, which has ever constituted its distinguishing characteristic. The wider its branches extend, the greater the number of those who "range beneath its banner"; the farther its inumerable ramifications spread—and they are spreading every day—the greater need there is of vigilance upon the part of the brethren. In our articles upon this subject, which we have much at heart, we shall treat of the present state of Masonic discipline. We shall not arrogate to ourselves, as Masons, an infallibility belonging to no human Order, however ancient and honourable. We shall claim for the fraternity all the dues that are its rightful inheritance, and while we shall be jealous of its privileges, its rites, its degrees, and its honours, we shall not be blind to its deficiencies, nor neglectful of the fact that it has its duties to perform, as well to the brethren, as to the uninitiated world at large who are not Masons. At present we are strong in funds, numbers, and combination, and in these three particulars our strength is daily augmenting, but there is room, and we say it boldly, for improvement in our discipline Because the fortress is strong and the garrison numerous, is the sentinel to be less vigilant? The census of an army is not always the correct measure of its strength; every addition is not a reinforcement, nor is every recruit necessarily a true and faithful soldier.

All Masons who have the real interests of the fraternity at heart, must be aware that in accordance with the luxurious spirit and customs of the times, the severity of the discipline in many lodges has somewhat relaxed. A something of an enervating character has crept among us, which bears strong resemblance to what an old French writer remarks of the Templars:—"La mollesse et le luxe étaient répandus parmi les membres de l'Ordre." This spirit must be exorcised in time. We have no wish to be martinets: we do not wish to intimidate a young brother, or to make it appear to him an impossible achievement ever to reach the chair; but we do assert, we do maintain, that the chair is not to be gained by every Mason, and that some are better out of it than in it. It is not necessary to be a good Mason that a brother must be a P.M. In our Order as well as in every society, club, or community of men, there are invariably some, who from a variety of causes, are unable to assume a prominent position, but they are not the less valuable and *bona fide* members of the lodge to which they belong Imagine what a scene the interior of St. Stephen's would present, if every member of both houses, were endowed with the oratorical powers of Disraeli or Gladstone. It must not be understood, that we wish to deny to brethren the legitimate end of their hopes and aspirations, or to debar them from the attainment of that goal which every brother should earnestly endeavour to reach, and should set before him, immediately subsequent to his initiation, as a task to be eventually accomplished, and a duty to be worthily and effeciently fulfilled. But if unfortunately his qualifications, and his natural bent and inclinations are not of such a nature, as to enable him to fill the chair with credit to himself, with advantage to his lodge, and with honour to the Craft, it were better that he remain contented in the discharge of the duties of an inferior office, than aspire to that to which he has no claim individually, but which, he occupies as the representative of the body to which he has the honour of being attached.

It may be supposed that the reins of discipline may be relaxed, because we are no longer operative or working Masons, but this is a double error. In the first place, were we the idlest and most inoperative body in the world, that would constitute the strongest grounds possible for maintaining the strictest discipline. Secondly, it is a grevious error to imagine that we are no longer operative Masons. Who can behold the results of our charitable donations and subscriptions, and assert that we are not operative for good? We have our schools for the young, our asylums for the aged of both sexes, our boards of relief and benevolence for the needy and the afflicted, and our "calls" in behalf of those who, from unavoidable circumstances of calamity and misfortune, are reduced to poverty and distress. Masons may perhaps regard the Order as an inoperative one, by too rigid an interpretation of that portion of the address, commencing, "But as we are not met upon the present occasion, as operative, but rather as speculative, etc.," whereas in truth the Fraternity is practically as active as in the ancient times, only the nature of their operations is changed in conformity to the exigencies of modern civilization. It is true that we no longer practice Masonry as a *handicraft;* we no longer build up with our hands, temples in which to enshrine the glory of the Most High; but we still retain our ancient signs and words, we still possess the legendary ritual handed down to us by our ancestral brethren, and, as of old, the God of Masons is still the Lord of Hosts.

MASONIC NOTES AND QUERIES.

THE ANTIQUITY OF FREEMASONRY.

In reply to Δ, I would say there are plenty of Latin and Greek evidences of the existence of a sodality or brotherhood of operative Masons, with a form of organization and a system of secret probation and companionship entirely akin to our own. I will give one or two, if Δ would like to see them, in the pages of the *Magazine*. I do not quite understand what Δ means by saying that *stone* building was not much in operation at the time he apparently means.—A MASONIC STUDENT.

NORWEGIAN GUILDS.

The other week the writer forwarded some extracts from Condé's work on the Arabs in Spain, showing the state of operative Masonry in the East from A.D. 600—1000, at a time when little of stone building existed in Britain, and also some time ago called attention to the fact that many of the ancient Masons' marks were letters of the Teutonic alphabet. The old Constitutions seem to say that Athelstan established in Britain the guild or fraternity of the Masons, on the model of societies elsewhere existing, and derived from the old geometricians. The Sagas of Norway seem also to imply that these guilds were in A.D. 1070 of foreign origin, and possibly of English, as Hakon, King of Norway, was educated at the Court of Athelstan as his foster-son; but the combination of Eastern claims and Runes marks, may have passed to England from the Arabs through Spain (where the Runes were in use) and France; as the tradition of Charles Martel being a brother is found in our old MSS., and confirmed by ancient French authority. It is still singularly unsatisfactory that no proof positive is adduced of the existence of the society (which originated speculative Masonry in the 17th century in England) beyond the 15th century, and that only in England and Germany; and the absence of universality might be taken to imply that the architectural was a branch of the religious and scientific brotherhoods. One of the latest descriptions of these mysteries is that given by Apuleius in the 2nd century, who describes his reception into three degrees of the Egyptian. 1st. Those of Isis, where, after a Friday's purification, he is obligated, descends into Hades, is tried by the four elements, and then admitted amongst the initiated, invested, proclaimed, and feasted. 2nd. After a ten days' purification his reception into the mysteries of Osiris and Serapis, which he describes as differing only in ceremonial and not in doctrine; and 3rd. After ten days' purification and vow of chastity and obedience, his reception as a Master Priest and a member of the College of Pastophira. His allegory of Cupid and Psyche throws other light upon these ceremonies.

Even if Masonry is as old as claimed, the MSS. and ceremonies attest its subordinacy in point of date to the religious mysteries, and it seems justifiable to suppose that the various similar rites of the brotherhoods of architectural Freemasonry, Hakems, House of Solomon, knighthood (page, esquire, and knight), the Rosicrucians, and the 2nd or third degrees or brotherhoods of the present Dervish, Druse, and other like secret associations, have a common origin from these ancient religious mysteries, shorn, by force of circumstances, of much of the imposing solemnities of the old rites.

Were proof adduced of the Masonic architectural association being the father of the religious, the writer would be the first to admit its claims, and there is ample work here for the new "Masonic Archæological Institute."

Norway, as regards stone architecture, seems to have been equally barren with England; and herewith is all on the subject to be found in Lang's translation of the *Heimskringla*:—

Saga of King Olaf Kyrre, 1069—93.—"He had the foundation laid for the large Christ Church, which was to be a stone church; but in his time there was little done to it. Besides he completed the old Christ Church, which was of wood. King Olaf also had a great feasting-house built in Nidaros, and in many other merchant towns, where before there were only private feasts; and in his time no one could drink in Norway but in these houses, adorned for the purpose with branches and leaves, and which stood under the King's protection. The great guild-bell in Drontheim, which was called the pride of the town, tolled to call together these guilds. The guild-brethren built Margaret's Church, in Nidaros, of stone. In King Olaf's time there were general entertainments and hand in hand feasts.* At this time also much unusual splendour and foreign customs and fashions in the cut of clothes were introduced."

Saga of Magnus the Blind, 1130—5.—"King Harold sought the Danish King, Eric Eymund, to obtain help and aid from him, and they met in Smoland. King Eric received him well, and principally because they had sworn to each other to be as brothers." *

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* "The feasts here mentioned in the Saga appear to have been regular meetings of fraternities, or guilds, of which the members gave each other mutual protection and aid, and which acted as corporate bodies. Every private citizen in towns belonged to some guild or fraternity, bound to avenge his death or injuries as brethren, and thus affording him protection. At the guilds, or feasts of these fraternities, each appears to have brought his own liquor; they were pic-nic feasts, and they went hand in hand through the streets like our Freemasons."

Saga of Sigurd the Crusader, 1103—30.—There is a ceremonial connected with Masonry which the following remark shows the origin of:—" When you rose up out of Jordan, after bathing in the same waters as God himself, with palm leaves in your hands and the cross upon your breast, it was something else you promised, sire, than to eat flesh meat on a Friday."—Δ

WILLIAM THE LION'S CHARTER.

Malcolm's Charter has been consigned to the tomb of all the Capulets—*Requiescat in pace*—and, after going the pace so heavily, we may sorrowfully surmise that after " life's fitful fever, it sleeps well." We come now to a more serious document, the Charter from William the Lion. This document being genuine, the question for discussion is the import of its contents.

I may premise that whatever qualms of conscience our good friend, Bro. Buchan, entertains for his share in the slaughtering of the *Innocent* Malcolm Charter, they will be more than compensated for in the additional respect which his indomitable pluck, perseverance, and love of truth, compel the brethren of all opinions to entertain for him. With regard to Mother Kilwinning and the Canongage Kilwinning, he will find me a willing coadjutor in stripping them of any false plumes they may be possessed of. I do not think any reader of the *Magazine*, whether an antagonist or not, will doubt that in all the discussions which have taken place in which I have shared, but that I have been actuated by the sole desire of benefitting our beloved Order, by getting rid as much as possible of the fungus quackery which has overgrown capital and base. I may also be permitted to say that the reign of William the Lion is one with which I am intimately acquainted, because I discard much to the chagrin of my family, the beautiful fiction of the rise of the Hayes at the Battle of Luncarty, and maintain that the true *homo præpositus* of the house is William de la Haya, principal cupbearer to Malcolm the Fourth and William the Lion, and witness to many of their charters. If, then, as a relative told me, I " have no respect for the ashes of my fathers," it is not likely that predilections will lead me to bolster up a lie on the part of my mothers. And, aftar this piece of family bunkum, let us consider the Glasgow Charter of William the Lion.

I am prepared in the first place to accept Bro. Buchan's translation of the charter as given in 473 of the *Magazine* as correct, having compared it with the original Latin. I have several objections to the construction put upon it by Bro. Buchan. 1st. It is not a charter of confirmation in the exact and strict terms of the word, as it confirms no previous charter, document, or gift appearing in writing. 2nd. It is not a charter at all, but a simple letter of safe conduct. For the sake of classification, it may have been endorsed " carta ;" but a " carta " means a very different form of document from the present. 3rd. It was granted to the Bishop, and as he might see fit, for his use alone. 4th. The Fraternity, properly *Sodality*, was not one of builders; and, 5th. The document was of a provisional character, and not granted in perpetuity.

Every student of history knows that the reign of William the Lion was anything but peaceful; the nobles were fierce and turbulent, and the northern clans distracted by deadly feuds. Neither was the south in a better condition, where the Scots and English Borderers were driving daily forays into each other's territories. The scene as displayed by the charter opens thus. The Glasgow Cathedral has been destroyed by fire, the King is applied to for assistance in rebuilding it, and his influence solicited with other good men to procure the requisite sum. Glasgow Cathedral's revenues, we are told, were not in the most flourishing condition prior to the fire, and it is easy to assume that the fire did not improve them. The King sympathises with the prayer of the petition, and grants a letter of safeguard to the Bishop for those who might be sent forth to collect subscriptions. So far there is no cavil as to the details.

Now we find a fraternity has been authorised by the Bishop and his suffragan Court, to collect the money, and the King devoutly receives and encourages with the support of his royal protection, its members. Bro. Buchan says that this fraternity was composed of builders. Is this a likely case? The builders had to rear the Cathedral, and to be paid for so doing; the Bishop had to find the sinews of war. Bro. Buchan would have us believe that, not only did the builders rear the Cathedral, but they reared it at their own cost, by money obtained by begging. How was the money principally raised? I should say by preaching at celebrated and wealthy monasteries and shrines, where the faithful most congregated. This could only have been done by monks, by those who, having no longer a roof to shelter them, went in search of the means wherewith to pay the builders, then busy in rearing a new one. The Masons could not at the same time be both builders and beggars.

It was therefore a safeconduct to his monks which was granted by the King to the Bishop, and this is all the more evident from the provisional character of the document, which bears that the King's protection is granted "*until the completion of the building itself*." When the Cathedral was finished, the document then became so much waste parchment for any good it could serve. The fraternity, in my opinion, consisted of monks, or, in some cases, notorious sinners, who, to win pardon and be relieved from the ban of excommunication, helped in the good work; and there might also have been devotees, who to win grace and favour in the eyes of God, assisted in obtaining money for the erection of a temple to His name. The fraternity is not said to be composed of builders, and it is impossible to put such a construction upon it.

But, as I have formerly said, there is no proof that the builders of Glasgow Cathedral were the predecessors of 3^2, and even if it could be proved that the charter was granted for the protection of builders, 3^2 must proved its descent. In the consideration of all these circumstances, it is clear to my mind that the Lodge of Glasgow cannot found upon the charter of William the Lion. William the Lion, in 1190, converted Glasgow into a burgh, but for a century and a half after it was an insignificant town of not more than 1,500 inhabitants.—A. ONEAL HAYE.

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* " These brotherhoods, by which one man was bound by oath to avenge another, were common in the middle ages among all ranks. 'Sworn brothers' is still a common expression us."

CORINTHIAN ORDER.

I regret to say that, despite the excellent article upon the Three Orders which "Pictus" has contributed to the *Magazine*, my belief is still unchanged as to the origin of the Corinthian and Ionic. Because electricity existed in the time of Adam, it is not necessary that the telegraph did, or that the compass was in use with the first loadstone. I have only to repeat that my belief is that the Ionic, properly so called, arose about 500 B.C., the Corinthian under the hand of Callimachus. Pictus has rather startled me out of my propriety in saying that the rock-cut dwellings came after the built-up edifices. I always thought the contrary, and that the steps were, cave, rock-cut, and built-up, while the Nomads dwelt under bent-down branches of trees covered with skins, which gradually developed into the ordinary tent. We appear to draw our information from different sources.—A. O. HAYE.

THE ROSICRUCIAN SOCIETY.

The Rosicrucian Society has nothing whatever to do with the Rose Croix, or Freemasonry in any of its degrees. The Supreme Council, with the exception of myself, is composed entirely of non-Masons. Among the members of the first grade upon the roll are the names of the following Masons:—S. Bairnsfather, J. H. M. Bairnsfather, Dr. Dickson, Frank L. Law, and R. W. Little. Bros. W. J. Hughan and D. Murray Lyon have been promoted to the second grade. As there appears to be a considerable amount of misunderstanding existing relative to this society, perhaps I may be allowed to make the following explanations: The Society is purely philosophic and scientific, there are no fees exigible, the numbers never having at any time necessitated more than an interchange of letters among the members. There is no restriction as to numbers. There might be two; there might be two thousand. At least a year must elapse before advancing a step, but very few ever attain the fourth grade, and 11 years elapsed before I reached my present position. The Rosicrucian doctrines being only of interest to the members, I do not think necessary to notice here.

The Rosicrucian Society must not be confounded with its German bastard of the 17th century, which had its exponent in the ludicrous "Fama," and gave birth to the present Royal Arch Degree.

The searches for the Philosopher's Stone and the Elixir of Life were perfectly legitimate, and the celebrated Sir Humphrey Davy told the elder D'Israeli "that he did not consider this" (the making of gold) "undiscovered art as impossible; but, should it ever be discovered, would certainly be useless." Of course, if gold could be made, and the diamond has been made, the metal might sink in value below iron and lead. A very esteemed friend of mine, an eminent chemist, is decidedly of opinion that man's life could be prolonged to the age of the patriarchs, barring accident and disease, by supplying the waste which produces old age, but he confesses that to discover this waste would occupy so much time that old age would come before the remedy was ready. The Rosicrucian Society has other matters to attend to than to take up such eccentricities of its ancient members, it has no wish to be known beyond its small circle of initiates, and as the sole end it aims at is for their good, and, by extension, the good of all they come in contact with, its ambition of outer appearance is very modest.

I am not certain that £100 would be accepted for the collection of MSS. of one of the members, and I even think £1,000 would be refused. My principal object, however, in writing this note is to disabuse the minds of the brethren that there is any connexion between the Rosicrucian Society and Freemasonry; and if any body of men calling themselves Rosicrucians maintain the existence of such a connexion, they must be descendants of the bastard aforesaid.—A. O. HAYE.

FREEMASONRY AND CHRISTIANITY.

In the *Magazine* for the 4th of April last, Bro. H. B. White, in reply to a note of mine in the preceding number, says that my reply "does not contain a single logical argument" against his proposition.—Bro. White and I belong to different Masonic and logic schools. He then points out my inconsistency in denying the Christianity of Freemasonry, and ending my communication with the angels' salutation to the shepherds in announcing the birth of Christ; but I never knew that the angels were Christians. Bro. White is a stickler for the letter, not the spirit of the law. Has he yet to learn that Christ himself made use of familiar figures of speech to illustrate his doctrines, culled both from Jew and Gentile. In his celebrated parallel of the roads to heaven and hell being narrow and broad, he was following out Pythagoras's image of the Samian Y, the broad leg typifying vice the narrow virtue.

Bro. White's logic is rather comical, and he carefully avoids answering my questions. However, I trust his logic will condescend to answer those which close this note. I give for Bro. White's information the following statistics of creeds for 1866:—

Jews	7,425,707
Protestants (all shades)	95,755,534
Roman Catholics	182,422,532
Mahometans	120,000,000
Hindoos	120,000,000
Magian, or Parsees	1,000,000
Chinese, Japanese (Buddhism)	482,600,000
Fetichism of Africa, &c.	189,000,000
	1,198,203,773
As Roman Catholics are forbidden to join our body, we will take the Protestants	95,755,534
	1,102,448,239

Thus, accorning to Bro. White, more than nine-tenths of the human race cannot become true Freemasons. Supposing Bro. White was to show these figures to a native of China, what would that native say? Surely that the opinion of the minority and of a minority which stands a fifth to the disciples of Confucius is no order or rule for him to abandon his faith, which to him is the unerring standard of truth. I am not arguing about what Christians consider the true religion; what I wish Bro. White to understand is, that there is a point in all elevated religions which touch one another, and this point is a belief in a Supreme Being. This belief is the cardinal religion of Freemasonry, and consequently all believers in a Supreme Being, and of a necessity in the immortality of the soul, are eligible candidates for Freemasonry.

If Freemasonry can only be known to Christians, and arose out of Christianity, what comes over the Ark, the Tower of Babel, the Temple, and the second Temple. I am strongly of opinion that Bro. White's ecstacy is more his guide than reason—*vide* his communication entitled "Freemasonry in the 17th Century," of May 23, which he not inappropriately entitles "a visionary dialogue." Visionary it is, and so are all such ideas; but he must rein his fancy, and curb his visions of the night. Freemasons of this day are not inclined to have the majesty of their ceremonial and doctrines interfered with and marred by so-called Christians, who want not only liberality but common sense. Well would it be for the writer of this, for Bro. White, and all Christian brethren, to take a pattern both in liberality and charity from our Hebrew brethren, who do good deeds in secret, and blush to find them fame.

Would Bro. White, then, kindly answer the following questions:—

1. How did Freemasonry originate?
2. At what period?
3. Show that it is Christian, or allied to Christianity.
4. Point out a passage in the Grand Lodge of England Constitution that mentions Christianity?
5. What lodge or Grand Lodge proclaims itself to be Christian?
6. Point out in the three degrees anything peculiar to Christianity, and which was not represented in the mysteries ages before the coming of Christ?
7. Explain why a Jew is a Master of a Lodge, and a Musselman a District Grand Master?

Bro. White proclaims himself to belong to the 18th degree; can he point out anything Christian between the 4th and the 17th inclusive? When he answers the above, I have a few more nuts for him to crack.—ANTHONY ONEAL HAYE.

P.S.—Add to the statistics of creeds the Greek Church, which numbers 74,624,300, the members of which also, if I remember right, are forbidden Freemasonry.

THE BOOK OF JOB (pp. 407—429—448).

The question of the age of the Book of Job is chiefly a question of language and style, and whatever "A Scottish Freemason" may choose to think, he can neither judge from translations nor by weighing the opinions of critics, and of this he has already given sufficient proof. A pretty judgment he can give on the question, whether a particular word or phrase is Armenian, for instance. A man may be a very distinguished Hebrew scholar, as many Jews are, and totally deficient in the comparative philology of the language, and on many points an Arabic scholar is a better authority than a Hebrew scholar. Under these circumstances, "A Scottish Freemason" need not be astonished that there are persons who object to his bringing the Bible, religion, and Freemasonry into ridicule and disrepute by setting up a discussion on the subject in the *Freemasons' Magazine*. If he wants to exercise his powers on a like subject, which does not involve all the same dangers, there may be recommended to him these question: Was Homer the author of the Iliad? Did Homer ever exist? Where was he born? Whereabouts in the Troad was the Seat of Troy? Are the texts of the Iliad the text of one rhapsodist, of several, or chiefly the work of the alleged restorer, Pisistratus? Here is quite scope enough. He can lay down the law on Greek grammar without asserting that any one scholar, ancient or modern, is not a Christian and not entitled to be believed.—CHRONONAUTONTHOLOGOS.

ATHEISM AMONG MASONS.

The note of R.Y. touches a very important point. In a society like ours, which maintains the principles of true and pure religion, we shall better devote our time to the abatement of such an evil as the presence of Atheists among us than to discussions about the members of Deistical sects, whether Jews or Christians. If the truth be assailed on the continent, let it be persistently maintained here.—W.S.

"SCOTCH" (pp. 448—406).

If two wrongs would make a right, Bro. D. Murray Lyon would certainly be right; but it so happens they wont. The correct word for the name of the people is "Scots," for their country "Scotland," and the natives, when correctly styled, are called "Scotsmen" or "Scots," not "Scotchmen" or "Scotch." I fearlessly say so, even although "Scotchmen" may be found in a hundred dictionaries. "Scotchman" has somehow got into the dictionary, but it ought to be weeded out.

I need not go over Bro. Lyon's extracts, for upon his reasoning we might say good may be spelt "guid," or blood as correctly spelt "bluid," as under certain circumstances they are found.

"O sing to me the auld Scotch sangs" is not an "auld Scotch sang" itself; besides, can Bro. Lyon prove that the author, in the line quoted,* did not write "Scots'." He may have done so, although the printer makes it "Scotch." The word in the song follows shortly after "Scotland," and it gives a *very fine* effect to take a good mouthful of the "tch"—try it.

The use of "Scotch" as an adjective has this in its favour, that it has only one syllable, while "Scottish" has two; but no such excuse can be made for using "Scotch" as a noun in place of "Scots." If it is not a printer's error, and Gladstone really said "the Scotch," I think he was wrong. It would be more correct and complimentary to say "the Scots." And if "the Marquis of Bute calls his fellow-countrymen Scotchmen," I do not think much of his lordship's taste, but I hope that, if he really did use the word, he would, if his attention was fairly called to the matter, hereafter repudiate the use of it, and in future say "Scotsmen."—W.P.B.

DERIVATION OF "FREEMASON."

Brother Buchan seems dissatisfied with the conclusion I have arrived at on this subject, and to wish for a fuller explanation and a more definite result. But the derivation I ventured to suggest and to uphold is the only one that I am able to commend to the critical judgment of your readers. All the evidences I have collected point to this as the true origin and use and meaning of the word.

I am myself quite satisfied that Free Mason is not derived from free stone, or from any Greek, Hebrew, or Coptic word. Leland, indeed, suggests "Frères Maçons," but gives no authority for such a change of words.

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* At page 449.

I mentioned in my last communication that the earliest references to operative Masons are to be found in Latin, in fabric rolls, exchequer rolls, wardrobe books, and monastic registers. The earliest name of all, perhaps, given to them is "artifices," sometimes "operarii," then "cementarii," "latomi, or lathomi."

We hear of the "cementarii" in the "Liber Garderobæ Edwardi Primi," A.D. 1299, and of "latomi" in a record of the York Chapter of 1410, where we read of an allowance made "mutilato latomo," and of "magister latomus et guardiani et majores latomi."

In 1415, in the same records, we read of "lathomi cen cementarii." It is, however, not a little remarkable that, as early as 1370, the English word "masonns" is found in an order for the regulation of the operative masonns in the York fabric rolls, which is all in English, though headed "Ordinacio Cementariorum." Thus the use of the word "masonn" so early, together with its variation, "masoun," "massoun," the words "maçonry," and "maçonerye," and such constant expressions as "le loge," "William le Masonn," all point to the Norman French and then Latin as their actual derivation. * * In the latter part of the 15th century, the word "mason," as we have it now, had come into very common use. The use of the compound word free mason has not been traced to an earlier date so far than 1435. Some writers seem to wish to limit its recognised use to the revival of Masonry in 1715, but such an assertion is altogether untenable.

That the word free mason was in use long before the revival and applied to the operative order admits of no doubt, and, indeed, of no question, I have not the slightest doubt myself that it points to the connection of Masons with the operative guilds. Operative guilds of Masons existed among the Romans, and were introduced by them into this country. Hence Sir F. Palgrave says, "Each city contained various colleges, companies, or guilds of traders or artificers; and, if I were a Freemason, which I am not, I should perhaps be able to ascertain whether the Lodge of Antiquity at York is, as the members of the Craft pretend, a real scion from the Roman stock subsisting through so many changes."

Vitruvius, the great Roman architect, complains that the members of the building college, or sodality, in his days would not admit strangers into their order, but would only train up their own children or relatives to assist them.

There were guilds also in the Anglo-Saxon times, and Athelstan, whom we claim as a patron, was the donor of many charters to the operative guilds or companies in England.

The use of the word Free Mason occurs at a time when the guilds were at their zenith in this country, and I see, therefore, no reason to change the opinion I have already ventured to put forward, after mature consideration, that the word Freemason means simply a Mason, free of his guild, a free man, a member of the grand assembly, in former days exempt from the service and burdens of the "serfs" and "villani' around him, because a member of the ancient and free guild of operative Masons.—A MASONIC STUDENT.

"CENTENARIES" IN 1869 AND "NOTA."

Whilst thanking "Nota" for directing the attention of your readers to the Centenary Lodges of 1869, I must beg to question the number he states that will be entitled to that honour.

"Nota" says there will be nine in London and three in the provinces who can claim that privilege during the year ensuing. I make it only *four*. By reference to the Grand Lodge Calendar, it will be seen that the only lodges stated to have been founded A.D. 1769 are the undermentioned:—

183, Lodge of Unity, London Tavern, Bishopsgate-street, London.

187, Royal Sussex, Freemasons' Hall, Bristol.

189, Lodge of Sincerity, St. George's Hall, Stonehouse, Plymouth.

191, Lodge of St. John, Queen's Hotel, Bury.

Hence there will only be *one* London lodge and *three* country lodges that can claim the centenary jewel in 1869. Nos. 184, 185, 186, 188, 190, 192, 193, and 194 are not, so far as I know, able to produce warrants of anything like so early a date, but approximating nearer to 1780 or 1790. The explanation of which apparent paradox I take to be, owing to the Articles of Union of 1813 having provided for the lodges under the respective Grand Lodges to rank alternately. Hence the last quoted lodges, having been granted under the "Ancients," or Athol Grand Lodge, have a higher number accorded them than their age alone could have demanded. No lodge under the "Ancients" being of an older date than about 1740, while under the "Modern" (so called, but really the Ancients), many possessed warrants of much earlier dates; *e.g.*, No. 1, 3, and 5 are not nearly so old as No. 2, 4, and 6. No. 1 was not formed until A.D. 1759, while the Ancient Lodge of Antiquity, No. 2, was actually in existence long before the Grand Lodge itself of 1717. To make sure, I have searched for No. 191, Bury, in the regular Calendar for A.D. 1810, but it is not there, but in Ahiman Rezon of the Seceders, A.D. 1807, it is inserted, and so no doubt with the others.—W. J. HUGHAN.

THE SCOTCH'D W. P. BUCHAN AND THE SCOT D. M. LYON.

As Bro. Buchan evidently prefers his own *ipse dixit* relative to the use of the words—"Scotchman" and "Scotsman," and characterizes all as *bad* besides, I think Bro. Lyon should not waste his precious time in writing another so complete an answer to Bro. Buchan's would-be criticism as his last. To use an old saying—

"It's like throwing water on a duck's back."

For what is all that Bro. Lyon has said, and of what value can the great names quoted by him possibly be when put side by side with Bro. Buchan's authoratative disquisition on Scotch orthography? Simply as Vanity! Brethren, let us throw our dictionaries in the fire, and burn our well-thumbed volumes of Bros. Burns' and Scotts' works, for they are wrong. Lyon is wrong, and we are all wrong; but, Bro. Buchan, *words, not facts*, shall be our motto.—RES NON VERBA.

OUR jewels or ornaments imply that we try our affections by justice, and our actions by truth; as the square tries the workmanship of the mechanic, so we regard our mortal state, whether dignified by titles or not, whether it be opulent or indigent. In infirmities, maladies, and wants, all mankind are on a level. Nature has given us no superiorities but from wisdom and virtue which constitute superiority. From such maxims we make estimates of our brethren, when his calamities call for counsel and our aid. The works of charity are from sympathetic feelings, and benevolence acts without respect of persons in dividing what she gives. The emblems of these sentiments is another of the jewels of our institution.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

CANDIDATES AND FREEMASONS' HALL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am but a Provincial Mason, but occasionally I visit our Hall, of which I am justly proud since its reconstruction, and so I may be allowed to make a little note.

Some time ago I got an invitation to attend a great festival, and went into what was marked as ante-room, where I put on my clothing. As a ceremony was going on, there followed a large congregation of P.M.'s and M.M.'s, talking Masonry, &c., and some candidates. The candidates had the benefit of questions in the 2nd and 3rd degrees, of the announcement of various brethren, saw and conversed with several friends, saw the preparations for the 2nd and 3rd degrees, and the clothing of the brethren of various ranks, and, by several openings of the door, got stray bits of different ceremonies. Besides this, there was application to sherry and biscuits, by the help of which the last candidate fortified his courage, but, in the course of the evening, forfeited his reasoning powers.

As I am from the country, this appeared to me a very strange thing in our great hall. I think we can do better in some parts.

If not making too bold, may I suggest to the great men in London that a reception room for candidates might be set apart somewhere on lodge nights?

There are some other strange things I have noticed; but they may be right and I may be wrong.

Yours fraternally,
A PROVINCIAL MASON.

THE MASONIC LIFEBOAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Were there any amongst your numerous readers on Sunday evening last who, while enjoying the comforts of their own fireside, and listening to the fearful gale that was then raging around them, gave any very anxious thoughts about the safety of those poor fellows at sea, and amongst them many a brother Mason? Were there, I say, any who could listen unmoved at the thought that at that moment, when the storm was at its height, that doubtless many a poor creature was then struggling for life with no prospect before him but certain death?—that many who in the morning were full of pleasing anticipations after a long voyage of meeting their wives, children, and friends, were destined never to see the light of another day—or were they the type of that old song of—

> "Ye gentlemen of England, who live at home at ease,
> How little do you think upon the dangers of the seas."

If they were not, how, and why is it that the fund for the *Masonic Lifeboat* "still drags its weary length along," and requires appeal after appeal, to pass unheeded as the idle winds which they regard not. God only knows what services might have been rendered and what valuable lives might have been spared if the brethren had responded to the numerous calls that have at various times been made so as to have at least *one* [illegible]ned on some station.

[illegible]nnot but think we have much, as an influential body, to answer for, as it is not only what we *might* have done ourselves, but, as Masons, we are taught to influence others; and the example, had it been set, might have led other societies to follow. Many who are now widows would still have been wives, and orphans had parents. Can brethren meet at their festive board with clear consciences, and wish the usual toast of the speedy return to their native land of absent brethren, many of whom are wrecked on their native shore, without lending a helping hand to save them. I do hope this stigma will not be allowed to longer exist, and that lodges will be roused from their lethargic state, and that without further delay.

Do, Bro. Editor, publish a list in full of all subscriptions received, that we might know exactly how we stand. It is such a duty on us, that I hold no lodge should have another banquet till they had first devoted some portion of their funds to this real Masonic duty.

Yours fraternally,
W. BIGGS, P.M. 1,101.

[We have been promised that before the next issue a list will be furnished to us, which shall then be published.—ED. F.M.]

CANADIAN HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your number for October last (page 350), is a letter signed "An American Freemason," embodying an untruthful and unbrotherly attack on Colonel Moore, 33°, Grand Prior of the dominion of Canada, who is pretty well known through the length and breadth thereof, and equally liked and respected. The Colonel has an earnest, or, I should say, enthusiastic zeal for Knight Templarship, and, owing to a lengthy residence at Malta, where he *worked* as a K.T., has acquired such a knowledge of the old Knights, and their sayings and doings, as to make him probably about the best and most reliable authority on this continent on matters relating to that Order, not excepting even the "American Freemason." Colonel Moore is about the last man to endeavour to force his opinions and knowledge, and is never in a hurry to ventilate them, unless asked to do so, or in his official capacity.

But it is not my purpose to attempt to take his part on the subject of Knight Templarship. He is well able to maintain his own position. It is with respect to that portion of the "American Freemason's" letter referring to the A. & A. Rite in Canada that I take exception, as a close friend and fellow-labourer of the man whose character, as a brother and companion, is so freely and unfairly aspersed.

The "American Freemason" writes:—"For the Grand Prior of Canadian Templars to organize, *ex officio*, a consistory of S.P.R.S. of the A.A.S. Rite is simply an assumption, and such Consistory is an illegitimate creation, and as such it must be regarded by all Supreme Councils, wherever situated."

Then, speaking of the Kadosh, or 30°, he goes on to say:—"But the possession of that degree by an English Grand Prior confers on him no right to organize governing bodies, or even working bodies of the A.A.S. Rite, or can it necessarily do so."

Well, Colonel Moore knows that, and so do we all. The "American Freemason" concludes by volunteering his sympathy, because that "his brethren of the Dominion of Canada are likely to be imposed upon by a bastard organization under the leadership of Grand Prior Moore."

Thank you for nothing! Grand Prior Moore (as such) has not *ex officio* organized the High Degrees. He knows better! But, as the constituted *Deputy* of the "Supreme Grand Council of England and Wales and the Dependencies" (a body, I presume, quite as good and legal as any the "American Freemason" is acquainted with), regularly appointed by warrant, he governs those High Degrees in this Dominion, and a Consistory and several Rose ✠ Chapters have been formed, and are working harmoniously and constitutionally under warrants granted by the "Supreme Grand Council of England and Wales, etc.," and they are therefore not at all in the "bastard line."

Have the goodness to give this insertion in the *Magazine*, and believe me to remain—

Yours fraternally,
T. D. Harington, 33° E. & W.
Deputy Grand Prior and Member of the "Moore" Consistory and the "London" Rose ✠ Chapter, Canada.

Ottawa, Canada, 25th November, 1868.

[Our esteemed correspondent, Bro. Harington, is justly indignant at the direct and implied charges contained in the letter of "An American Freemason." Now, whilst we could not defend the letter, had he written it with a knowledge of the facts, now for the first time published, Bros. Harington and Col. Moore must blame the S.G.C. of England alone for concealing the facts that they had made so important an appointment as that of Col. Moore as the representative in Canada of the S.G.C. of England, and created a Consistory of S P.R.S. 32°. So long as these neglects of the common usages of public life, and the practice of all high Masonic bodies are persisted in by the S.G.C., and even a suspicion of hole-and-corner acts permitted to take possession of the mind of members of the Order (or of any Order), so often will arise similar cases of misconception as that of which Bro. Harington complains. The G. L. of England has for years past set a good example to the S.G.C., which the latter has hitherto failed to follow or properly understand;—although we are assured that we may now hope for a better state of things, since the re-organization of the Council and their having obtained a local habitation in London (at 33, Golden-square), where attendance is daily given by the G. Sec., Gen. Capt. N. G. Philips, 33°, and the Sec. of the Council, Bro. Hyde Pullen, 32°, as well as some one or more members of the Council.—Ed. F.M.]

BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There are some English brethren inclined to dispute the authenticity of Bro. Manningham's letter to Bro. Lauer in the Hague, but they do it without any reasonable grounds.

The letter was found with others by Bro. Noordzick, G. Sec., in the Archives of the Grand Lodge of Netherlands in Bro. Manningham's own handwriting. As Bro. Noordzick is no impostor, but an honest, reliable, and learned Freemason, there is no cause to doubt his statement. And the more so, as the letter bears evidence in itself, being in its essential contents quite in accordance with the facts of authentic history of the Craft. In Germany, where historical writing is more sharpened than in England, the letter has raised not the least suspicion. The authenticity of the document is not to be doubted; some statements in it may nevertheless be questionable and deserve some further inquiries.

Yours fraternally.
J. G. Findel.

Leipzic, December, 1868.

Metropolitan Free Hospital, Devonshire Square, City.—The aggregate number of patients relieved during the week ending December 5th was Medical, 971; Surgical, 608; Total, 1,577; of which 635 were new cases.

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editor of the Calendar; and all communications may be addressed to him at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London or in Glasgow.

We find that the Percy Lodge of Instruction, so long in abeyance, is now held at Bro. Jones', the Thatched House, Red Lion-street, Holborn, at eight o'clock, on Saturday evenings. The Whittington Lodge of Instruction is held at the same hostelry on Thursday evenings, at the same hour.

Bro. the Right Hon. Sir Henry Bulwer, *G.C.B.*, Past D.G.M. Turkey, is elected M.P. for Tamworth.

Bro. Thos. Fellowes Reade, Dep. District G.M. Egypt, and P.M. Bulwer Lodge, late Consul at Cairo, is appointed Consul at Cadiz.

Bro. Charles Edwd. Thos. Rogers, late Consul at Damascus, is appointed Consul at Cairo.

Bro. W. Gifford Palgrave, Consul at Trebizond, has been named an hon. member of the Ethnological Society for scientific services.

The Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, *D.L.*, and the occasion is looked forward to with great interest.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

We have to direct the attention of our readers to our advertising columns, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is emblished with engravings of the insignia of the Order.

Bro. Major Whitwell, D.P.G.M. of the province of Cumberland and Westmoreland, and P.M. 129 has been elected (without opposition) *M.P.* for the borough of Kendal. Bro. Whitwell was W.M. of the Union Lodge, 129, in the year 1866. He is Major of the Westmoreland Rifle Volunteers. Has been Mayor of Kendal six times since the year 1854; is President of the Chamber of Commerce in that town; is a magistrate for the county of Westmoreland and also for the borough of Kendal. Bro. Whitwell is the senior partner in the firm of Whitwell, Busher and Co., wool merchants, as also of Whitwell and Co., carpet manufacturers, and is a gentleman of great influence in Westmoreland.

Bro, Shailer (Domatic, 177), of the "Dublin Castle," Walmer-road, Notting-hill, gives his first annual dinner on Wednesday, the 16th inst., and as Dame Fortune has lately been frowning severely upon him, he will be very grateful to those brethren who will honour him with their presence. Tickets 5s. The following brethren have generously consented to act as Stewards: Bro. Russen, 1, York-road, King's-cross; Bro. Elmes, 15, Rathbone-place; Bro. Potter, 6, Wood-street, Westminster; Bro. Tanner, 18, North-street, S.W.; and Bro. Charles E. Thompson, 122, Offord-road, Barnsbury-park, N.

METROPOLITAN.

THE ALBION LODGE (No. 9).—The usual monthly meeting was held on Tuesday, December 1st, at the Freemasons' Hall, under the presidency of Bro. S. Coste, W.M. The minutes of last lodge were read, after opening in the first degree. A ballot was then taken for Mr. B. Solomon, a candidate for initiation, which, proving unanimous, he was received into the mysteries of Ancient Freemasonry; the ceremony being performed in a most impressive manner by the W.M., who was ably and efficiently supported by his officers. This being the evening for electing a new W.M. for the ensuing year and the Treasurer, the Secretary read a list of Brethren eligible for those offices—viz., Bros. Palmer, Vallentine, Burton, Woods, Moring, Perryman, Friend, Young, Abbott, Warr, Stevens, and Willey, all P.M.'s.; Bro. S. Coste, the present W.M.; E. Coste, S.W.; R. Buller, J.W., and E. Coste, the S.W. Bro. Moring, P.M., Treas., was re-elected, and Bro. Vallentine, P.M., was also re-elected Treasurer of the Benevolent Fund. The following Brethren, in addition to the W.M., Officers, and P.M., were named for the Audit Committee, Bros. Lemeire, Morton, Baylis, Papineau, and Harvey. The audit was fixed to take place at the Freemasons' Tavern, December 16th. Bro. Lemaire proposed Mr. E. Foucard, of Gloucester-terrace, New Cross, for initiation at the next lodge, which was seconded by Bro. E. Coste, S.W. The business being ended, the Brethren adjourned to the banqueting room, passing a very pleasant evening, in the course of which there was some very good songs by Bros. Sloman, Lemeire, Stevens, Willey, Solomon, &c., &c. The following brethren were visitors—Bro. Patten, P.G.S.B. and Sec. of the Girls School; Bro. Buckworsel (Royal Frederic); Bro. Murford, 976; C. Sloman, 25; Bro. F. Solomon, a former member of this lodge, who had been abroad for sometime, and brother of the newly-initiated member. Bro. Patten returned thanks for the visitors, and in a speech replete with eloquence urged the great claims the Girls' School had upon the Craft; and solicited a steward to represent No. 9 at the next festival. Bro. Patten's appeal was responded to by no less than three brothers declaring themselves ready to act in so good a cause. The W.M. was accepted to support the charity as one of the stewards at the forthcoming festival, the other candidates for the honour postponing their responsibilities for future occasions. Hence, the Albion may congratulate itself upon the fact, that for three consecutive festivals, No. 9 will be safe for representation at this most interesting charity.

EGYPTIAN LODGE, (No. 27).—This excellent working lodge met an Anderton's Hotel, Fleet-street, on Monday, the 3rd inst. The W.M. Bro. John Coutts was punctually in his seat at 5 p.m. Lodge being opened, Bro. Cook was raised and Bros. Little, Armston, Rayner and Atkins were passed to the degree of F.C. Messrs. John Thomas Jones, Mr. Whelan Knight having been duly prepared were impressively initiated into the mysteries of Freemasonry by the W.M. This being the night for election of the W.M., Treasurer and Tyler, Bro. W. H. Libbis, S.W., was unanimously elected W.M., Bro. B. Todd, P.M. and Treas., and Bro. Riley, Tyler. It was proposed by Bro. D. H. Jacobs, P.M. and seconded by Bro. Payne, P.M., and carried unanimously, that a jewel be presented to the W.M., from the funds of the lodge. A private subscription was then entered into by the brethren of the lodge to supplement the amount granted, to present him with a testimonial worthy of his valuable services in having been W.M. for two successive years, and also having served the office of Steward for the Boys' and Girls' Schools. Bro. D. H. Jacobs, P.M. having consented to become a Steward for the Girls' School, a sum of 25 guineas was voted from the lodge funds making up a sum of 50 guineas, constituting the W.M. for the time being a V.P. of the institution. And a further sum of 10 guineas was voted to the aged Freemasons and Widows, to place on the list Bro. Libbis the W.M. elect, who has kindly undertaken the office of Steward at the forthcoming festival in January next. The brethren then went from labour to refreshment. Bro. H. Clemow, provided a very excellent banquet, superintended by Bro. Smith. The W.M. proposed the usual loyal and Masonic toasts; the toast of the M.W. D.G.M. the Earl de Grey and Ripon being ably responded to by Bro. Farnfield, P.A.G.S., Bro. Jones returned thanks for the initiates. Bro. D. H. Jacobs acting as I.P.M., proposed "The health of the W.M." and in the course of his remarks adverted to his occupying the chair of this prosperous lodge in so satisfactory a manner, with which remark every brother heartily coincided. The W,M., returned thanks in a very eloquent manner, and regretted leaving the chair, but the brethren having elected Bro. Libbis, the brethren warmly coincided with him that he had found a worthy successor. The W.M. proposed "The health of the various Charities, and coupled the name of Bro. Farnfield," who returned thanks on their behalf, and more particularly the Royal Masonic Benevolent Institution of aged Freemasons and Widows, and urged the brethren to support the W.M. elect, and the brethren on behalf of the various charities, as they really required aid and assistance, not only from this lodge, but every lodge in the Craft. The W.M. elect Bro. Libbis returned thanks for his health having been proposed, and trusting to have the co-operation of W.M. who had passed the ordeal hoped to be a worthy succesor. The visitors present were Bros. Farnfield, P.A.G.S. 256, D. W. Pearse, W.M. 657, T. Turner, J.D. 205, T. Fox, P.M. 19, H. Webster, 172, H. M. Levy, P.M. 188, G. Tedder, 11. There was some very excellent singing by Bros. D. H. Jacobs, Skidmore, H. M. Levy and Fox, and the lodge was finally closed in peace and harmony.

LION AND LAMB LODGE, (No. 192).—The usual monthly meeting of this very prosperous lodge took place on Thursday, the 3rd inst., at the Terminus Hotel, Cannon-street, City, Bro. J. G. Marsh, W.M. in the chair of K.S. Lodge being opened and the minutes of previous meeting read and confirmed, Bro. Marsland was duly raised by the W.M. in his usual very good style, after which Mr. James Glinnan having been balloted for and approved, was introduced and initated by Bro. Charles Hosgood the worthy secretary in a very marked manner, fully realizing the fact that he is still deserving the high encomiums from time to time passed upon his method of working the ceremony of initiation, the other business consisted of the election of W.M, and Treasurer, for the ensuing year when Bro. E. King was elected W.M., and Bro. W. Goodyer elected Treasurer for the seventh time unanimously, a fact that speaks well of the manner in which this lodge keeps its tried officers together. Bros. Harwood of New Concord Lodge, (No. 813), and Charles Cann of Strong Man Lodge, (No. 45), having been approved of were accepted as joining members. After which Bro. Charles Hosgood, Sec., having been appointed Steward for the Aged Freemasons' Festival, the lodge was closed in due form, and the brethren retired to the number of 44 to a sumptuous dinner laid out in capital style. The cloth having been withdrawn the usual loyal and Masonic toasts were given and responded to, altogether the brethren spent a very pleasant and happy evening, and separated in peace, love, and harmony, Visitors present, were: Bros. A. Bignall, Lodge 363, Laurence, 901, Motion, 453, Rakes, 749, Armstrong, 403, Daniels, 749, Henry Smith, A. Still. We may here mention that the banquet was provided by the new manager of the Terminus Hotel, Mr. Sidney Spencer, and gave great satisfaction to all present, the excellent arrangements and the resources of this establishment bid fair to bring a number of Masonic bodies to hold meetings at this hotel.

LODGE OF STABILITY, (No. 217).—A meeting of this lodge took place at the George Hotel, Aldermanbury, on Wednesday last. Bro. G. A. Taylor, W.M., presiding, after the usual preliminaries of opening lodge, confirming minutes &c., Bro. Warsup was introduced, questioned upon his proficiency, which being considered satisfactory he was prepared to receive the third degree in Freemasonry, which was duly vouchsafed him, for which he expressed his thanks, stating his wish to become serviceable to the Order. The brethren then proceeded to the elections; the choice of W.M, unanimously falling upon Bro. Hughes, S.W., who returned thanks most felicitously for the high honour conferred upon him. Bro. Bradley elected was treasurer. After this, some discussion took place upon the "Palestine Exploration Fund," but which was deferred to a future meeting. Lodge was then closed in proper form. After which an adjournment took place for the usual banquet, which was quite in keeping with the admirable catering for which this hostelry is so justly famous. The Visitors were, Bro. W. B. Heath, P.G.D., Herts; G. J. Caseac, No. 176, and T. W. Nelson, No. 700.

ROBERT BURNS LODGE, (No. 257).—A meeting of this old influential lodge was held at the Freemasons' Hall, on Monday the 7th inst., for the transaction of business and the installation of the W.M. for the ensuing year. Lodge was opened at five o'clock, and the minutes of the last meeting read and confirmed, the ordinary business of the lodge having been disposed of, which consisted of the raising of Bro. Lord, the initiation of Mr. W. Jones, the relieving of several applicants by the Board of Benevolence in sums varying from £5 to £10, all the brethren below the rank of P.M.'s having withdrawn, a board of installed Masters was formed, and the W.M. elect Bro. Dicketts having been formally presented, the ceremony of installation was then proceeded with, which was performed in a very masterly manner. The board having been closed, the brethren were admitted, and Bro. Dicketts the new W.M. saluted in the usual manner. Bro. Welch the present esteemed Treasurer, was unanimously re-elected. Bros. White, Moss and Harrison were appointed auditors, and the audit meeting was appointed for the 18th inst. No further business being before the lodge it was closed, and the brethren adjourned to the banquet. A pleasant and harmonious evening was spent and the brethren separated at an early hour.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting of the above lodge was held on Tuesday, the 24th ult. Bro. J. Slack, W.M., Prov. G.S.D., presided, supported by Bros. W. Johnstone, S.W.; J. Somerville, J.W.; G. Murchin, Sec.; W. Court, Treas.; W. Pratchitt, S.D.; A. Woodhouse, W.M. 412, Sec. 1,220, as J.D.; J. Gibson, I.G.; J. Barnes, Tyler. The following brethren were present, viz.—F. W. Hayward, P.M. and P.Z:, W.M. 1,220, P. Prov. S.G.W.; J. Iredale, P.M., P.D. Prov. D.M.; S. Blacklock, P.M., P.Prov. S.G.D.; Rev. W. Cockell, P.M., P. Prov. G.C.; G. G. Hayward, P.M., P. Prov. G.S.B.; G. Turnbull, T. Cockburn, J. Campbell, and visiting brethren Corporal G. J. Weatheral (561), and Color-sergt. G. Murray (318 S.C.), both of the 40th regiment, now stationed in Carlisle. The lodge was opened, the minutes of two former meetings were read, and, after much discussion, were partly confirmed. The lodge was then advanced a step, and Bro. Campbell, being a candidate for exaltation, was tested as to his preferment, and found worthy; and after the lodge was opened in the third degree, he was raised to the degree of a Master Mason. The lodge was again closed to E.A. degree, and the ballot was taken for Mr. Taylor, Inspector of County Police, which was unanimous. He was then admitted and initiated into the order, by Bro. J. Slack. Three propositions were received from the 40th Regiment, in the persons of one color-sergeant, and two other sergeants; also Bros. Color-sergt. G. Murray and Corporal G. J. Weatheral, as joining members. This being the night for the election of the W.M. and the Treasurer for the ensuing year, the ballot was taken for the W.M. in the first instance, which was found to be in favour of Bro. W. Johnston, dentist, S.W.; and for the Treasurer in favour of Bro. Court, this being the third time. The lodge was then finally closed, and the brethren adjourned to the refreshment room, when the usual loyal and masonic toasts were drunk. Among other toasts was one proposed by Bro. Iredale, to the health of an absent member—Bro. F.—and said that he (Bro. F.) had worked hard for Masonry, but was now reduced in circumstances so much so, that he had petitioned the Fund of Benevolence; and he (Bro. Iredale) had very great pleasure in saying that the Board of the Fund of Benevolence had granted Bro. F. the sum of £15, which Bro. F. felt grateful for; therefore he (Bro. I.) on behalf of him begged to thank them; and now he wished the brethren present to drink to his health. To the health of the visitors, by Bro. W. Johnston, Bro. Color-Sergt. G. Murray said that he begged to return thanks for himself to the brethren of No. 310 for their kindness to him; for since the 40th Regiment had arrived in Carlisle he had been so pleased with the conduct of the Masonic brethren, and also the working of the lodge, that he was determined to join No. 310; and he was glad to find that he was accepted; and also from what he had heard from some of the officers of the regiment, he (Bro. Murray) believed that they would have as many members in the regiment to form a lodge of their own. Again, he thanked them and resumed his seat amid applause. Bro. G. J. Weatheral also returned thanks, in a short and pithy speech, in which he expressed his gratitude at being accepted as a joining member, and as long as he remained a member of the lodge, nothing should be found wanting on his part, *i.e.* if his health and strength never failed him; and also he hoped that the day was not far distant when there would be a lodge in connection with the 40th Regiment of Foot, now stationed in Carlisle Castle. Bro. Johnston begged to propose a toast to Bro. T. Cockburn, who was about to leave Carlisle, in consequence of business; to which Bro. Cockburn returned thanks, and afterwards recited "The Jew and his Show." The Tyler's toast closed the evening's entertainment. Bro. W. Johnston exerted his vocal powers to enliven the brethren.

SILLOTH.—*Solway Lodge* (No. 1,220).—The above lodge held its usual meeting on Monday, the 7th inst. The lodge was opened at seven o'clock, under the presidency of Bro. F. W. Hayward, W.M., P.M. and P.Z. (310), P.P.G.S.W.; J. Hutton, S.W. and Treas., P.M. 327; A. Routledge, J.W., P.M. 327, P.P.G.P.; A. Woodhouse, Sec., W-M. 412; also Bros. G. Holmes, G. Stoddart, Wm. Dickson, R. Lambert, L. Turner, J. Ewart, J. Stubbs, John Thorpe, J. Duff, T. H. Howes, J. Graham, and visiting Bro. W. Halliday (327), Wigton. The minutes of the last meeting were read and confirmed. Bros. Thorpe, Duff, and Graham were examined as E.A., and being found worthy, they retired. The lodge was opened in the F.C. degree, and Bros. Stubbs and Ewart gave proofs of their preferments, and after the lodge was advanced to the third, they were admitted and raised to the sublime degree of Master Masons; business was then resumed in the second, and Bros. John Thorpe, J. Duff, and J. Graham were passed to the degree of Fellow Craftsmen. The lodge was again closed down to the first degree, when two propositions were received from Mr. Daniel Furness, farmer, Hayrigg, near Silloth, and Mr. John Howe, labourer, as a serving brother. After the labour was finished, pleasure was commenced with toasts, sentiments, and song. Bro. John Thorpe presided at the harmonium.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge*, (No. 279).—This lodge held its monthly meeting on Wednesday, the 2nd inst., when among those present were Bros. W. Kelly, W.M. and D. Prov. G.M.; A. Clarke, I.P.M.; W. Weare, P.M. and Treas.; W. Pettifor, P.M. as S.W.; Stanley, J.W.; Stretton, Sec.; Thorpe, S.D.; Crowe, Org.; Burton, I.G.; Bainbridge, Tyler; R. Burnham, and S. S. Stallard, visitors: Bros. G. Toller, S.W., Buzzard, J.W., Seulthorpe, Sec., and Partridge of the John of Gaunt Lodge, (No. 523). The minutes having been read in the opening of the lodge, were duly confirmed. A ballot was taken for Bro. Samuel Slack Stallard, formerly of No. 523, and the son of an old P.M. of this lodge, who was unanimously elected as a joining member. It being the time for the election of W.M. Bro. Pettitor, P.M. nominated the present W.M. for re-election, at the same time expressing the sense the brethren entertained of the services of Bro. Kelly to the lodge during a long series of years, and especially for his undertaking the duties of the chair during the past year, and for his kindness in agreeing to retain the Mastership for another year. A ballot was then taken which resulted in the unanimous re-election of Bro. Kelly as W.M. Bro. Kelly after thanking the brethren for the compliment they had paid him in again electing him to the honourable post of W.M. of his mother lodge, in whose welfare he naturally felt great interest, said that it would have been far more consonant to his feeling to have retired from office in the lodge; but, as unfortunately the delicate state of the S.W.'s health did not permit of his regular attendance and performance of the duties of the chair, whilst the J.W. also declined the office from not being yet prepared to undertake the performance of the ceremonies, he (Bro. Kelly) had been induced to continue in harness for another year. Four gentlemen having been proposed as candidates for initiation, and two brethren as joining members, it was decided that in consequence of St. John's day falling on a Sunday, the annual festival should be celebrated on the first Wednesday in January. The lodge was then closed and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

Newport.—*Silurian Lodge* (No. 471.—The usual monthly meeting of the members of this lodge was held on Wednesday, the 2nd inst., and was, as usual, very well attended. The lodge having been opened in due form, the minutes of the last meeting were read and confirmed, Bro. John James presented himself to take his second degree, and having been examined before the brethren as to the progress he had made as an E.A., the lodge was opened in that degree, and Bro. James was duly passed as a Fellow Craft, the ceremony being very ably performed by the W.M. Bro. Oliver. The lodge was then closed down to the first degree, when the W.M. briefly announced that the time had arrived for the brethren to elect his successor for the ensuing year, and he called on the Secretary to read the 5th bye-law and the list of members eligible for the chair. This having been done, the W.M. appointed Bros. Pickford and R. B. Evans as scrutineers, and the brethren present proceeded to the election of their new W.M. The scrutineers having reported that the brethren were unanimous in their election, and that 35 had voted for the S.W., the W.M. declared Bro. Parnall duly elected. Bro. Parnall, in an excellent speech, returned his most sincere thanks for the honour conferred upon him, and hoped, at the expiration of his year of office, to lay down his gavel as pure and unpolluted as he received it. Bro. Pickford was then unanimously re-elected as Treasurer for the ensuing year, and Bro. McFee was unanimously re-elected as Tyler. It was then resolved that the installation should take place on the 30th inst., and that the banquet should be held the same evening, at the Westgate Hotel. The installation ceremony to be performed by Bros. Hellyer and Bartholomew Thomas. The usual preliminaries for the next meeting were then referred to a committee, to consist of the W.M. elect, the W.M., P.M., Treas., and Sec. Bro. R. B. Evans gave notice of a motion for next lodge—"That the By-Laws be altered, so that the lodge should meet on the first Friday, instead of the first Wednesday, in every month." And, after one candidate had been proposed for initiation at the next meeting had been proposed, the lodge was closed in harmony at half-past nine. Bro. Parnall's election, we are assured, has given very great satisfaction to the whole of the brethren of 471, and as we hear it is intended by the D.P.G.M. to hold a Provincial Grand Lodge Meeting at Newport, on the day when Bro. Parnall will be installed, we anticipate a very large number of the brethren will be present. We hope to be there, and will endeavour to report progress. Bro. Groves very ably presided at the organ, and for the first time with the choir, used the music recently purchased at the Freemasons' Magazine Office.

SOMERSETSHIRE.

Weston-super-Mare.—*St. Kew Lodge*, (No. 1,222).—The regular meeting of this flourishing lodge was held last evening at the Royal Assembly Rooms, Bro. Major Gen. Gore Roland Mnmbee, S.W. and P.M. presided (W.M. Capt. Irwin absent through illness). The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed, after which the W.M. (*pro tem*) proceeded to ballot for W. Henry Davies, Esq., solicitor and registrar of the County Court at Weston-super-Mare, as a candidate for Freemasonry, and Bro. J. R. Bramble, W.M. and P.M. of Lodge No. 1,199 as a joining member, it was declared in the East, West and South, that the ballots were clear, the W.M. then proceeded to initiate Thomas Jackson Mathias, Esq., into the mysteries of the craft. During the ceremony Bro. Gregory, Org., played that splendid new music "Light" by Bro. Emra Holmes, 31°. The committee appointed to negociate for the building of a Masonic Hall at Weston-super-Mare, reported that Bro. Francis Dale, F.C., had offered to build a Masonic Hall, &c., provided the members took a lease of the same for 7, 10 or 14 years at a yearly rent of £40. The size of hall will be 35ft. by 25ft, height from floor to crown of ceiling 20ft., with 4 ante-rooms, viz., Tylers', Visitors, preparation and store rooms, closets, &c., &c., and a splendid Entrance Hall; also underneath the lodge room &c., a residence for the secretary. The committee strongly recommended Bro. Dale's offer to be accepted by the lodge. After the plan of the proposed Hall had been inspected by the members present, it was proposed, seconded and unanimously carried that the lodge do accept of Bro. Dale's offer, (through the building committee) and in consequence of the illness of the W.M. Capt. Irwin the arrangements for laying the foundation stone were postponed. This prosperous lodge which was only opened in July 1868, now numbers about 30 members, and will soon rank A 1 in the West of England. Bro. Capt. Irwin's zeal for Masonry is every where acknowledged both as an earnest Mason, and in promoting the welfare of the craft and cultivating fraternal esteem. There is already attached to this lodge, a Conclave of the Knights of the Red Cross of Rome and Constantine, and a chapter of Mark Masters will soon be opened, the petition for the same having been forwarded to Bro. Binckes, G. Sec.

YORKSHIRE (WEST).

Elland.—*Savile Lodge* (No. 1,231).—Thursday, the 12th ult., proved a day of marked interest to the brethren of the province of West Yorkshire, by the consecration and dedication of a new lodge at Elland. There was a large gathering of the brethren from Halifax, Huddersfield, Dewsbury, and the neighbourhood. At three o'clock the brethren assembled in the large room at the Royal Hotel, Elland, and the new lodge was formally opened by the W.M. and officers of the Lodge of Probity, No. 61, (Halifax), the oldest lodge in the province. The W.D.P.G.M. (Bro. Bentley Shaw, P.G.D.) and the officers of the Provincial Grand Lodge then proceeded with the ceremony of consecration, and the Savile Lodge, No. 1,231, was formally dedicated. Bro. Ely Walker Shaw, was then installed as the first W.M., and he immediately entered on the duties of his office by investing the officers for the year, as follows:—Bro. Francis Crossley, S.W.; Bro. Frederick Crossley, J.W.; Bro. G. Normanton, P.M., P.G.S., Treas.; Bro. Francis Waddington, Sec.; Bro. William Dewhirst, S.D.; Bro. John Shaw, J.D.; Bro. John Greenwood, P.M., Tyler. At the close of the business, the brethren, about 50 in number, sat down to a sumptuous repast. It is needless to add that a most pleasant and agreeable evening was spent.

CHANNEL ISLANDS.

GUERNSEY.

Doyle's Lodge of Fellowship (No. 84).—The members of this lodge held their usual monthly meeting on the second Wednesday in November. Present—Bros. W. H. Martin, W.M.; Gallienne, P.D. Prov. G.M.; Stickland, P.M.; Hutchinson, P.M. and Treas.; Guilbert, I.P.M.; Gardner, S.W.; Glencross, J.W.; Millington, S.D.; Parker, J.D.; Sarchet, Sec.; Muntz, I.G.; Cohen, Cotes, Collenette, P.M.; Churchouse, P.M.; Rowe. Visitor—Bro. W. R. Bowen, 243. The summons issued held out no prospect of any business, and the members, or at least the major part of them who were not in the secret, were agreeably surprised on arriving at the Masonic Hall to find that Captain S. D. Lobb, who was balloted for and approved very many months since, had arrived in the island with his ship that morning. It answers well for his good feeling towards Masonry that although he had only a few minutes to spend with his family and to prepare himself for the coming ordeal, he presented himself as the candidate punctual to the time—7·30. He was duly initiated by the W.M. in his usual careful and correct manner, and the candidate was much impressed with the solemnity of the ceremony. Much amusemen was caused by the reading of a letter from a lodge in France (to which Bro. Gallienne, P.D. Prov. G.M. seeks admission), addressed to Doyle's Lodge, asking various questions as to his qualifications in reference thereto. Our imperfect knowledge of the French language—in which it was written—prevents us from giving them *in extenso*, but those which tickled the laughing powers of the brethren most, required testimony as to his "mature age of 21," his fitness as to station in society, sufficiency of education to properly understand the science of Freemasonry, his means of keeping up his social position as a Mason, &c. To those who know Bro. Gallienne, as the members of Doyle's do, these interrogatories appeared almost ridiculous; and it is needless to say almost ready assent was given to the proposition that a most satisfactory character should be given him on every point. This is looking at the matter in one light; in the other we fancy we can see that great good might ensue to all Masonic lodges if similar strict inquiries were made of the mother or last joining lodge before any brother seeking to join was affiliated. Mention was made by the W.M. that at the next meeting the W.M. for the ensuing year would be elected. The lodge was closed, and the members adjourned for refreshment. The W.M. in returning thanks for his health having been drank, said that in allusion to the manner he had gone through his work he must always give a great part of the credit to Bro. Dr. Hopkins, who so kindly afforded him and his three senior officers instruction during his stay in the island. We can only say there is never a lodge meeting held but that the name of the worthy Bro. and Dr. is mentioned in one way or another, and always received, whether in the shape of a toast or in ordinary conversation, with that hearty good feeling which his truly Masonic character so well merits.

SCOTLAND.

BANFFSHIRE.

BANFF.—*St. Andrew's Lodge*, (No. 52).—The annual general meeting of this lodge was held in their Assembly Rooms, Castle-street, on Monday 23rd November, being St. Andrew's Day for the election of office bearers, &c. The following were appointed: The Right Hon. the Countess of Fife, Lady Patroness, of the festival The Right Hon. the Earl of Fife, Hon. G. Master; George Murray Wilson. R.W.M.; Thomas Adam, I.P.M.; Stenhouse Bairnsfather, P.M. D.M.; George Cumming, S.W.; Joseph Low, J.W.; Rev. James Davidson, Chap. P.G.C.; James Mackay, Treas.; John Black, Sec.; James Murray, S.D.; Joseph Kilgour, J.D.; Robert Morrison, S.S.; H. G. Smith, J.S.; George Mearns, I.G., and James Grant, Tyler. At 6 p.m. the members of St. Andrew's and St. John's Lodges attended a special service in St. Andrew's Episcopal Church, when the Rev. Bro. Davidson delivered an eloquent and appropriate address, which was listened to with deep attention by the whole congregation. After sermon the brethren walked in procession to their hall, where a sumptuous dinner was prepared and served by Bro. Hutcheson of the St. Andrew's Hotel. The dinner was much enhanced by a handsome present of game from the Hon. G. Master the Earl of Fife. After dinner the usual loyal and Masonic toasts were drunk, and several excellent speeches made in reply.

ROYAL ARCH.

METROPOLITAN.

CANONBURY CHAPTER (No. 657).—The regular convocation of this chapter was held on Thursday, the 26th ult., at the George Hotel, Aldermanbury. Present: Comps. William Ough, M.E.Z.; Thomas Wescombe, H.; and Samuel May, J.; H. Cary, Scribe E. The chapter being declared open, the minutes of the last meeting were read and confirmed. After this a ballot was taken for Bro. Basil Ringrose, J.W., Lewis Lodge (No. 1,185), which proving unanimous in his favour, he was introduced in due form and exalted into this high and supreme degree. After the usual business had been gone through, the chapter was closed, and the companions adjourned to the banquetting room, wherein a splendid banquet was served, as is usual at the George Hotel, under the new management. The usual toasts having been given and responded to, and Comps. T. L. Fox, of Chapter No. 19 having returned thanks for the visitors, the companions separated, after spending a delightful evening. Some excellent singing was given during the evening by Comps. Webb and Bains.

ROSE OF DENMARK CHAPTER, (No. 975).—A quarterly convocation of this flourishing chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 5th inst. The chapter was duly opened by Comp. J. Terry, Z.; A. A. Pendlebury, H.; R. W. Little, P.Z. as J., after which the companions were admitted and the minutes read and confirmed. Bros. R. Bennett, J. Arnold and R. Montagu were then introduced and exalted into Royal Arch Masonry. The election of officers for the ensuing year resulted unanimously as follows: Comps. Pendlebury, Z., Smith, H., Powell, J., Little, P.Z., E. Tanner, N., Price, P.S. and Buss, P.Z. Treas. A P.Z.'s jewel was awarded to Comp. Terry for his efficient services in the chair, after which the chapter was closed and the companions adjourned to a *récherché* banquet served in the style for which the "Star and Garter" is famous. Among the companions present, were Comps. Brett, Buss and Hubbard, P.Z.'s, Dodd, 2nd Assist Soj., Mayo, Quilty. Still, Tinkler, Marsh, Walford, Allman, &c., visitors, Comp. C, Hosgood, Z. 1,056, Mann, Z. 186, Wright, P.Z. 754, Newton, J. 174, and Roberts. We must not omit to record that the P. Soj.'s duty was ably performed by Comp. Mayo upon whom it devolved in the absence, through ill health of Comp. R. Tanner the esteemed P.S. This is a signal proof of the value of the Metropolitan Chapter of Instruction, presided over by Comp. Brett, as Comp. Mayo has been exalted only a few months.

YORKSHIRE (EAST.)

SCARBOROUGH.—*Old Globe Chapter*, (No. 200).—A convocation of this chapter was held at the Freemasons' Hall in this town, on the eveing of Wednesday the 2nd December inst., by the M.E. Comp. John W. Woodall, Z.; W. F. Rooke, H.; W. T. Farthing, J.; James F. Spurr, P.Z.; John O. Surtees, P.J., there were also present Comps. H. A. Williamson, Scribe E.; Henry C. Martin Scribe N.; W. Peacock, P.S.; Richard H. Peacock and D. Fletcher, Assist. Sojs., Verity, Jan.; John A. Chapman, Treas.; Dr. Armitage, W, H. Garnet, Walshaw, &c. The records of the last chapter having been read and confirmed, Comp. Surtees was elected a joining member of this chapter. A ballot was then taken for Bro. Green who was unanimously elected and exalted to the sublime degree of a Royal Arch Mason. The nomination of officers for the ensuing year then took place, after which the chapter was closed and the companions adjourned to refreshment.

MARK MASONRY.

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES.

The winter half-yearly communication was held on Tuesday, the 1st December, 1868, at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, present, Bros. W. W. B. Beach, M.P. M.W.G.M.; Rev. J. Huyshe, *M.A.*, Prov. G.M. for Devon as R.W.D.G.M.; R. W. Lord Eliot, G.S.W.; John Udall, P.G.S.W. as G.J.W.; V.W. Rev. C. W. S. Stanhope, G. Chap.; V.W. Rev. C. J. Martyn, G. Chap.; V.W. T. Meggy, G.M.O.; J. R. Stebbing, G. Treas.; V.W. F. Binckes, G. Sec.; V.W. E. Baxter, G. Reg.; V.W. C. C. W. Griffiths, G.S.D.; W. Bros. H. C. Levander, G.D.C.; J. Read, G. Org.; A. D. Loewenstark, G. Purst. The Grand Stewards of the year, R.W. Bro. Sir E. A. H. Lechmere, Bart., P.G.S.W.; V.W. Bros. Rev. T. F. Ravenshaw, and Rev. D. Shaboe, P.G. Chaps.; Josh Nunn, P.G.S.D.; W. Bros. C. Swan, P.G.S.B.; F. Davison, P.G. Org.; F. Walters, P.G. Purst. The Masters, Wardens, Overseers and other members representing many private lodges.

Grand Lodge was opened in ample form, and the minutes of the last half-yearly communication and of various meetings were read, and in each case confirmed, with the exception of those portions in which were embodied the recommendations of the board as regards the arrangements for the suggested festivals.

The report of the General Board was read, received and ordered to be entered on the minutes, and, on specific propositions the recommendations for the closing the half-yearly accounts in March and September respectively, and for the grant of £5 from the Fund of Benevolence to a brother, under singularly distressing circumstances, though the proper formalities had not been complied with, were unanimously adopted.

The recommendations of the General Board, as modified after discussion at the moveable Grand Lodge held at Worcester, on 21st October last, were then considered and confirmed, that alone excepted approving the admission of ladies to the banquet table, in lieu of the usual gallery, on which question much difference of opinion was expressed.

The M.W.G.M. repeated his former objections, as did R.W. Bro. Sir E. H. Lechmere, Bart,, P.G.W.; V.W. Bro. Rev. C. J. Martyn, G. Chap.; W. Bro. C. W. Griffiths, G.D., and Bro. G. Gumbleton, G. Steward.

The M.W.G.M. also announced a change of opinion, since the question was last discussed on the part of the R.W.D.G.M., who now questioned the policy sought to be introduced.

R.W. Bro. Rev J. Huyshe, Prov. G.M., Devon, and R.W. Bro. Lord Eliot, G.S.W., both of whom had given in writing their adhesion to the change, now expressed themselves as of an altered opinion, confessing that they had forwarded their "assents" without much consideration, but that they could not resist concurrence in the objections stated by the M.W.G.M. and other speakers.

The change as recommended was warmly supported by R.W. Bro. John Udall, P.G.W.; V.W. Bros. Thomas Meggy, G.M.O.; J. R. Stebbing, G. Treas.; F. Binckes, G. Sec.; and Rosenthal, and on a division was carried by a majority of one.

The G. Treas. seeing opinions so nearly equally balanced would with the consent of those who agreed with him withdraw the decision just arrived at, and would move "That the question be further conducted at the meeting of Grand Lodge in June next."

The advisability of this course was generally acquiesced in, and the proposition unanimously assented to.

The Grand Treas. submitted the accounts for the past six months, which showed—

	£	s.	d.
Balance brought forward from last half-year...	184	12	5
Receipts, six months, to Nov. 30, 1868	172	15	8
	357	8	1
Expenditure, ditto ditto	132	4	0
Balance	225	4	1

Subject to a reduction for bills ordered to be paid £66 11s. 6d., leaving an available balance £158 12s. 7d.

Bro. Thomas Meggy, G.M.O., having volunteered to accept the stewardship for the annual festival of the Girls' School in May next, as representing the members generally of the Mark degree, the sum of £15 15s. on the recommendation of the board was voted to that institution, to be placed on the list of Bro. Meggy.

Bro. Meggy returned his sincere thanks to Grand Lodge. His only motive was, as last year, when he filled the same office in behalf of the Boys' School, to do all in his power to give prominence to the Mark degree in connection with the Masonic Institutions.

R.W. Bro. Sir E. A. H. Lechmere, Bart., nominated Bro. Rev. George Raymond Portal, *M.A.* Oxon, Rector of Albury, Surrey, as M.W.G.M. for the year 1869-70, eulogising the many excellent qualities by which that brother was characterised, and of which he had had twenty-fiv year's experience, and paying a marked tribute to his arduous exertions in the conduct of the business of this Grand Lodge.

V.W. Bro. J. R. Stebbing, though aware this was only a nomination, could not forbear expressing his entire agreement with the nomination just made, and his warm assent to all so well-urged in support thereof by his R.W. brother, who had just spoken.

Letters. expressive of inability to attend, were read from V..W Bros. W. E. Gumbleton, P.J.G.W.; J. M. Cunningham, J.G. Overseer; J. Hughan, P.G. Overseer; E. Burrell, P.G. Reg.; W. Bros. A. M. Loades, P.G., Dir. Cers.; R. Spencer, P.G.S.B.; Bros. R. H. Rae, T. J. Sabine, and Captain H. Barber, P.G., Stewards.

The Grand Secretary said: He was commissioned on behalf of Bro. Richard Spencer, P.G.S.B., confined to his house, unfortunately, by indisposition, to offer for acceptance by Grand Lodge an exceedingly handsome state sword, as an addition to the insignia displayed, and used for the first time to-day.

The gift was accompanied by the sincere regret of the donor at his unexpected absence, and by the warmest wishes for the success of the Mark Degree, and for the prosperity of its members.

The M.W.G.M., on behalf of himself and the Grand Lodge, accepted the very handsome gift of Bro. Spencer, most cordially acknowledging their deep indebtedness to that zealous brother, whose absence to-day he felt sure was regretted by all.

The Grand Master then announced that the next Moveable Grand Lodge would be held in the spring of 1869, on some day yet to be fixed, under the auspices of the Cheltenham Keystone Lodge (No. 10), at Cheltenham.

Grand Lodge having been closed, the brethren adjourned to the banquet, admirably served by Bro. Charles Gosden, manager, Freemasons' Tavern; the proceedings of the evening being enlivened by the delightful singing of Bro. Robert Vernon, Mr. Hook, &c., and the admirable instrumentalism of Mr. Wilson.

RED CROSS OF ROME AND CONSTANTINE.

PREMIER CONCLAVE OF ENGLAND.—A quarterly assembly of this "time immemorial" conclave was held at the Freemasons' Tavern on Monday, the 30th ult., and the following members and visitors were present:—Sir Knts. T. Cubitt, M.P.S.; T. Wescombe, V.E. and Treas.; D. G. Berri, J.G.; I. S. Charlton, H.P.; H. Parker, Org.; R. W. Little, (G.R.) Recorder; G. Kenning, Herald; W. H. Hubbard and I. G. Marsh, P. Sovs.; Col. F. Burdett, G.H.C.; J. Dyer, A. Thompson, C. A. Cottebrune of No. 3, D. R. Still, J. Mayo, J. Boyd of No. 2, W. R. Woodman, *M.D.*, Assist. G.R.; J. Weaver and S. G. Foxall, No. 6, &c. After the usual formalities, Colonel Francis Burdett, of the Rose and Lily Conclave, No. 8, was elected a joining member, and the ballot was also in favour of Bro. Angelo J. Lewis, of No. 788, as a candidate for installation. Bro. Lewis being in attendance was then installed in ancient and solemn form, Sir Knt. Parker, G.O., officiating at the harmonium during the impressive ceremony. The conclave was then closed, and a Grand College of Viceroys held for the reception of candidates.

GRAND COLLEGE OF VICEROYS.—The proceedings of this important branch of the Order, which now numbers nearly one hundred and fifty members, were then opened by Sir Knt. Little, S.V.P., assisted by Sir Knts. Marsh, V.P.; Thompson, Expert; Charlton, H.P.; Cottebrune, Provost, and other officers, and the following Knts. companions having been duly approved were then admitted into the priestly Order of Eusebius, viz., Comps. Angelo J. Lewis, Premier Conclave; John Boyd and John Mayo, Plantagenet Conclave; and William R. Woodman, Roman Eagle Conclave. The officers and representatives of the Grand College for the ensuing year were chosen as follows:—The Grand Viceroy, President (*ex-officio*); the Grand Recorder (*ex-officio*); J. G. Marsh and G. Powell, V.P.'s; J. R. Charlton, H.P.; G. H. Oliver, A. Thompson, and E. Palmer, Experts; C. A Cottebrune, Provost; J. Dyer, Sub-Provost; T. F. Giles, S.B.; G. H. Rainy, Dir. of Cers.; J. Weaver, Org.; and T. Carless, Herald. Representatives—J. Coutts, Premier; D. G. Berri, No. 2; G. T. Noyce, No. 3; Captain J. W. C. Whitbread, No. 4; Captain H. Barber, No. 5; S. G. Foxall, No. 6; F. Clarke, No. 7; J. Iggleden, No. 8; H. Allman, No. 9; J. H. Macfarlane, No. 10; J. A. Horner, No. 11. Letters of apology for non-attendance were then read and the college was formally closed. A banquet took place afterward at the Freemasons' Tavern, to which eighteen Knights sat down, and a most agreeable evening was spent, enlivened by the vocal abilities of Sir Kts. Marsh, Dyer, and Lewis, and the talented performances of Sir Knt. Parker on the piano-forte.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 19TH, 1868.

MONDAY, December 14th.—Lodges: St. George's and Corner Stone, 5, Freemasons' Hall. Fortitude and Old Cumberland, 12, Ship and Turtle, Leadenhall-street. St. Alban's, 29, Albion Tavern, Aldersgate-street. Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. St. Andrews's, 222, London Tavern, Bishopsgate-street. Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, December 15th.—Board of Pur. at 3. Lodges: Mount Lebanon, 73, Bridge House Hotel, Southwark. Eastern Star, 95, Ship and Turtle Tavern, Leadenhall-street. Cadogan, 162, Freemasons' Hall. Salisbury, 435, 71, Dean-street, Soho. Chapters: Enoch, 11, Freemasons' Hall. Mount Sinai, 19, Anderton's Hotel, Fleet-street.

WEDNESDAY, December 16th.—United Mariners, 30, George Hotel, Aldermanbury. St. Georges's Hotel, 140, Trafalgar Hotel, Greenwich. Sincerity, 174, Cheshire Cheese Tavern, Crutched Friars. Nelson, 700, Masonic Hall, William-street, Woolwich. Maybury, 969, Freemasons' Hall.

THURSDAY, December 17th.—Lodges: Globe, 23, Freemasons' Hall. Gihon, 49, Guildhall Coffee House, Gresham-street. Temperance, 169, White Swan, High-street, Deptford, Manchester, 179, Andertons' Hotel, Fleet-street. South Norwood, 1,139, Goat House Hotel, South Norwood.

FRIDAY, December 18th.—Lodges: Friendship, 6, Willis's Rooms, King-street, St. James's. Jordan, 201, Freemasons' Hall. New Concord, 813, Rosemary Branch Tavern, Hoxton, Chapter: Caveac, 176, Radley's Hotel, Bridge-street, Blackfriars.

TO CORRESPONDENTS.

FURTHER SUBSCRIBTIONS TO THE LIFE BOAT FUND.—Priory Lodge, No. 1,000, Southend, £1 1s.

J. F. (St. Thomas').—We have forwarded the portrait per post; the report you kindly forwarded was inserted in our last issue, and MAGAZINE forwarded.

LONDON, SATURDAY, DECEMBER 19, 1863.

THE KNIGHTS TEMPLARS.

By Anthony Oneal Haye.

(Continued from page 446).

BOOK IV.—CHAPTER X.

On the 22nd of April, all the Templars confined in the Tower and prisons of London were assembled in the Chapel of the Holy Trinity, to hear the depositions of the witnesses publicly read They demanded copies of these, which was granted; and they were allowed eight days to prepare defences. Before the expiration of that time, an officer was sentt o inquire if they intended offering any defence; to which the Templars replied, that, being unlettered men, and ignorant of law, they were unable to present a defence, as they were not permitted to employ counsel; but, that they might not be condemned unheard, they required an opportunity, to make a public confession of the faith and principles held by the Order, to detail the privileges granted them by the Popes for their holiness and usefulness in the cause of Christ, and to read their own depositions, which they considered would amply prove their innocence. On the eighth day, being Thursday the 29th April, they were brought before the Inquisitors and theirs coadjutors, in the Chapel of All-Saints, Berkyngecherche. There were present, besides William de la More, the Grand Prior of England, five Preceptors, two Priests, and twenty Serving Brethren of the Order. They presented a declaration which they had drawn up, as their only defence against the unjust and tyrannical proceedings of their powerful oppressors, and declared that, if they had done wrong, they were ready to submit to the judgment of the Church. The Templars, who were not present at the presentation of this declaration, adopted it likewise as their defence. It ran as follows:—

Be it known to our Honourable Father, the Archbishop of Canterbury, Primate of all England and to all the Prelates of Holy Church, and to all Christians, that all we Brethren of the Temple here assembled, and every one of us, are Christians, and believe in our Saviour Jesus Christ, in God the Father Omnipotent, who made heaven and earth, and in Jesus Christ His Son, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered pain and passion, died upon the Cross for all sinners,, descended to hell, and the third day rose from death to life, and ascended into heaven, where he sits on the right hand of God the Father, and will come at the Last Day to judge the living and the dead, who was from the beginning, and will be to the end; and we believe in the Holy Christian Church. And we believe all that the Holy Church believes and teaches us. We declare that our religion is founded on vows of obedience, chastity, and poverty, and of aiding in the conquest of the Holy Land of Jerusalem, with all the power and might that God affordeth us. And we firmly deny and contradict, one and all of us, all manner of heresy and evil doings, contrary to the faith of Holy Church. And for the love of God, and for charity, we pray you, who represent our Holy Father the Pope, that we may be treated like true children of the Church, for we have well guarded and preserved the faith, and the law of the Church, and of our own religion, that which is good, honest, and just, according to the ordinances and privileges, of the Court of Rome, granted, confirmed, and canonized by Common Council; the which privileges, together with the rule of our Order, are enregistered in the said Court. And we would bring forward all Christians (save our enemies and slanderers) with whom we are conversant, and among whom we have resided, to say how and in what manner we have spent our lives. And if, in our examinations, we have said or done anything wrong through ignorance of a word, since we are unlettered men, we are ready to suffer for Holy Church, like Him who died for us on the blessed Cross. And we implore you, for the love of God, and as you hope to be saved, that you judge us as you will have to answer for yourselves and for us before God; aud we pray that our examination may be read and heard before ourselves and all the people, in the very language and words in which it was given before you, and written down on paper."

The Papal Inquisitors were disappointed at the above declaration; they desired a confession of guilt, and the most rigorous measures were now adopted to obtain it. The Templars were loaded with heavier fetters, cast into still more loathsome dungeons, and the torture still more barbarously applied. Every terror and privation was brought to bear upon the devoted victims. French Dominicans, skilled hands, picked out by Imbert for the purpose, were sent over to apply the torture; but even their devilish arts succeeded in extorting confessions of guilt from only *two Serving Brethren and one Chaplain.*

Stephen de Staplebrugge, "an apostate and fugitive of the Order of the Temple, captured by the King's officers in the city of Salisbury," was on the 23d June examined in the presence of the Bishops of London and Chichester, and others. He deponed to there being two modes of reception, the one good and lawful, the other contrary to the Christian faith. He had been received into the Order, at Dynneslee, by Brian le Jay, Grand Prior of England, the same Le Jay who was slain by Willian Wallace at the battle of Falkirk. He was led into the chapel, and the door closed behind him; a crucifix was placed before the Grand Prior, and on either side of De Staplebrugge, a Brother was placed with a drawn sword. The Grand Prior, pointing to the crucifix, said, "Do you see this image of the crucifixion?" to which he replied, "I see it, my lord." The Grand Prior then said, "You must deny that Jesus Christ was God and man, and that Mary was his mother; and you must spit upon the Cross." Whereupon the deponent, fearing death would be the result of his refusal, did so with his mouth, but not with his heart; and spat beside the Cross, but not upon it. After making this confession, the poor rack-tortured wretch, fell upon his knees, with eyes uplifted, with clasped hands, and uttering tears and sighs, besought the mercy and favour of Holy Church, declaring that he cared not for the death of the body, or for any amount of penance. but only for the salvation of his soul!

On Saturday, the 25th June, the second Serving Brother, Thomas Tocci de Thoroldeby, was examined. He is described as "an apostate who had escaped from Lincoln after his examination at that place by the Papal Inquisitors, but had afterwards surrendered himself to the King's officers." This brother, however, at first disappointed the expectations of the Inquisitors. He adhered to his first depositions, adding some particulars regarding penances imposed, and absolutions pronounced in the chapter, shewing the difference between sins and defaults, the priest having to deal with the one, and the Master with the other. He stated that the little cords were worn for an honourable purpose, and he having lost his in a battle with the Saracens, the Grand Master punished him for a default in coming home without it. He corroborated the account given by other witnesses of the secret manner of holding chapters, and that the members were forbidden to confess to any but chaplains of the Order.* They did nothing contrary to the Christian faith, and as to the charge brought against the Templars of endeavouring to benefit the Order by right or wrong, he quoted the statute, "that if any one should be found to have acquired anything unjustly, he should be deprived of his habit, and expelled the Order." Being asked why he had become an apostate, and fled from his Order, he replied that he had done so through fear of death, as the Papal Inquisitor, De Lagni, when examining him at Lincoln, asked him if he had nothing further to confess, and he replied that he had not, unless he confessed what was not true, whereupon the Abbot, laying his hand upon his breast, swore by the word of God, that he would make him confess before he had done with him; that, terrified by this threat, he had bribed the jailor of Lincoln with forty florins to let him escape. After this imprudent avowal, the Serving Brother was handed over to the tender mercies of De Lagni, who, having made him undergo the severest torture, "expelled the wicked devil from him," and brought Thoroldeby back on the fourth day to "speak the truth." He now confessed, that having been threatened by two Templars, who had naked swords in their hands, he denied Christ with his lips, but not with his heart, and spat beside the Cross but not on it. Being required to spit upon the image of the blessed Virgin, instead of doing so he contrived to kiss her foot. He stated that he had heard Brian le Jay, say a hundred times, that Jesus Christ was not the true God, but a mere man; and that the smallest hair out of a Saracen's beard, was of greater worth than the whole body of a Christian. He declared that, standing once in the presence of Le Jay, when some poor people were imploring his charity "for the love of God, and our Lady the blessed Virgin," Brian answered, "What Lady? go and be hanged to your Lady;" and throwing a halfpenny into the mud, made the poor people hunt for it, although it was in the depth of a severe winter. He stated, that at chapters the priest stood like a beast, and had nothing to do but at the close of the meeting to repeat the psalm, "God be merciful." Addison, with great truth, remarks, that the Templars must have been strange idolators, when they closed their chapters, in which they were accused of worshipping a cat, a man's head, and a black idol, with the reading of the beautiful psalm, "God be merciful unto us, and bless us, and shew us the light of Thy countenance, that Thy way may be known upon earth, Thy saving health among all nations." The witness further stated that the priest could not impose a heavier penance than a day's fast on bread and water, and not even that without the brethrens' sanction. Further, that in the wars of the Holy Land, the Templars favoured the Saracens and oppressed the Christians; and he declared, for himself, he had never seen the body of Christ for three years before, without thinking of the devil, nor could he remove that evil thought from his mind by prayer, or in any other way that he could desire. He added, that on that very morning, he had heard mass with great devotion, and since then had only thought of Christ, and was certain no Templar's soul could be saved unless a reformation took place. After the two Serving Brethren had in the above manner confessed, they were solemnly absolved and reconciled to the church.

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* This was contrary to facts. Even in the most flourishing days of the Order, it never had a sufficiency of Chaplains, and the brethren had to confess to secular priests. This arose from the Chaplains being admitted as a body, long after the Order arrived at maturity. As only those of noble birth could become chaplains, it must have been small. No disadvantage arose from this, as plenty of Seculars could be had, who were willing to have the Templars as their master, and to share in the good things of the Order; and as neither party was bound to the other, they could part at pleasure. It is worthy of note, that De Nafferton does not corroborate this charge.

On the Ist July a chaplain avowed the guilt of the Order. He deponed to having been received in the first instance in a lawful manner described in his first examination; but a year afterwards, being at the Preceptory of Garwy, Jacques de Molai, who was then Grand Prior of England, called him into his chamber, and in the presence of two Templars of foreign extraction, informed him that he wished to put his obedience to the test. He then commanded him to sit down on a bed, which the deponent did. De Molai then sent to the chapel for a crucifix, and two Serving Brethren armed with swords stationed themselves at the door. When the crucifix wrs brought, De Molai pointed to it, and asked whose image it was that was nailed to the Cross. He answered, "The image of Jesus Christ, who suffered on the Cross for the redemption of mankind." The Grand Prior answered, "Thou sayest wrong, and art much mistaken; for He was the son of a certain woman, and was crucified because He called Himself the Son of God, and I, myself, have been in the place where he was born and crucified; and now must thou deny Him, whom this image represents." The deponent, in horror, exclaimed, "Far be it from me to deny my Saviour." The Grand Prior then told him that he must do it, or he would be put into a sack and be carried to a place which he would find by no means agreeable, that there were swords in the room, and brethren willing to use them. The deponent then asked if such was the general custom; and being answered in the affirmative, fearing to lose his life by a refusal, he denied Christ with his tongue but not with his heart. Being asked in whom he was told to put his faith, after denying Christ he replied, "In that great Omnipotent God who created the heaven and the earth!"

Finding that the confessions were so scanty, the Inquisitors entered into a compromise with De la More and the other Templars. By this they agreed to repeat a form of confession and abjuration, after which they were absolved, reconciled to the Church, and set at liberty. Some of the Templars, however, were still detained in prison, and among them the pious De la More, the last Grand Prior of the Order in England. A few months after the close of the proceedings against the Templars he died of a broken heart in his solitary dungeon in the Tower, persisting to the last in maintaining the innocence of the Order. King Edward, moved by his misfortunes and gallant conduct, directed the constable of the Tower to hand over his effects, valued at £4 19s. 11d., to his executors, to be employed in the liquidaton of his debts, and he commanded Geoffrey de la Lee, guardian of the lands of the Templars, to pay the arrears of his prison allowance (two shillings per day) to his executor, Roger Hunsingon. The gallant Imbert de Blancke likewise died in prison. He had protested ftom first to last against the violent proceedings of the Inquisitors, and had maintained fearlessly, amid all his trials, his own innocence and that of his Order. After having been tortured and starved in prison for the space of five years, he was condemned (as he would make no confession of guilt) to be shut up in a loathsome dungeon, to be loaded with double chains, and be occasionally visited by the agents of the Inquisitors to see if he would confess anything. He remained in this miserable condition till death put an end to his sufferings. The Order was found innocent in England, although suppressed, and the lands given to the Knights of St. John, into which Order many of the Templars entered.*

CHAPTER XI.

Proceedings against the Order in Scotland—Ireland—Germany.—Bold conduct of the Grand Preceptor and Brethren of Germany.—The Pope, terrified, sends instruments declaring them innocent.—They join the Teuconic Order.—The Templars in Arragon fly to arms and defend themselves.—A royal army occupied two years in reducing them.—They are declared innocent.—In Castile, Portugal, Florence and Cyprus, they are found innocent—The King of Sicily persecutes them.—Several burned in Italy.—A.D. 1307-1313.

In Scotland, the possessions of the Templars were very considerable. King David, that "sair sanct for the croon," after introducing them into his dominions, is represented as "retinens eos diebus et noctibus, morum suorum fecit esse custodes." From him they procured grants of Temple in Mid-Lothian, and of Gallwythe in Galloway; besides obtaining from his successors and the nobles of the country considerable land and wealth. In Edinburgh and Leith they had extensive possessions, and some of the crosses upon the tenements belonging to them are standing at the present day. The proceedings commencd on the "15 cal. mensis Decembris, Anno Gratiæ 1309," before William,† Archbishop of St. Andrews, and Master John de Solerio, who is termed "Clerk of my Lord, the Pope," in the Abbey of Holyrood. Walter de Clifton, the Grand Prior of Scotland, and William de Middleton, were the only two Knights who appeared before this tribunal. De Clifton denied every charge brought against the Order, and, on being interrogated regarding the manner of his reception, stated that—

"When William de la More, the Grand Prior of England, held his Chapter at the Preceptory of Temple Bruere, in the county of Lincoln, I sought of the assembled Brethren the habit and fellowship of the Order. I was told by them that I little knew what I asked, when I sought to be admitted to their fellowship; that it would be a hard matter for me, who was my own master, to become the servant of another, and to cease to have a will of my own. Notwithstanding their representations of the rigour of their rules and observances, I still continued earnestly to seek their habit and fellowship. I was then led to the chamber of the Grand Prior, where the Chapter was held, and there, on my bended knees, with my hands clasped, I again prayed for the habit and fellowship of the Temple. The Grand Prior and the brethren then required me to answer the following questions:—Had I any quarrel with any man, or did I owe any debts? Was I betrothed to any woman? Had I any secret infirmity of body, or did I know of anything to prevent my remaining in the Order? Having answered these questions to their satisfaction, the Grand Prior then asked the other brethren, 'Do you give your consents to the reception of Bro. Walter?' They unanimously answered, 'We do.' The Grand Prior and the brethren standing up, then received me in the following manner:—Upon my bended knees, and with my hands joined, I solemnly promised to be the perpetual servant of the Grand Master, of the Order, and of the brethren, for the purpose of defending the Holy Land. Having done this, the Grand Prior took out of the hands of a brother Chaplain the book of the Holy Gospel, upon which was depicted a cross, and I swore upon it to God and the Blessed Virgin Mary to be for ever thereafter chaste, obedient, and to live without property. Then the Grand Prior gave me the white mantle, placed the coif on my head, and admitted me to the kiss on the mouth, after which, he made me sit down, and admonished me to the following effect:—From thenceforth to sleep in my shirt, drawers, and stockings, girded with a small cord over the shirt; never to tarry in a house where a woman was in the family-way! never to be present at a marriage, or the purification of women; and never to be sponser for a child."

Being, furthermore, asked, Who was the Grand Preceptor of Scotland? he answered, that he was "habens ibidem custodiam totius ordinis sui, nec

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* The Bulls and letters referring to England will be all found in Rymer's Foedera.

† William Lamberton was an eminent Churchman in his day. He purchased from the Abbot and Monks of Reading, in Berkshire, the Isle of May, which had been given them by David I. This Isle he bestowed upon the Canons-Regular of his own Cathedral, for whom he built a cell upon it. He completed the magnificent Cathedral of St. Andrews, which he got consecrated in 1316, and built the Episcopal Palace. He died in 1328. and was buried at the north side of the great altar in the High Church. A M.S. in the British Museum gives the following account of the expenses of the Bishop and his servants, whilst confined in Winchester Castle, in the year 1306, for his adherence to the cause of Robert Bruce:—

For the Bishop's own daily expense,...............	0	6
One man-servant to attend him,.....................	0	3
One boy to attend him likewise, ...	0	1½
A Chaplain to say Mass to him daily, ...	0	1½
	1	0

sunt ibi fratres, nisi solum ipse, et socius suus subscriptus." This "Socius" was William de Middleton, a native of Northumberland, born near Newcastle. He corroborated De Clifton in all points. It was stated by De Clifton, that when the arrest of the English Templars was known in Scotland, John de Husflete, Preceptor of Blancradok, and the others, threw off their habits, fled, and dispersed themselves, "propter scandalum exortum contra ordinem;" and we are told by a learned French author, that having deserted the Temple, they ranged themselves under the banners of Robert Bruce, and fought with him at Bannockburn. Raynouard excuses himself from speculating on the fate of the Scottish Knights in these words, "Que devinrent—ils? Ce n'est pas à moi de soulever le voile mystérieux de ces infortunés: l'histoire publique se tait, mon devoir est de me taire comme elle." Legend states, that after the decisive battle of Bannockburn, when Scotland drove the usurping Engllsh from her soil, Bruce, in return for their eminent services, formed those Templars into a new body, with rules based on those of the original Order. The more probable account is, that they joined, on an equal footing, the Knights of St. John, in Scotland; James the IV. gave a charter, confirming grants by the Kings Malcolm IV., Alexander II., Alexander III., James II., and James III., to the *Knights of the Hospital and Temple.*

The Papal Legate, besides the two Templars, heard several witnesses unconnected with the Order. Among these were Hugh, Abbot of Dunfermline; Elias, Abbot of Holyrood; and Gervase, Abbot of Newbotyl. Adam de Wedale, a Monk of Newbotyl, accused the Templars not only of an entire disregard of the rights of property, and a great inclination "per fas vel nefas" to appropriate the good of others, but of an entire want of hospitality to their neighbours, feasting only the rich and powerful "timoris causa ne eleemosynas largiantur." Robert, the Chaplain of Liston, a neighbour of the Templars, amongst other things, remarked, that he never could find out where any brother of the Temple was buried, or that any one had died a natural death. The *gravamen* of his charge was, that the Templars were always against the Church "et super hoc laborat publica vox et fama." Had the worthy Robert possessed a spark of imagination, with the knowledge he already possessed of their being charged with reducing the bodies of their brethren to dust, and administering it to the younger members of the Order, he might have given a new head to the act of accusation, and made the Scots Templars out to be cannibals and devourers of their brethren. This would have accounted for none of them dying a natural death or being buried like Christians. Such a charge would have received ready credence in those days; and perhaps, Robert, by such a notable discovery, would have been raised to high ecclesiastical dignity. The chief circumstances to which all the witnesses forty-one in number) deponed, were, the privacy) with which the Templars conducted their proceedings, so as to baffle the curiosity of prying priests, and their living in great state, giving splendid banquets, to which these indignant, but very pious fathers, were never invited. The Order, as in England, was found innocent; and it is a curious circumstances, no act was passed suppressing them in Scotland, as was done in every other state in Europe. This renders all the more probable the idea, that they joined the Order of St. John.

(*To be continued.*)

MASONIC DISCIPLINE.—III.

By Crux.

The first point of discipline relating to Masonry is that every brother should be a member of a lodge. Otherwise he cannot be said to have any vital connection with the Fraternity. There is no doubt that the motto, "Once a captain, always a captain," is applicable in a civil sense to Freemasons; but, nevertheless, although brethren are bound to recognise one another, yet a difference of fraternal cordiality will always be felt towards those who are working members of a lodge, and others who are, comparatively speaking, outsiders. We do not intend to assert that circumstances may not arise which render it impossible for a brother to belong to any lodge, but with the exception of poverty, old age, and bodily infirmity, there are none which we regard as valid excuses for not actively participating in Masonic labours. A brother who is not connected with any lodge, although he is virtually severed from the parent tree, yet, for the reason given above, cannot be held as absolutely dead to Masonry. But he can in reality care lttle or nothing about the interests of the Craft; he has to all intent and purposes renounced the science, if it has not renounced him, and it need not surprise him when he is unable to answer in the affirmative, the simple question, "What is your lodge?" to find that he is looked upon, we will not say with suspicion, but, at least, with a doubtful eye. We have known an unworthy brother to reply to the question, "Why do you not join a lodge?" with the answer, "It does not pay." In defiance of his voluntary declaration, witnessed by his own hand, he had joined—as it is to be regretted many do—our ancient and honourable Fraternity with the direct intention of what is termed "trading upon Masonry." He was either ignorant or careless of the fact that sooner or later his "mercenary or other unworthy motives" would become amply apparent, and that not only his own lodge, into which he had gained admittance by an attested lie, but the whole Craft, would regard with scorn and contempt the man who, reckless of his personal honour and his Masonic fidelity, endeavoured to use his knowledge of Masonry as a lever to extort advantages from his brethren. These instances, unfortunately, are not of isolated occurrence, and although it would not be difficult to reduce them within comparatively narrow limits, it would be impossible to altogether prevent them. There must be "black sheep" in every society and community of men. There were but twelve disciples, and yet one of them was a traitor. It is but natural that Masons should be desirous of increasing their numbers, but we should be glad to witness more regard paid to "quality," and less to "quantity." It would be an evil day for the Order, if it could once truthfully be said "Anyone may be made a Mason." The blame of admitting one who is not "a fit and proper person" into a participation of our secrets, does not, in one sense, rest with the candidate, but with the proposer and seconder. While on the one hand, they cannot be expected to be actually responsible for the thoughts, words, and actions of their *protégeé*, they are bound by the tenor of their own vows of fidelity "to abstain from recommending anyone to a participation of our secrets, unless they have the strongest grounds for believing that by similar fidelity he will ultimately reflect honour upon their choice." Were this injunction, which constitues a portion of our beautiful and admirable initiation charge, more strictly adhered to than it is, there would be but few instances of the nature to which we have drawn attention.

The loose manner in which candidates are proposed, balloted for, and admitted into many of our English lodges, is deserving of the strictest censure and condemnation. In many cases not merely the letter, but the intent and meaning, the very spirit of the "Constitutions," is departed from. We have seen lodge summonses sent to the brethren, where the surnames alone of the proposed initiates were inscribed, unaccompanied by any address or statement of their profession, occupation, or calling. This dereliction of duty is not merely a reproach to those who hold office in the lodge, but is a direct contravention of the rules laid down by the Grand Lodge respecting the making of Masons. We would take this opportunity of mentioning that there is really little or no "surveillance" exercised by the supreme authority over individual lodges. The term here is not intended to apply in an inquisitorial sense, or in one that would for a moment offend that feeling of independence which is unquestionably the birthright of every Englishman; but it signifies that unanimous influence, the superiority of which should be felt by every private lodge or member which is nothing in itself, but something as a part of the whole great system. All lodges that hold their warrant from the United Grand Lodge, are but individual elements of the Fraternity, and their aim should be to be actual copies of that model.

Apologising for this digression, we return to the question of discipline in connection with initiates. Comparing the present requirements with those that were in force in the primitive days of the Craft, there will be perceived a notable difference. The requisition insisted upon now is of a three-fold character, and bears no reference whatever to any physical deformity or defect. This at least is the practice in the English lodges, although our American brethren still carry out in many of their lodges the spirit of the ancient conditions. A case arose there respecting the admission of an officer who had lost an arm, and the lodge in which he sought admission refused to initiate him, not on account of any personal objection, or of anything against his honour and reputation, but upon pure principle. If there were any fact required to prove the antiquity of the Order, and the integrity of its laws and regulations, this would suffice. The circumstance of excluding anyone from a participation in our mysteries who had lost the use of any of his senses or limbs is an incontestable proof that at one time we were truly working or operative Masons. At the present day no Master would take an apprentice who was physically incapacitated from following the trade to which he belonged. In addition to the bare fact of an apprentice having the full use and benefit of his senses and limbs there was doubtless with that sensitiveness to human symmetry and beauty of form inherent in the Oriental descendants of Israel and Judah, a higher standard of corporeal excellence insisted upon than at present. We do not hold with those who consider it imperative upon Masons to adhere to the "ancient charges" in this respect. We are no longer manually speaking, operative or working Masons, and consequently the discipline prevailing under a different *régime* or condition of affairs is no longer applicable. It must not be understood for a moment that the discipline is to be relaxed, that the *entrée* to Freemasonry is to be rendered more facile and open to the undeserving, but simply that it has been modified to suit the exigencies of modern times, and adapted to the altered circumstances which the lapse of centuries has produced in the Craft. A physical defect is virtually of little or no importance in a candidate for "the mysteries and privileges of ancient Freemasonry." It is the mind, disposition, reputation, and character of the intending initiate that are the points in question. Provided a candidate be of mature age, free, and of good report, his ineligibility to be made a Mason must be deduced from negative inference, as there is nothing of a positively prohibitory nature in the "Constitutions" against it. The real test of a man's physical eligibility for Freemasonry would be the answer to the interrogatory, could he act as a Master in a physical sense? It is clear that a man totally deaf, dumb, or blind, could not discharge the duties of that office, and would therefore according to the above test be ineligible for admission into the Order. From the fact that a man who could not write would consequently be unable to sign his name to the declaration he is called upon to make, previously to his preparation for the initiatory ceremony, it is inferred that he would be inadmissible. In all probability he would be considered so, but it is questionable whether, judging from analogy, he ought to be. Legally, the "mark" of a man who cannot write, which is duly attested, is as valid as if he wrote the finest hand in the world; and as Masonry existed ages before the introduction of caligraphy, it could not have been indispensable in the earlier times. We thus perceive how we bend to the spirit of the age. We dispense with some requirements rigorously insisted upon in the days of operative Masonry, and in our turn exact stringent compliance with others literally unknown at that period.

THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

(Continued from page 447.)

THE LIGHT IN THE BUSH—MOSES BRINGING THE CHILDREN OF ISRAEL FROM EGYPT—AND THE BUILDING OF SOLOMON'S TEMPLE.

From Heaven above the God of Israel came,
With light array'd, a bright and shining flame;
Moses beheld the First Great Light appear,
And, wonderstruck, to view the light drew near.
Then unto Moses spake the Great Supreme,
Twice call'd the mason-prophet by his name;
He came from darkness to behold the light,
And hid his face, so glorious was the sight.
"Cast off thy shoes, for all the place around
Where thou dost stand is pure and holy ground:
I AM, my name; I come with power to thee
To go and make my people Israel free;
My signs and wonders Pharoah's court shall know,
And dread my power, and let my chosen go."
Moses received the word of power from God,
And wrought great wonders with his mystic rod;
The pride of Egypt fell beneath his hand,
And utter darkness cover'd Pharoah's land.
Three days they saw light out of darkness shine;
They trusted in the sovereign Power divine;
And still that light went with them in their way,
They saw by night as well's the clearest day.
Nor did that light e'er leave them in the dark;
It shone with splendour in the new-form'd ark.
The grandeur of this ark, when form'd of old,
Large cherubims were made of beaten gold:
Each part was just; and what I sing is true,
Great honour was confer'd upon the Blue.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.—*Exod.* xxvi., 36, 37.

Light after light the chosen tribes led on,
Till Moses and his Wardens all were gone;
The ark remain'd within the promis'd land,
Till David rose, and bore the chief command.
The Bard of Israel left the ewes with young;
Of him the prophets, wrapt in vision, sung.
Nor shall my muse forget that worthy man,
Who first from Heaven receiv'd the noble plan
To build a Temple to the Great First Cause,
And keep his statutes and his perfect laws.
Of this we read, and this the muses sing,
Great Solomon was chosen Mason-King;

To finish all the splendid Temple large,
David, his father, gave to him in charge.
When David slept, was number'd with the dead,
King Solomon then reigned in his stead.
This Mason-King, to finish his desire,
A message sent to Hiram, King of Tyre,
To all the plan he friendly gave consent,
And cunning workmen to Jerusalem sent.
And Hiram fam'd, was of the tribe of Dan,
That skilful artist first the work began.
That cunning workman all with wonder fill'd,
For he in every science was well skill'd,
To work in brass, with silver, iron, and stone,
In all the land, like Hiram there was none.
Upon that mount, Moriah call'd by name,
Was built this Temple, recorded long in fame;
Ten thousand workmen, also sixty more,
The wrought-materials to the workmen bore;
And eighty thousand went to hew appears,
With near four thousand chosen overseers.
The Temple, plann'd with wisdom, beauty, strength,
Twenty cubits broad, and sixty feet in length;
This plan divine the Artist's skill display'd;
The ceiling round with gold was overlaid,
Parvaim metal, precious to behold,
Docile and pure, the most refined gold;
The cherubims and sparkling stones appear'd,
And firm-fix'd pillars in the front uprear'd
The vail of blue, finish'd with linen fine,
Carv'd lily work, adorn'd the grand design.
Such was the plan the Mason-King began,
And the fam'd artist of the tribe of Dan.
Light after light appear'd to mortal men;
Such is the subject of my feeble pen.
First Moses saw, when nature all was hush,
A shining light appear amid the Bush,
And in the Temple this great light was found,
The Grand *Sanctorum* all encircl'd round.
This Temple fell, and lo! in ruin lies,
Nor strangers view its beauties with surprise.
The place, not known from what it was before,
Make travellers say, Jerusalem is no more.
This Temple fell, but still new Temples rise,
Their glorious turrets towering to the skies:
The voice of Wisdom cries aloud, I call,
Come, view a Temple that shall never fall—
Come, view a light that never will decay,
Which leads to regions of Eternal Day.
This light in darkness still perpetual shines;
Behold the light, and walk in perfect lines!
Hail, Fame! thy golden trumpet blow;
Let all the distant nations know
Freemasonry is this:—
Almighty Wisdom gave it birth,
And Heaven has fix'd it here on earth,
A type of future bliss.

A NEW MASONIC ANTHEM.

The Tyrian Artist here I sing,
And Solomon, the Mason-King,
The masters all who had the charge
To build the splendid Temple large;
The workmen of that Temple new
Were cloth'd in orange and the blue.
The Ancient Craft by word and sign,
Rear'd up the fabric grand divine;
And long that Temple stood in view
The work of worthy Masons true,
Till proud Vespasian laid it low,
And thought he gave the fatal blow.

Here tell the world in surprise,
Up to the heavens new temples rise;
The word and sign reviv'd again;
Vespasian's works were all in vain;
Great kings revere the secret art,
And from the rules will not depart.

Long may this Order, from above,
Stand firmly fix'd in social love;
Each brother work by virtue's rules,
Compass and square, and such our tools.
May Masonry spread far and wide,
Where blows the wind or flows the tide.

Our King and Craft, and Master Grand,
Each Lodge within our native land,
To every worthy Mason free,
All drink success, with three times three.
Still flourish on from shore to shore,
Till time shall cease, and be no more.

A NEW SONG,

IN MEMORY OF ST. JOHN.

When old Father Adam was lord of the globe,
An apron he chus'd to put on;
But fill up the glass, and let the toast pass,
To celebrate ancient St. John.

Old Noah the Mason, secure in his Lodge,
Did live when all mankind was gone;
He planted the vine, and first made the wine:
Here's to him and ancient St. John.

The King of Free Masons the Temple began,
His name it was great Solomon:
To all the Grand Masters come hand it about,
And conclude with ancient St. John.

To all worthy brothers, our Grand Masters past,
The Prince Regent, first heir to the Throne;
May he flourish in peace, and his mem'ry still last,
Along with our ancient St. John.

MASONIC NOTES AND QUERIES.

MASON'S MARKS AND THE MASONIC GUILDS.

One of your valued correspondents called attention some months ago to a description of Masons marks copied by him at Lichfield Cathedral; these, the writer of this, pointed out were often letters of the Runic alphabet, and expressed a hope that the inquiry would be taken up and ventilated in your pages. As this has not been done by abler pens, I would venture to trespass on your space by calling attention again to the subject, which cannot fail to be of some interest.

I may state, with regard to the architectural guilds, that we have many manuscripts written between A.D. 1350 and 1650, which, with other commentators, claim for stone building in England an earlier and more general application than seems probable, added to which the MSS. are somewhat contradictory in themselves, inasmuch as whilst the art claims an Eastern origin and an introduction into this country in the time of the Romans, it is brought down as a geometrical school of Euclid, through Charles Martel (the English tradition of whose brotherhood has been recently confirmed by ancient French documents on stone-masonry) to the organization of an English architectural guild by King Athelstan, on the model of similar associations elsewhere existing. In Norway the "Heims Kringla" (translated by S. Laing) seems to imply a foreign derivation, and the establishment of the guilds by King Olaf Kyrre (1069—93), and may possibly be of English derivation, as King Hakon was educated at the Court of Athelstan of England, as his foster son.

These stone-masons' guilds existed in England down to about 1650, and in Scotland to 1721, in their original state, but there seems to have been too little stone building in England or in Norway to render it probable either that the English association could date beyond (at any rate) the time of Athelstan, or that the Runic marks could have been gathered in either country.

Condé, however, in his "Dominion of the Arabs in Spain," shows the perfect state of stone work there and in the East, and informs us that in the 7th century 12,000 stone-cutters were employed on the great Alamja at Damascus: various inscriptions are given also, as existing in Spain, showing the state of the art in that country, where, until about A.D. 1000, the Runes were in use, then prohibited by the Holy Father; and it seems highly probable that these secret architectural schools passed, according to tradition, to Charles Martel and the French, from the Arabs through Spain, and gathered Runic marks—in addition to the older forms – in the latter country.

What renders this view still more probable is, that whilst it agrees with traditional history, there is also great resemblance of the present three degrees of Freemasonry to certain secret associations now existing amongst the Dervishes of Turkey, the Druses, &c., which, with the Arabian association of the "House of Solomon" (10th century) and the three Degrees of Knighthood (Page, Esquire, and Knight) —not to mention the Brotherhood of the Rosy Cross, which claimed an Arabic origin—may easily, as implied by the resemblance of ceremonial rites, have been derived from the ancient religious mysteries, of which the latest description is found in Apulieus' Matamorphosis, who in the 2nd century describes his initiation into three degrees of the Isis. We want a reliable account collected from all sources of these secret associations, as it is possible that many of the Gnostic sects were derived from the scattered mysteries of Isis, Eeusis, and Mithras.—Δ

MASONIC CHARTERS.

Bro. Oneal Haye's letter, interesting in itself, seems to require to be supplemented by a correct transcript of the Latin Charter itself, or, at any rate, of that part of it in which mention is made of the "fraternity." If, therefore, Bro. Oneal Haye would kindly take this trouble, he would not only confer a favour on Masonic students like myself, but would further the common cause of Masonic inquiry and historical accuracy.—A MASONIC STUDENT.

BRO. D'ASSIGNY.

Bro. Hughan will render a great service to "Notes and Queries" and to Masonic students, beyond those he has already conferred, by printing further details from D'Assigny. Such, for instance, as the names of the Masters of the Dublin Lodges. We want more of this personal matter. Such a note as he has made of the female Freemason is very valuable.—NOTA.

FREEMASONRY AND CHRISTIANITY.

Bro. A. O. Haye asks sarcastically if Bro. White, 18°, can point out anything Christian between the 4th and 17th degrees inclusive. When Bro. Haye has himself become a *real* Rose Croix Mason, under the English Constitution, he will know that the 14th ends the Jewish, or Temple of King Solomon degrees, and that the 17th degree is Christian. I am, however, quite ready to agree with Bro. Haye that Christianity is not to be found in Craft Masonry, and it is only in the higher degrees that Judaism and Theism cease and Christianity begins.—Red ✠.

CENTENARIES IN 1869.

The note of Bro. Hughan upon me is a very good one. Although I know, by having seen some warrants, that the numbers do not indicate the real antiquity of the lodges, I was guided by the Grand Lodge of England Calendar in choosing the nine, which he has reduced to one. Now he has got something else to do—as he has old Calendars and I have only new—that is, to take from the earlier numbers on the list such "ancient" lodges as may chance to have a centenary in 1769, for the reduced list created by him is only a list of the "moderns."—NOTA.

CORK CATHEDRAL AND CORK GUILDS.

Among the curiosities of Dr. Nelligan sold last week was the old mace of the Cork Guilds. This leads me to ask, was there a guild of Masons there?

So to another affair. The first Cathedral built in Ireland since the Reformation is Cork Cathedral, by Bro. William Burges, of No. 10. The first in England was St. Paul's, built by Bro. Sir C. Wren, and Freemasons claim a part in it, as the Lodge of Antiquity attests. The Cork Freemasons have given a window to Cork Cathedral, why should not English Freemasons have a window there? About £200 would provide a suitable memorial.—UNION.

SCOTS NOT SCOTCH.

We say—"Mary, Queen of Scots," "Picts and Scots," the "Scots Magazine," the "Scotsman," and the "Scots Greys." "Scotch" I have always understood to be a vulgarism, which, although sanctioned by the names of Burns and Scott, was condemned by Hume, Henry Mackenzie, Henry Erskine, and the writers in the "Scots Magazine." Public bodies never call themselves "Scotch," but Scottish," or "Scots," as the "Scots Law Society," "Royal Scottish Academy." The matter, however, appears totally unworthy of Bros. Buchan and Lyon.— ANTHONY ONEAL HAYE.

ROSICRUCIANS (p. 471).

Which exposition of the Rosicrucians we are to receive, who can tell? but from that of Bro. Oneal Haye it is satisfactory to learn that the present society has nothing to do with Freemasonry. We question it whether the older society, which Bro.

Haye considers spurious, had anything to do with Freemasonry, as some of our authorities seem to think. Some of these profess by the light of Masonry to read the Rosicrucian MSS. It appears the Society did some time ago occupy itself with the philosopher's stone and the elixir of life. What Sir Humphry Davy meant has not been supposed to favour the researches of Rosicrucians and alchemists, but was founded on the abstract question of the properties of matter, and the theory of all elementary bodies being revolvable into one, of which in physiology pangenesis may be considered the development. If the Rosicrucian Society has nothing to do with Masonry, why are its proceedings recorded as Masonic events in Masonic annals?—LECTOR.

GUILDS OF MASONS.

It will assist the discussion of this subject if a list of guilds of Masons be published in the *Freemasons' Magazine*. I can only name the Guild, or Company of Masons in London; I believe the only one now subsisting in England. Our Scotch brethren can readily begin with a Scotch list—Edinburgh, Glasgow, Aberdeen, Dundee, &c.—UNION.

THE "FREEMASONS' MAGAZINE" AND MASONIC INQUIRY.

No. 493 of the *Freemasons' Magazine* constitutes an era in Masonic history, and it is to be hoped the turning point. How dreary "Notes and Queries" used to be; a few stray notes from the memorandum book of some zealous brother, and a chance contribution of importance. During this year, however, drill has been actively going on; a new school of inquiry has been created, dangerous to the old school of mutually complimented "great authorities" of mysterious character. There has been some pulling down, as there was great need, for the rubbish had accumulated, but there has been much reconstruction. No. 493 contains reconstruction in the shape of Bro. Hughan's paper of D'Assigny, and reconstruction even in the destructive paper of Bro. Haye on Scotch Charters. There are several subjects now being discussed in earnest, to the great benefit of the debaters, who will be better men ten years hence, when they have acquired the further results of their mutual labours. We are not out of the Slough of Despond, however, and must not be too jubilant, for we still have the Book of Job, the Red Cross, Bro. Harris, the Rosicrucians, and various authorities in full force.

What is now wanted is for the Craft to co-operate with the *Magazine*. Up to this time in England, America, Germany, and France, there has rarely been such a number of a periodical, not forgetting good men and true. "Vixere fortes anto Agamemnon."—NOTA.

ROYAL ARCH DEGREE.

The important communication of Bro. Hughan as to D'Assigny leaves several points open for further inquiry, as these for instance:—1. Was the organized body of men, who had passed the chair, in Dublin or in London? 2. If in Dublin, was it derived from London? 3. If D'Assigny printed in 1744, at what time before was the organized body in existence? 4. Whether, as the organized body consisted of those who had passed the chair, was there then a P.M. degree? 5. Were members put in the chair for a short period to take the P.M. degree? 6. Was the P.M. degree then a part of the R.A., as in some jurisdictions it now is? 7. Whether the P.M. degree may not have been developed before other portions of the R.A.? 8. How far the P.M. and R.A. degrees were expansions of the M.M. degree? 9. Whether these or any of them were regarded by D'Assigny and his school as parts of the 3rd degree or appendages of it? 10. How far any objection of theirs was tantamount to objecting to the separating of any portion of the ceremony from the M.M. degree and its separate organization? 11. How far the M.M. itself, in its earlier stages, was a degree dependent on passing the chair?

I am very much inclined to doubt whether D'Assigny really does condemn the R.A. The way I read it is this—that in Dublin an impostor had appeared some years ago who professed to be Master of the Royal Arch of a York Rite, and carried on his scheme for some months, when it was proved by a brother of the R.A. from London to be false, and the impostor was excluded from the Craft. This is a story clear by itself that some time before 1740 (no 1744) a certain York R.A. Rite was set up in Dublin, and shortly put down. Then we come to this fact, that there was then another R.A. Rite, a legitimate one practised in London. Whether a "lodge" of the London Rite was established in Dublin in or before 1744 is not clear, but D'Assigny must be taken to mean that the fraternity complained they were not admitted as a matter of right to the "London" R.A. degree. D'Assigny (p. 465) repels this assumption, and defends the conduct of the R.A. "lodge" in not admitting indiscriminately. Again, we find that "lately," say 1743, an itinerant Mason appeared in Dublin professing to have three degrees beyond the three Craft degrees. What these were need not be guessed, but they imply a *ne plus ultra* degree.

D'Assigny pppears to object to these schemes, that is, to what is now called Christian Masonry, and not to the R.A. or P.M. degree.—R.Y.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GRAND LODGE OF MARK MASTERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see in your number of to-day a report of the meeting of the Grand Lodge of Mark Masters held on December 1st. In the course of proceedings letters were read from several officers and others who, from various causes, were unable to attend; but I was vexed to find that my name was not mentioned, although I wrote to the Grand Sec. three weeks ago at some length in explanation of my reasons for absence, which I felt sure would be quite satisfactory. Holding a high office in the Grand Lodge, I am unwilling to allow that any one should consider me inattentive to my duties.

Yours fraternally,
HENRY HOPKINS, G.J.W.

Totnes, December 12th, 1868.

BRO. MANNINGHAM AND BRO. FINDEL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The letter of Bro. Findel is of a most unsatisfactory character. It amounts to giving us the opinion of Bro. Findel as a decision on this matter, though he does allow that some statements in the alleged letter of Bro. Manningham may be questionable and deserve some further inquiries.

It is to be apprehended that the opinion of Bro. Findel will not settle the questions that have been raised, for those who know Bro. Findel's writings, and the great and real value of his History of Masonry, are just those who are dubious of his critical power. As to historical writing being at a higher pitch in Germany than in England, there are certainly some who entertain that opinion, but there are others quite as competent who entertain the contrary opinion, and who have strong grounds for distrusting the German school. At all events, Bro. Findel is not Niebuhr, and, although Germans do with great self-complacency put themselves forward as supreme judges on English subjects, others will not be satisfied till this Manningham letter has been examined in England. Bro. Findel tells us the letter is in Manningham's own handwriting; but, when Germany was deceived as to the handwriting of the Simonides Greek MSS., it may be more readily deceived in English handwriting than those more practised in it. In the meanwhile, Bro. Findel will do well to solve some of the questions that have been raised as to the internal evidence of the document, and our Netherlands brethren will also do well to communicate with England as well as Germany. The subject is essentially English, and not High Dutch.

Yours fraternally,
INDEPENDENT.

BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I must confess I am astonished that Dutch Masons have not given us a word about the important discovery of Bro. Manningham's letter. Surely the old ties between England and Holland are not altogether snapped asunder? There are Dutch correspondents in "Notes and Queries" who give valuable information; how is it you have none in the Notes and Queries of the *Freemasons' Magazine?*

Yours fraternally,
PHILOBATAVUS.

FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Does it take Bro. Anthony Oneal Haye nine months to conceive an idea and bring it to maturity? and is his communication in last week's *Magazine* a specimen of his matured logic? If so, I am proud to say that, as he suggests, I do belong to different "Masonic and logic schools" to himself.

Imprimis, in the school of logic to which I belong it is customary to maintain a courteous and gentlemanly tone in conducting an argument, and not to accuse a logical opponent of want of common sense because he holds different opinions to one's self. As I said of Bro. Haye's communication in April last, so I say of his letter of Saturday last, that "it does not contain a single logical argument against my proposition." I will, however, duly consider it, and, if I find I am wrong, may probably follow Bro. Haye's example and reply to it in September next when everybody else has forgotten all about it, for I have not the vanity to suppose that the communications or ideas of such mere babes in Masonry as Bro. Haye and myself have any permanent interest for your readers. Bro. Haye, as a specimen of his logic, propounds certain questions, which he elegantly calls "nuts to crack;" and, speaking of "nuts to crack," it strikes me that Bro. Haye has been making trial of the process during the last nine months, and has set his teeth on edge and soured his temper. Before proceeding to notice Bro, Haye's questions, for doing which I am, as I have pointed out, in fairness entitled to nine months grace—I will for once adopt his system of logic and call his attention to a query which some time since I put either to him or some other correspondent of your Magazine, viz.:—"How can that which is in itself untrue become an unerring standard of truth to any man?" And I will put to him the following further questions:—Is truth one of the leading features of Freemasonry? Is Christianity truth? Can a religion which ignores or denies Christianity be truth? Does the fact that a Mahometan considers the Koran the unerring standard of truth make it really so? and the uncourteous and sneering tone of Bro. Haye's letter suggests the additional question—Does it follow that because a man calls himself a Christian that he must necessarily be intolerant of all other creeds? If Bro. Haye thinks so, he belongs to a different school of Christianity also to myself.

I would recommend Bro. Haye before again delivering himself of a communication on "Freemasonry and Christianity," to consider thoughtfully, and with an unprejudiced mind, what may almost be called the dying declaration of that father of modern Masonic literature, Dr. Oliver, who, after upwards of sixty years of Masonic research, in the preface to the last edition of the "Origin of the Royal Arch," writes thus:—

"I have now said enough in behalf of Masonic literature, and I turn to another subject which I consider of still greater importance, embracing the present opportunity because it is scarcely probable, at my advanced age, that another will occur of repeating my firm and unshaken conviction that Freemasonry is a *Christian institution, established by Christian men, and embracing Christian principles;* a truth which may be gathered from any of my numerous publications on the subject of Masonry. My faith in this respect commenced at my initiation, when I was only 18 years of age, and has remained unshaken through a long and eventful life, and I rejoice in the opportunity of publicly professing the same faith at the age of 85 years

"I do not deny that its ceremonies bear a reference to the Tabernacle of Moses, and the temples erected by Solomon and Jerubbabel; but these edifices, and the rites and observances performed within their courts, were intended merely as signs and symbols to prefigure a better and more perfect dispensation,

and afford no valid argument to prove Freemasonry to be a Jewish *or even a latitudinarian institution, as some of our opponents have boldly and mistakenly declared.*"

I would recommend Bro. Haye to peruse the whole of the preface from which the foregoing extract is taken, and then perhaps he will hesitate to tax me with "want of liberality and common sense," merely because I prefer adhering to the opinions of Dr. Oliver rather than to his own. But, perhaps, he sets up his two or three years of Masonic research as more worthy of reliance than the 67 years of Dr. Oliver! What does our veteran Bro. Purton Cooper say? "The religion of English Masonry is Christianity with a tolerance in the lodge of all faiths which recognize the Great Architect of the Universe."

If this be so, that it is the religion of English Masonry only that is Christian, there must be as many kinds of Masonry as there are different faiths amongst its professors. If the religion of English Masonry is not Christianity, then English Masonry is a gigantic humbug, and its rulers, when they place the Holy Bible on the pedestal and recommend it to candidates as the "unerring standard of truth," are guilty of most blasphemous hypocrisy.

I conclude this discussion by declaring that it is my unalterable conviction that *true* Masonry is founded on Christianity, and that no man has fathomed its depths until he has arrvied at the same conviction, at the same time I am free to admit my belief that the German philosophical school of Masonry to which Bro. Haye appears to belong has nothing in common either with Christianity or revealed religion of any kind.

Before concluding, I beg to inform Bro. Haye that I shall take no notice of any further communications of his unless they are more Masonic and gentlemanly in their tone than that of Saturday last.

Yours fraternally,
H. B. WHITE.

SHAKESPEARE A FREEMASON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am in possession of an old seal, on one side of which there is a number of Masonic emblems, and on the other side the bust of Shakespeare. I should be grateful if you would let me know in your next number whether Shakespeare was a Freemason, or the relationship, if any, which existed between Shakespeare and Freemasonry?

Yours fraternally,
A MASONIC ANTIQUARY.
Aldershot, December 12, 1868.

[It has been a disputed point among Masons whether Shakespeare ever belonged to the Craft, and it is a question which now cannot be definitely settled. The New Atlantis of Bacon has always been considered as dealing with Masonry; and, if Bacon was a Mason, there would be nothing to wonder at if Shakespeare and his friends of the Mermaid were Masons also. You do not, however, say if there is any date to the medal, or describe the Masonic emblems.—ED. F.M.]

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are informed that this useful and comprehensive publication will be issued next week. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

WE find that the Percy Lodge of Instruction, so long in abeyance, is now held at Bro. Jones', the Thatched House, Red Lion-street, Holborn, at eight o'clock, on Saturday evenings. The Whittington Lodge of Instruction is held at the same hostelry on Thursday evenings, at the same hour.

THE Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, *D.L.*, and the occasion is looked forward to with great interest.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the MAGAZINE, has been republished in a convenient form for Lodge use, price 2s. 6d.

WE have to direct the attention of our readers to our advertising columns, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is embellished with engravings of the insignia of the Order.

COLONEL MOORE, 33°, representative in the dominion of Canada of the Supreme Grand Council Ancient and Accepted Rite for England and Wales, and the dependencies of the British Crown, has resigned that position; and Bro. Thomas Douglas Harington, S.G., I.G., has been appointed in his stead to that high office. The Ancient and Accepted Rite is rapidly increasing in power, influence, and members, both in this country and in the new dominion.

A MASONIC CALENDAR for the province of Durham is about to be published, to be edited by Bro. ✠ W. Brignall, 30°.

THE installation of Bro. the Earl of Carnarvon, Prov. G.M. of Somerset, has been definitely fixed for Tuesday, 12th January, 1869. The ceremony will take place at the Masonic Hall and the banquet at the Assembly Rooms. It has been decided *not* to wind up the festive proceedings with a Masonic ball.

MASONIC LIFE BOAT FUND.—The members of the old Globe Lodge, Scarborough, have subscribed £10 3s. 6d. towards this fund. The Perseverance Lodge, Norwich, have also forwarded £2 2s. for the same object.

BRO. VISCOUNT HOLMESDALE, P.G.M. for Kent, and Bro. Hart Dyke, have been elected members for Mid Kent in the New House of Commons.

AT a recent meeting of the Carnarvon Lodge, No. 804, Havant, the following sums were voted:—£2 2s. to the Masonic Life Boat; £1 1s. to the Palestine Exploration Fund; and £2 2s. to the Zetland Commemoration Fund.

Provincial Grand Lodge of Monmouthshire.—A Provincial Grand Lodge will be held at the Masonic Hall, Great Dock-street, Newport, on Wednesday, 30th inst., at two p.m., under the presidency of the R.W. the Prov. G.M., Bro. John Etherington Welsh Rolls. The banquet takes place at the Westgate Hotel, at five o'clock the same evening.

Our Metropolitan readers are reminded that the ceremony of consecration will be worked by Bro. R. Wentworth Little, P.M. and P.Z. 975, at half-past six o'clock, p.m., on Tuesday next, the 22nd inst., at the Domatic Lodge of Instruction (No. 177), held at the Palmerston Arms, Palmerston-street, Walworth-road Station—after which the ceremony of installation will be conducted by Bro. Henry Thompson, P.M. 177 and 1,158.

METROPOLITAN.

Royal York Lodge of Perseverance, (No. 7).—The brethren of this distinguished lodge met at the Freemasons' Hall, on Wednesday, the 9th inst., under the gavel of the V.W. Bro. J. Hervey, G. Sec. and W.M., who was supported by members and visitors to the number of about twenty. Two brethren were passed to the second degree, after which the election of officers for the ensuing year was held with the following result. Bro. H. V. Crasswller, W.M., F. Adlard, P.M. Treas., and C. Speight, Tyler. The lodge was then closed, and the brethren sat down to a sumptuous repast served *à la Russe* under the personal supervision of Bro. C. Gosden the manager of the tavern. The W.M.'s health was as usual received with enthusiasm, this being the third time Bro. Hervey has presided over the lodge, and all the toasts were cordially received. Among the visitors, were Bros. H. Hollingworth, P.M. 63, R. W. Little, P.M. 975, Wood, &c.

Temple Lodge, (No. 101).—A meeting of this lodge was held on Tuesday, the 1st inst., at the Ship and Turtle Tavern, Leadenhall-street, under the presidency of Bro. S. May, W.M. assisted by Bros. Tanner and Cox the Wardens. There was a goodly number of brethren present, and it being election night, Bro. Tanner, S.W. was unanimously elected W.M. Bro. Bond, P.M.. was re-chosen as Treasurer, and T. Vesper as Tyler. A P.M.'s jewel was awarded to our esteemed Bro. S. May, for his efficient serviees in the chair. After the conclusion of the lodge business the brethren adjourned to the banquet, when some happy speeches were made, and the toasts were received with much cordiality. Bro. R W. Little, P.M. 975, &c., responded for the visitors and expressed his gratification at having witnessed the excellent working of the Temple Lodge.

Domatic Lodge, (No. 177).—The usual monthly meeting of this lodge was held on the 13th ult., at Anderton's Hotel, Bro. T. Pryor, W.M., in the chair, supported by about eight or nine P.M's., amongst whom were Bros. Brett, Carpenter, Thompson, and J. Smith. The business which consisted of one or two raisings, a passing and the initiation of Mr. Wild was gone through in a creditable manner. The lodge afterwards elected Bro. Tanner, J.W., to fill the office of Master for the ensuing year, Bros. Bradley and Daley, Jun., were re-elected Tylers. The usual banquet followed, and in reference to that we may say, that under the active superintendence of Bro. Smith, it gave great satisfaction. The usual loyal and Masonic toasts followed, and a very pleasant evening was spent. Amongst the visitors were Bros. Pope, Stevens, Laing, &c.

Lodge of Joppa (No. 188).—This lodge met on Monday, the 7th inst., Bro. Van Diepenheim, the W.M., in the chair. The lodge having been opened in due form, and the minutes of the previous meeting read and confirmed, Bro. J. Solomon was passed as a F.C., and Bro. Mark Parker raised to the sublime degree of M.M. This being the night for the election of a W.M. for the ensuing year, the choice of the brethren fell upon Bro. Ralph, the S.W. Bro. B. W. Aaron was elected Treasurer, and Bro. Woodstock, Tyler. After the disposal of some other business the lodge was closed, and the brethren adjourned to a slight repast. After the usual loyal and Masonic toasts had been given, and in responding to the toast of the committee of the Benevolent Fund. Bro. B. W. Aaron stated that it was with great pleasure he had to inform the brethren that no application for relief had been made during the last twelve months. The private fund connected with this prosperous lodge amounts to £900 The W.M. elect returned thanks in a very able manner for the toast of his health. Bro. Aaron, the Treas., in returning thanks for the honour of his health being proposed, called the attention of the brethren to the centenary of the Joppa Lodge being nearly completed, and which was mentioned in the Freemasons' Magazine December 5th. Other toasts having been proposed and acknowledged the brethren separated after spending a most pleasant evening. The visitors were—Bros. Charles Andrews, No. 77; R. C. Blyth, J.W. 511; D. Durrant, W.M. 511; Ranse, 398; Stervin, &c.

Hornsey Lodge, (No. 890).—A well attended meeting of this lodge was held on the usual meeting night last month, at Andertons' Hotel, Fleet-street; Bro. Henry Webb, Treas., in the chair of K.S., supported by the following officers, Bros. Parry S.W., Smith, J.W., Austin, Sec., Garner, S.D., McPherson, J.D., W. Radford, Tyler. The business was gone through in a thoroughly efficient manner.

Montefiore Lodge (No. 1,017).—This new and rapidly increasing lodge met on Wednesday, the 9th inst., at the Freemasons' Hall, Rev. Bro. M. B. Levy, W.M., in the chair. Bros. Granich Staedlen, Charles Frank Evans, and Henri de Solla having satisfactorily answered the usual questions were duly raised to the sublime degree of M.M's. This being the night for installation the ceremony was impressively performed by Bro. S. V. Abrahams, P.M. The W.M. then invested his officers as follows:—Bros. Pollitzer, S.W.; F. D. Phillips, J.W.; Braham, S.D.; Blum, J.D.; Rosenthal, I.G.; Ehrman, Dir. of Cers.; L. Jacobs, Treas.; E. P. Albert, P.M., Hon. Sec.; Smith, Tyler. The brethren—thirty-five in number—sat down to a sumptuous banquet provided by Bro. Gosden. The W.M. gave the usual loyal and Masonic toasts in a very effective and eloquent manner. On the toast of the W.M. being given by Bro S. V. Abrahams, he adverted to the excellent working and presidency over the brethren during his year of office, that the brethren were unanimous in re-electing him. The W.M. in suitable terms returned thanks. The visitors were Bros. H. Harris, W.M. Tranquility; Diepenheim, W.M. 188; Foxall, P.M. Crystal Palace; Kirke, P.M. 144; E. Lee, Lodge of Israel; Godsell, Caveac. The musical arrangements were under the able management of Bro. P. E. Van Noorden. Miss Berry Greening and Miss Hemerick both sang very charmingly, the latter being a pupil of Bro. P. E. Van Noorden and Bro. H. de Solla. A very pleasant evening was spent.

PROVINCIAL.

BERKS AND BUCKS.

Reading.—*Grey Friars Lodge*, (No. 1,101).

Presentation of Testimonial to Bro. W. Biggs, P.M.

The monthly meeting of this lodge was held in the Masonic Hall, on the 9th inst. The W.M., Bro. Alexander Beale, Prov. G. Reg., presided. All the P.M.'s and officers of the lodge were present, as were also the following members of the Lodge of Union, 414, as visitors, namely, Bros. J. W. Hounslow, G. Botly, P.M., C. Smith, P.M., and Blowers, S.W. and W.M. elect. After the usual business of the evening was transacted, Bro. W. Biggs, P.M., treasurer, gave a most instructive lecture in the first degree, illustrated by the tracing board, much to the gratification of all present. A communication received from the Grand Lodge was read by the W.M., notifying that Bro. Sir Daniel Gooch, Bart., M.P., of Clewer Park, Windsor, had been appointed Prov. G. Master of the Province of Berks and Bucks. Bro. Chancellor proposed that the sum of £10 10s. be voted to the Benevolent Institution for aged Masons and their Widows, which was seconded by Bro. W. Biggs and carried *nem con.*

The W.M. then proceeded to present Bro. W. Biggs with a testimonial, and observed that it was at all times a pleasing task to do honour to those whom we esteem, more particularly when that esteem was largely shared by others, but in proportion as the pleasure increased so did the diffidence one felt when called upon, as he was, to be the exponent of the feelings of others. The members of that lodge had unanimously and generously voted from their funds a sum for the purchase of the handsome piece of plate, he was now about to present to Bro. Biggs.

He (the W.M.) was aware that there were many present who were better able than he was to discharge the duty which had devolved upon him, but he yielded to no brother one grain of the high estimation he held for Bro. Biggs. He thought that he need not dilate upon the many valuable services their brother had rendered to the Craft, or that lodge in particular. They were doubtless known to all present, and it was also known how ready and willing he was at all times to do what he could for the furtherance of Masonry, sacrificing both time and labour for that object.

In the neighbouring Province of Wilts he had been awarded the highest office it was in the power of the Province to give, with the exception of that which their present P.G. Master now held. He had also been presented with many of the valuable jewels which they now saw adorning his breat. It was not, however, only as a Mason that they esteemed him, but as a friend and neigbour, who had during his residence amongst them won for himself golden opinions from all by his upright and manly conduct.

It would ill become him (the W.M.) in the presence of Bro. Biggs, and he was sure it would be contrary to his feelings, if he further eulogised his Masonic or private character. If Bro. Biggs, had been absent he (the W.M.) could then have said much more, all of which he felt sure would be fully endorsed by every brother present. It therefore only remained for him to say that it was his happy task and pleasing duty to present to Bro. Biggs, in the name of the Greyfriars Lodge, 1,101, the piece of plate which he now held in his hands, in testimony of their appreciation of his valuable services in the cause of Masonry.

It was his (the W.M's.) sincere wish that Bro. Biggs would live long, and look upon the testimonial as a humble mark of the high estimation formed of him by the members of that lodge and when it pleased the Great Architect of the Universe to call him from this world to the Grand Lodge above might the cup descend as an heir-loom to his family, and stimulate his sons to walk in their father's footsteps.

The W.M. then amid the loud and continued applause of the brethren, handed to Bro. Biggs the splendid testimonial which consisted of a massive silver claret cup, weighing forty ounces, beautifully chased and frosted, the handles entwined with bunches of grapes, and the cover surmounted with acorns. It was supplied by Bro. G. Botly, of King-street, and bears the following inscription:—

PRESENTED TO
BRO. WILLIAM BIGGS, P.M., P.Z.,
P. Prov. S.G.W. of Wiltshire,
by the Brethren of the Greyfriars Lodge, 1,101,
Reading, in testimony of their appreciation of the
valuable services he has rendered, not only to
their Lodge, but to the Craft in general, and of his
earnest zeal and devotedness to the Order.—Dec.
9th, 1868.

Bro. Biggs replied that he could not find words sufficient to thank the W.M. and brethren for the very splendid testimonial of their kindness and generosity which had been placed in his hands. He could assure them that it needed no such substantial proof of their regard to convince him of their kindly feelings towards him. He could have been content to recall the many from the Master in the chair to the newly initiated brother—as acts of courtesy he had ever received from one and all—a sufficient recompense for any time or trouble he might have devoted to the interests of the lodge, but the splendid and valuable present they had made him that evening caused him painfully to feel a paucity of words to express his great obligations to them. He might say that from the time of his initiation to the present moment he had ever taken the greatest interest in everything pertaining to Masonry. He had seen so much practical good, such genuine friendships, such unostentatious charity, displayed amongst brethren of all ranks and creeds in the Order that it had made Masonry a component part of his existence. He could but echo the words of the W.M. in expressing the hope that when it pleased the Almighty to call him hence, his children would ever treasure that gift as a memento of the kind feelings entertained towards himself by the members of the Greyfriars' Lodge. The lodge was then closed and the brethren adjourned to the George Hotel, and passed the remainder of the evening in a most agreeable and pleasant manner.

CHESHIRE.

SEACOMBE.—*Combermere Lodge*, (No. 605).—The Right Hon. Lord de Tabley since his appointment as Prov. G.M. of the county of Chester, has by the interest he has taken in the Craft and the efforts he has made in promoting the noble science made himself extremely popular amongst the brethren. At the time of his lordship's installation, about three years ago, by the Right Hon. Earl de Grey and Ripon, R.W.D.G.M., his lordship expressed his determination of visiting every lodge in the Province, as opportunity afforded, so as to make himself acquainted with and judge of the position, state, and working of each. In following out this determination many of the lodges have already been visited by the noble lord, and the brethren have not only been cheered by the presence of their chief, but the effect seems to have been of great value in giving to Freemasonry a sound and healthy progress. On Thursday, December 3rd, the R.W.P.G.M. visited the Combermere Lodge, No. 605, at the Seacombe Hotel, Seacombe, near Birkenhead. There was a goodly muster of the members, the lodge being in a more prosperous state, both as to members and respectability, than it was some time ago. For the present year the W.M. is Bro. J. T. Lea, architect and surveyor to the Local Board, but who to the regret of the brethren was unable to be present on the occasion, in consequence of which the lodge was presided over by Bro. John Horbury, the immediate P.M., Bro. W. Wade, V.W.P.G.R. acting as P.M. The Wardens chairs were filled by Bros. Henry Davies and Thomas Leighton. The lodge, not being held on the regular night of meeting, only the ceremony of the third degree was gone through, and Bro. Thomas Monk, contractor of Leighton Hall, was raised to the sublime rank of M.M. The work was ably and impressively performed by Bro. Horbury. At the conclusion of the business the brethren were called from labour to refreshment, when a banquet was served by Bro. Stokes, the worthy host in a most superior style of excellence. The room was decorated with beautiful banners arranged in ornamental festoons, manifesting great skill, and producing a most pleasing effect. Indeed everything gave the most entire satisfaction to all. Bro. J. Horbury occupied the chair, supported on his right by Bros. the R.W.P.G.M. Lord de Tabley; Capt. Cope, P.S.G.W.; and J. P. Platt, P.J.G.W., and on his left Bros. W. Wade, P.G.R.; E. G. Willoughby, P. Prov. G.W.; Thomas Platt, P. Prov. J.G.D.; H. Bulley, P. Prov. J.G.D. Amongst the brethren present we noticed Bros. J. Morton, P.M. 1,086, Frederick Stevenson, W.M. 537, J. Griffiths, P.M., J. Lunt, W.M. 1,086, &c., &c. On the removal of the cloth the usual loyal and patriotic toasts were given and drank with enthusiasm. The toast of the "Grand Lodge of England" was responded to by Bro. Capt. Cope, who alluded to the various charities connected with the Grand Lodge, and urged on the brethren the necessity of making an effort for their support, more especially the Boy's School. The W.M. then proposed "The health of the Prov. G.M." Lord de Tabley, expressing his regret that the W.M. of the lodge was unable to attend, as he would have done far more justice to the toast than he could. The toast was drank with Masonic honours. The Right Hon. Lord de Tabley in responding to the toast, also expressed his regret at the unavoidable absence of the W.M., but he had received a very kind and admirable letter from him on the subject. The following is a copy of the letter alluded to:—"The Lord de Tabley, R.W.P.G.M. of Cheshire, Dec. 3, 1868, My Lord and Brother, I regret most sincerely that my official avocations will prevent my receiving your Lordship, as I could have wished in person, but I have the satisfaction of knowing that abler hands, though not warmer hearts than mine, will accord you that welcome to the Combermere Lodge, which our attachment to your Lordship's person and exalted position in the Craft, so will entitle you to, Believe me My Lord, Yours faithfully and fraternally, J. T. Lea, W.M. 605." His lordship expressed his hearty approval of the working of the lodge, the able and efficient manner in which it was conducted, and the pleasure and gratification his visit had afforded to him, observing that he should not forget as long as he lived the enjoyment he had received. The "officers of the Provincial Grand Lodge" was given from the chair and responded to by Bro. Willoughby. The P.G.M. proposed the "Health of Bro. Horbury," observing that it was not a matter of wonder that the lodge should prosper when it had the advantage of such efficient officers. The toast was most warmly received and drank with Masonic honours. Bro. Horbury responded, and proposed the Cheshire Masonic Educational Institution, for the education and advancement in life of the children of distressed Masons, which was responded to by Bro. J. Platt. Other toasts followed, and a pleasant and harmonious evening was passed.

CHESTER.—*Lodge of Independence* (No. 721).—A postponed meeting of this lodge was held on Friday, the 4th inst., at The

Bars Hotel. Brethren present—Bros. ✠ W. B. A. Bainbridge, W.M.; J. Gerrard, P. Prov. G.D. and Treas., as S.W.; R. W Worrall, J.W.; J. McEvoy, S.D.; F. W. Kellet, J.D.; D. Thomas, I.G.; H. Allsop, Sec.; G. Halliday, Org.; Williams, Tyler; J. L. Sellers, *M.D.*; J. Dennis, A. J. Brereton, R. C. Smith, Captain J. Davies, W. M. Richmond, H. Hobgen, E. Tasker, W. Ellis, W. Brown, Captain W. Jones, W. Brisland, S. Beresford, J. Smith. The lodge having been opened in the first degree, and the minutes of the last meeting confirmed, the brethren received with honours the following distinguished visitors:—The Right Worshipful Prov. Grand Master, Bro. Lord de Tabley; Bros. Captain Cope, Prov. S.G.W.; J. P. Pratt, J.G.W.; E. G. Willoughby, P. Prov. G.W.; W. Bulley, P. Prov. G.D.; T. Platt, P. Prov. G.D.; F. Butt, P.M. 425; W. Hunt, P.M. 425; Rev. G. H. Hobson, P.M. 477; H. Barclay, Dir of Cers. 537; L. Gilbert, 292; Sergeant-Major J. Badger, 153, Gibraltar; W. Ross, 325 (I.C.) The R.W. Prov. G.M. having deputed the W.M. to proceed with the working of the lodge, Mr. W. Johnson being a candidate for this degree was balloted for, accepted, and initiated into the mysteries of Freemasonry. Further business being postponed the brethren were called from labour to refreshment at six o'clock p.m., and adjourned to the banquetting room, where nearly forty sat down, the W.M., Bro. W. B. A. Bainbridge being supported on his right by the P.G. Master, also by Bros. A. E. McIntyre, G. Reg. of England, and Horatio Lloyd, Recorder of Chester, P. Prov. G.D., on his left. Grace being said and the cloth removed, the W.M. proposed the following toasts:—"The Queen and the Craft"—"God Save the Queen" (Masonic version) by Bro. Halliday, who presided at the pianoforte; "Prince and Princess of Wales and rest of the Royal Family"—"God bless the Prince of Wales"; "The M.W.G. Master, the Earl of Zetland, and his Grand Officers"—Song, "Three times three," by Bro. Worrall. Bro. McIntyre, G. Reg., responded, and called attention to the Zetland Commemoration Fund, and hoped that such a noble testimonial would be offered as the merits of the case deserved, more particularly as the Most Worshipful the Grand Master had signified his intention of handing the whole of the proceeds to the Masonic Charities. The W.M. then said, Brethren, you will anticipate the next toast which I have the proud privilege of proposing, that is, "The Health of our R.W. Prov. G.M., the Right Hon. Bro. Lord de Tabley." This is the first time the Lodge of Independence has been favoured with a visit by the Prov. G.M. The lodge had been steadily progressing for eleven years, and was at the present time in a satisfactory position, and he trusted the Prov. G.M. felt satisfied with them. He was sure they would all remember this as a red letter day in the history of Lodge 721, and need not proceed further than to call upon them to respond to the toast. This was done in such a hearty manner as could leave no doubt upon his mind of the high estimation in which he is held by the brethren of 721. Bro. Halliday then sang "There's a Craft." The R.W. Prov. G. Master in reply was kind enough to express his great gratification at the working he had seen, both in the chapter and lodge, and that he must confess he had no conception there was such a Temple existing in his province as that to which he had been introduced to that day, and from the reception he had met with he felt he was only doing his duty in visiting the Lodge of Independence, more especially as he found himself supported by such eminent members of the fraternity. It was highly pleasing to him to be present upon this occasion, and he hoped it would not be the last; and concluded by congratulating the brethren on the beautiful rooms in which they held their meeting, believing a more magnificent temple to Masonry could not be built. The next toast was the Provincial Officers past and present. Song by Bro. Worrall, "Men of England." Bro. Cope, Prov. S.G.W., replied, thanking the brethren and assuring them he would take an early opportunity of visiting them again. The Prov. G.M having claimed the gavel, said he had great pleasure in proposing the health of the W.M., Bro. W. B. A. Bainbridge, whose name had long been associated with Masonry in Chester, and what he had witnessed that evening both in lodge and chapter was calculated to impress him with a high estimation of the W.M.'s abilities. He was glad to see also that the lodge supported the charities in the manner it did, and called upon the brethren to join him in drinking the health of the Master and officers of the Lodge of Independence. Song by Bro. J. Smith, "Days of old." Bro. Bainbridge expressed his great gratitude to the R.W.P.G.M for the kind manner in which he had associated his name with the last toast, and to the brethren for their reply to it. Comp. Ross responded in answer to the toast of the newly-exalted companions, and Bro. W. Johnson the newly initiate. The W.M. then gave "The Visitors," who individually replied. Bro. McIntyre, G. Reg. of England, said he regretted he was prevented by professional duties at the assizes from being present at the working in the lodge, but he was sure that a Master who could preside at the banquetting table in the manner that the W.M. had done would be perfectly able to conduct the working of a lodge. Bros. Willoughby for 425, L. Gilbert, 293; W. Bulley, 537, respectively responded; and Bro. Sergeant-Major Badger, 153, in a humorous speech, invited as many as would accept the invitation to visit his lodge at Gibraltar, and he was sure they would be well received, but he did not receive many promises. Soon after business was resumed, and the lodge closed, the proceedings of the day having lasted from two o'clock till half-past ten without intermission—it being the most successful meeting the lodge has yet experienced.

DERBYSHIRE.

CHESTERFIELD.

Provincial Grand Lodge,

On Thursday Dec. 3rd, Bro. Okeover, of Okeover Hall, the D. Prov. G.M. of the province of Derbyshire, held the annual provincial meeting in the Masonic Hall, Chesterfield. It was also the occasion of the anniversary of the Scarsdale Lodge, No. 681, with which the proceedings of the day commenced. There were present all the provincial officers for the past year, and many other distinguished Masons. At 12 o'clock the brethren of the Scarsdale Lodge assembled for the initiatory ceremony, when Bro. S. Foulds was duly installed W.M. for the ensuing year, the ceremony being impressively performed by Bro. W.M. Hewitt, P.M. At two o'clock the Prov. G. Lodge was held in the same room, the D.P.G.M., Bro. Okeover, presiding. The reports delivered by the W.M.'s of the several lodges showed Masonry to be progressing very favourably throughout the province, more especially with respect to the various charitable institutions established in connection with the order. In the evening a grand banquet was held in the large assembly room, at the Angel Hotel, at which Bro. S. Foulds, the newly-appointed W.M. presided. About eighty brethren sat down, and a very pleasant convivial evening was spent.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 302).—According to annual custom the W.M. elect, Bro. J. R. Armitage, of Euon House, summoned the P. Masters of his lodge to assist him in the choice of officers to serve for the ensuing year. The selection being completed the brethren—to the number of 16—adjourned to partake of a splendid banquet which was served in the spacious dining room. A most harmonious evening was spent, and the good and holy cause of charity was not forgotten. Bro. Manoah Rhodes, in eloquent terms proposed success to the Masonic Charities, particularly alluding to the festival of the Boys' School, March 10th, 1869, at which the Right Hon. Bro. Lord de Grey and Ripon is to preside. Bro. Henry Smith was desired to respond to this toast. He stated that if other lodges would do their duty as well as Bradford was doing, the debt on the Boys' School would easily be paid. Bro. H. Butterwood announced his intention of becoming a Steward, making eighteen from this lodge alone.

HUDDERSFIELD.—*Lodge of Truth* (No. 521).—The installation of the W.M. of this lodge took place at the Freemasons' Hall, Fitzwilliam-street, on Friday, 4th inst., at seven o'clock. The ceremony was ably conducted by Bro. E. Woodhouse, retiring Master, assisted by Bros. Dyson and Smith. The Deputy Provincial Grand Master, Bro. Bentley Shaw, was present, also Bro. Frederick Binckes, Secretary to the Boys' School, who took the opportunity of thanking the West Yorkshire brethren for their past liberality, and his hopes for their help in assisting to liquidate the £10,000 mortgage on the buildings. The lodge was closed at 9 a.m., and a sumptuous banquet served. Many distinguished brethren were present from the province as well as from Cheshire and Lancashire.

SHEFFIELD.—*Consecration of the Wentworth Lodge*, (No. 1,239).—The consecration of this lodge took place on Monday, December 7th, at the Freemasons' Hall, Bro. Bentley Shaw, D. Prov. G.M. of West Yorkshire officiating in the absence of the Right Hon. the Earl de Grey and Ripon the Prov. G

Master. Of the previous lodges in Sheffield the Brittania has existed more than a century, and the Royal Brunswick since 1793. Both are in a flourishing condition, and have a large number of members. It was, therefore, thought advisable to establish a third, and in compliment to the Fitzwilliam Family, of whom several illustrious members have worn the Masonic badge as well as the Star and Garter, the new lodge has been named the "Wentworth." The ceremony of consecration was performed in an impressive manner by the D. Prov. G.M. who gave several impromptu addresses in a manner to elicit the thanks of all present. At the close of the consecration, Bro. J. H. Garnett was installed first Master. The following appointments were then made. Bros. Matthews, S.W.; Pheilschmit, J.W.; Ward, Sec.; Askham, S.D.; G. Ashberry, J.D.; Bennett, I.G.; Wilkinson, Tyler. Bro. Barras presided at the organ, and gave great effect to the Anthems, &c. Lodge being closed the brethren adjourned to the banquetting hall, presided over by the W.M., who was supported by upwards of forty brethren, among whom we observed, Bros. J. Peace, P.G.S.W.; Dr. Bartolome, P.G.S.W.; Webster, P.G. Reg.; Nelson, P.G. Sec.; Drury, P.O. Steward, and the Rev. P. Browne, who during the evening delivered an oration on the advantages and obligations of Freemasonry. Bro. Matthews in returning thanks for the officers said—"that he trusted they would succeed in discharging their duties in such a manner as to enable the W.M. to raise on the foundation laid that evening, a superstructure perfect in its parts, honourable to the builders, and whenever it should please the Great Architect of the Universe to remove them from their earthly labours, he sincerely hoped that their actions would have been such, that in ages to come the Wentworth Lodge would be a credit to its promoters, and a bright star in the Masonic hemisphere." A pleasant evening was passed, several pieces of music and songs emanating from Bros. Pratt, W.M. No. 139, Hawksley, No. 139, and others.

Sheffield.—*Britannia Lodge*, (No. 139).—On the 9th inst., the anniversary Installation meeting of this lodge took place, Bro. Pratt, W.M. presiding, supported by his officers and a large number of brethren. The ceremony of installation was well performed by Bro. Alex. Hay, P.M., who after placing Bro. F. Simpson in the Solomonic chair, gave the addresses in a most impressive manner, and Bro. Pratt the retiring master, explained the use of the working tools. The new W.M. having been saluted in the various degrees, proceeded to appoint and invest his officers which were as follows: Bros. Brittain, S.W.; Collinson, J.W.; Lucas, S.D.; Shaw, Jun., J.D., and Hawksley, I.G., several visitors were present, who expressed their appreciation of the excellent way the ceremony was performed.

Wakefield.—*Unanimity Lodge*, (No. 154).—This lodge held its regular meeting on Monday, the 7th inst., at Zetland-street, when the election of W.M. for the ensuing year took place, Bro. M. B. Hick being selected to fill that honourable position. Bros. Dr. Senior, *L.L.D.*, P.G. Chap., and Henry Smith, P. Prov. S.G.D. attended for the purpose of advocating the claims of the Boy's School at the Festival in March next.

Wakefield.—*Wakefield Lodge*, (No. 495).—This lodge held its regular meeting in the Masonic Hall, Zetland-street, on Tuesday, the 8th inst., at which the installation of the W.M., Bro. Joseph Tolson White took place, the ceremony being performed by Bro. John Gill, P.M. The claims of the Boy's School were brought before the lodge, by Bro. Rev. J. Senior, *L.L.D.*, and Henry Smith, and an offer was made by Bro. C. H. Binstead to give ten guineas, if four other brethren would give a like sum, there is every prospect of this very desirable result being carried out. A banquet followed the closing of the lodge.

SCOTLAND.

GLASGOW.

Glasgow.—*Lodge Thistle and Rose* (No. 73).—A meeting of this ancient lodge took place on Tuesday evening, the 1st inst., for the election of office-bearers. There was a very large attendance, including a number of visiting brethren, who were highly gratified with the proceedings of the evening. Bro. Thomas Macrobert occupied the chair of R.W.M., from which he now retires, after having worthily filled it for the last three years, and was ably supported by the retiring wardens, Bros. Ballantine and Smith. The lodge was opened in due form in the first degree, and the minutes of the previous meeting read and confirmed. The auditor's report was then read and adopted, which showed the lodge to be in a very prosperous condition. The election afterwards took place, when the following brethren were elected to the respective offices for 1869:—Bros. Thomas Stewart, R.W.M.; Thomas McRobert, P.M.; James Jordan, D.M.; James R. Baliantine, S.M.; William Johnston, S.W.; William Walton, J.W.; Peter Thompson, Treas.; G. Macadam, Sec.; George Macdonald, Chap.; John Munce, S.D.; John McArthur, J.D.; William Donaldson, S.S.; William Agnew, J.S.; Robert Munce, S.B.; John Chalmers, I.G.; Thomas Mullen, Tyler. The installation of the new office-bearers was performed by Bro. James Wallace, G.S., and on the conclusion of the ordinary business the lodge was closed in due and ancient form. We are glad to find the respected secretary, Bro. Macadam, still able to continue his duties despite the sad accident which befel him a few months since, when he had the misfortune to fracture his leg.

Glasgow.—*Lodge Thistle* No. 87).—This flourishing lodge met in the lodge room, Croy-place, on Wednesday night, the 2nd inst., when, after arranging the continuance of Bro. Thomas Paton as R.W.M., the following brethren elect were installed office bearers for the ensuing year, and received their insignia from the hands of Bro. James Wallace, G. Sec., viz., Bros. W. Grieve, D.M.; Robert Leggatt, S.M.; John Grieve, S.W.; J. Dobbie, J.W.; John Whyte, Treas.; W. Lawson, Sec.; James Sinclair, Chap.; Alexander Neilson, Prov. G.S.; Charles Sharp, S.D; Robert MacMurtrie, J.D.; John Reid, S.S.; Andrew, Morrison, J.S.; Thomas Reid, I.G.; Robert Walker, O.G.; James Walker, S.S.B.; William Scott, J.S.B. It is worthy of mention that this lodge which was instituted in 1762, has contributed during the past year fully one-fourth of its gross revenue in assisting distressed brethren and their widows.

RENFREWSHIRE (WEST).

Greenock.—*Lodge Greenock St. John* (No. 175).—On Friday night, the 4th inst., at a monthly meeting of this lodge in St. John's Hall, the sum of £21 5s. was unanimously agreed to be paid over to the following charities, viz., Greenock Infirmary, £5 5s.; National Lifeboat Institution, £4; Ragged School, £2; Charity School, £2: Female Benevolent Society, £2; Seamen's Friends Society, £2; House of Refuge, £2; Home for Friendless Females, £2. The following is the list of the lodge office-bearers for the ensuing year, viz., Bro. James P. Muir, R.W.M.; Robert Urie, D.M.; Donald Anderson, P.M.; Rev. W. Ross, Chap.; William Wright, S.W.; Alexander Mann, J.W.; Andrew Boag, Sec.; James Rodger, Treas.; James Hogg, S.D.; Henry Chalmers, J.D.; J. B. S. Collins, 1st Steward; S. Stewart, 2nd ditto; G. McColl, 3rd ditto; John McLarty, 4th ditto; A. Cruden, I.G.; J. Hannah, Tyler.

ISLE OF MAN.

DOUGLAS.

Douglas.—*Consecration of the Tynwald Lodge* (No. 1,242).—The consecration of the above lodge took place on Wednesday, the 9th inst., at the Masonic Rooms, St. James's Hall, the ceremony being performed by Bro. C. J. Bannister, P.G.S.B. of England, the officer nominated for that purpose by the M.W. Grand Master. The able and impressive manner in which the service was rendered claimed universal attention and admiration. The consecrating officer was assisted by Bros. R. J. Weavor, P. Prov. G.S.D. Bristol, as S.W.; Hugh Rothwell, P.M. 1,075, as J.W.; G. M. Lotthouse, W.M. 1,004; T. J. Ousley, P.M. 1,004; Elwood Tibbits, S.W. 721; J. A. Brown, S.W. 1,004; J. J. Harwood, I.G. 1,004; George Robinson, 1,057; George Heron, 1,004; &c. At the conclusion of the ceremonies the W.M. designate, Bro. Elwood Tibbits, P.S.W., was installed in ancient and solemn form, and after the usual salutes, invested his officers as follows:—Bros. John A. Brown, S.W.; John Joshua Harwood, J.W.; R. J. Weaver, P.M., Treas.; G. M. Lotthouse, P.M., Sec.; George Robinson, S.D.; George Heron, J.D.; E. G. Smith, I.G.; F. Fairhurst, Tyler. Several brethren having been proposed as joining members, the lodge was closed down in solemn form, the brethren adjourning to the Imperial Hotel, where they partook of a splendid banquet, and after the usual loyal and Masonic toasts separated at an early hour.

ROYAL ARCH.

METROPOLITAN.

Royal Jubilee Chapter (No. 72).—The usual convocation of this chapter took place on the 10th inst. at the Horns Tavern, Kennington. This being the night for the installation, Comp. W. Webb was unanimously elected M.E.Z. Comp. G. Oxford was presented with a very handsome testimonial for services rendered to the chapter during his year of office, and for his having been one of the founders of this chapter. It consisted of a very handsome P.Z. jewel. The newly installed M.E.Z. was unable to preside, but Comp. W. Watson undertook the duties of installation and presided in his usual able manner. Comp. Berger performed the duties of P.Z. in a very able manner, although he only performed those duties for the evening. The health of the P.M.E.Z. was proposed, and it was remarked he had largely contributed to the payment of the very magnificent furniture provided for the chapter.

Victoria Chapter, (No. 1,056).—An emergency convocation of this young and flourishing chapter was held at the George Hotel, Aldermanbury, on Monday, the 14th inst. The principal's chairs were filled by Comps. C. Hosgood, M.E.Z.; J. Brett, P.Z. as H.; R. W. Little, P.Z. as J., and among other members present were, Comps. Pendlebury, P.Z. and S.E.; Long, S.N.; Gottheil, P.S.; Hubbard, P.Z.; Forsyth, 1st Assist.; Hooper, Bolleter, Ehnhuns, Noehmer, Caney, Kenning and Ball; visitor, Comp. J. G. Marsh, 975. After the usual ballot, Bros. E. King, W.M. elect 192, H. Smith, 907, G. Newman, 192, and W. Forge, 192, were regularly introduced and exalted to the supreme degree of R,A. Masons. The chapter then unanimously voted a grant from the funds to the Royal Masonic Benevolent Institution, the M.E.Z. being a Steward for that estimable charity, and all the companions present added their names to his list for various sums, as a mark of respect to Comp. Hosgood, as well as in recognition of the claims of our aged brethren to sympathy and support. After the proceedings of tha chapter, the companions adjourned to a truly admirable banquet, and enjoyed the "feast of reason and the flow of soul" for some hours together. It was a general remark that the meeting was one of the happy and successful *ré-unions* of companions held in the metropolis for years past, and if the Victoria Chapter continues to be worked with the same spirit and energy it bids fair to surpass most chapters in London in numbers and efficiency, and even to rival the famed Rose of Denmark, 975, which now bears off the palm for perfection in ritual, and also for the *entente cordiale* which exists between its members. *Esto perpetua.*

CHESHIRE.

Chester.—*Grosvenor Chapter* (No. 721).—A convocation of this chapter was held at The Bars Hotel on Friday, the 4th inst., at two o'clock p.m. Present—Comps. J. P. Platt, M.E.Z.; T. Platt, M.E.H.; W. B. A. Bainbridge, M.E.J.; J. McEvoy, S.F.; J. Gerrard, Treas.; R. W. Worrall, P.S.; H. Allsop, A.S.; W. M. Richmond, Org.; W. Brisland, Janitor; A. J. Brereton, W. Brown, E. Tasker, Capt. Davies, &c., and the following visitors: The R.W. Prov. G.M., Lord de Tabley, M.E.Z., Knutsford Chapter; Comps. Capt. Cope, P.S.G.W., M.E.H.; E. G. Willoughby, P.Z.; Rev. G. H. Hobson, H. Barclay, J. Badger, Sergeant-Major Rifle Brigade. The minutes of the last meeting having been read and confirmed, Bro. W. Ross, 325 (I.C.), was balloted for, accepted, and exalted to this degree. There being no further business before it, the chapter was closed, and the companions retired to open the lodge, a report of which appears in another page.

MARK MASONRY.

DEVONSHIRE.

Totnes.—*Pleiades Lodge*, (No. 26).—The quarterly meeting was held at the Masonic rooms, on Thursday, the 10th inst., but was very scantily attended, half of the officers being absent, several of whom sent notes in explanation of the course. This is a course which ought to be universally adopted in case of necessary absence, not only as a matter of courtesy to the W.M., but because there is often a difficulty in filling up vacancies thus unexpectedly caused, and a Master who has taken great pains in training his officers, and who prides himself on having the ceremonies efficiently performed, is disappointed to find all his efforts unavailing. It is to be feared that many who are fond of the distinctions of office, forget that portion of their pledge which refers to obedience to all signs and summonses.

The lodge was opened soon after 6 p.m. by the R.W., Bro. Dr. Hopkins, W.M. The minutes of the previous meeting having been read and confirmed, Bro. W. H. Taylor, was in accordance with a resolution passed in September, admitted and advanced to the degree of Mark Master by the W.M. who also gave him the explanatory lecture. A ballot was taken for the election of W.M. during the ensuing year, for which only the two Wardens were eligible. The result was unanimously in favour of the Rev. Bro. Bowden, S.W. Bro. A. S. Distin was also re-elected as Treasurer, and Bro. Crocker as Tyler. The W.M. called the attention of the brethren to a very handsome addition to the lodge furniture, most kindly constructed and presented by Bro. W. H. Stafford, who, though but lately advanced to this degree, thus proved his interest in it, and his desire to promote the prosperity and efficiency of the lodge. On the proposition of the W.M. seconded by the S.W., it was unanimously resolved, "That the most sincere thanks of the Pleiades Lodge of Mark Masters, No. 26 are due and are hereby presented to Bro. W. H. Stafford, J.D., as a cordial acknowledgment of his generous and unique gift of a Wicket; and that a copy of this resolution, inscribed on vellum and signed by the W.M., Wardens and Secretary, be prepared for presentation to him at the next meeting." Bro. Stafford briefly expressed his gratification at having obtained the approval of the lodge, and remarked that when he undertook to provide the Wicket, he had no idea what would be the cost, nor the plan of it, which had been furnished to him by the W.M., but that he should have faithfully performed his promise, even had the expense been much greater than it was. He hoped on future occasions to do still more for the advantage of the lodge, and now offered a guinea towards providing other portions of furniture still deficient, an example which he trusted would be followed. The W.M. announced that he was preparing for publication musical accompaniments to the ritual of the Mark degree, as a companion to those for the Craft already issued, and appointed Bro. Taylor, Org. He also mentioned that as G.J.W., he had attended a meeting of the Grand Mark Lodge of England, and read a circular requesting subscriptions to the Benevolent fund, which, however, it would be impossible to entertain, until the completion of the furniture of the lodge not yet a year old. Several other matters were discussed, and arrangements with respect to them were agreed upon. The lodge was finally closed at 8 o'clock.

LEICESTERSHIRE.

Leicester.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 3rd instant, under the presidency of Bro. Kelly, W.M. and Prov. G. Master. There were also present Bros. J. E. Hodges, as S.W.; W. Beanmont Smith, J.W.; Duff, M.O.; E. Johnson, S.O. and Org.; Partridge, J.O.; Stretton, Treas. and Reg.; J. E. Clarke, Sec.; Weare, S.D.; Manning, I.G.; Atwood, Baines, L. A. Clarke, and others. Visitor, Bro. Capt. Barber, Prov. G.S.B. Corwall, P.G. Steward, J.W. No. 94, and formerly of this lodge. The lodge having been opened in due form, the minutes of the previous meeting were read and confirmed. There were six candidates down for advancement, but only one of them was in attendance. This was Bro. J. J. Fairfax Scott, of Mountsorrel, a member of the Howe and Charnwood Lodge, No. 1,007, Loughborough, who was regularly advanced, and afterwards expressed himself as highly pleased with the beautiful and effectint ceremony of the degree. The lodge was then closed until the fourth Thursday in January, when the election of W.M. will take place. Refreshments were subsequently served, and a pleasant evening was spent by the brethren.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Members of Perseverance Lodge, No. 213, Norwich, £2 2s. Members of Old Globe Lodge, No. 200, Scarborough, £10 3s. 6d. The Carnarvon Lodge, Havant, has also voted £2 2s. for the above object.

REVIEWS.

PUBLICATIONS OF THE MASONIC PUBLISHING AND MANUFACTURING COMPANY, 432, BROOME STREET, NEW YORK.

1.—*A Cyclopedia of Freemasonry, embracing Oliver's Dictionary of Symbolical Masonry.* Edited by ROBERT MACOY, 33°. Second Edition, revised and enlarged. 1867.

2.—*The General Ahiman Rezon and Freemasons' Guide.* By DANIEL SICKELS, 33°, Author of the "Freemasons' Monitor," Secretary General of the Supreme Council, Northern Jurisdiction, &c. 1867.

3.—*Guide to the Royal Arch Chapter.* A Complete Monitor for Royal Arch Masonry, with full instructions in the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, according to the text of the Manual of the Chapter. By JOHN SHEVILLE, P.G.H.P. of New Jersey, and JAMES L. GOULD, G.H.P. of Connecticut, to which are added Monitorial Instructions in the Holy Order of High Priesthood, by JAMES L. GOULD. 1868.

4.—*The Book of the Ancient and Accepted Scottish Rite of Freemasonry.* By CHARLES T. M'CLENACHAN, 33°, Past Grand Master of Ceremonies of the Supreme Council, Northern Jurisdiction, U.S. 1867.

FIRST PAPER.

The rapidly and constantly increasing importance of Freemasonry, as an institution calculated to benefit and improve mankind, has rendered necessary the publication of books explanatory of the mysteries. Both England and France have done their best to supply the demand, and now in America we find a company started for the publication of Masonic works, and the manufacture of clothing, furniture, and jewels. We are glad to learn that this company has recommended itself to the American brethren, and that its affairs are in a most prosperous condition. This company has just sent us for review the four works which head this article, and which are not only excellent in their contents, but, in the way of printing and binding, could scarcely be surpassed. The names of the authors are sufficient guarantees that neither labour nor money have been spared by the company to make their publications useful and complete. We regret, however, that the paper should be of so different a character, and not at all in keeping with the other excellencies we have named.

The importance of really useful works, alike to the experienced and the novice in Freemasonry, cannot be over estimated. The mere attendance at lodge meetings can never give perfect or satisfactory instruction. The hearing of the ritual night after night only teaches the ritual, Let us, for example, go to the outer world. What would we say for the Christianity of a man whose sole knowledge was compassed in the Church Service? Our rituals are neither more nor less than our services. To be a Freemason, the wide-opened books of science and art lie before us. As with all great subjects, the more we study the more we need to study; so with Freemasonry, the more we know, the more we find it necessary to know. The midnight oil must be consumed, and study must become a secondary nature with us. Not a few Masons appear to consider the rituals as all that is necessary to be understood, backed up by a lavish display of jewellery. This is a very grave error, and one that should be *stamped* out wherever it crops up. It is as necessary to study silently and at home the mysteries of our Order, as it is for a surgeon to get up preparations, and to know how to use the lancet and bistury.

One great danger to the young Masonic student lies in the choice of books for study. We can heartily recommend the above works to all Freemasons, both young and old, as invaluable for reference and information, and which will be found of essential use in any inquiry as to the origin and import of the mysteries and of their teachings.

"The Cyclopedia of Freemasonry," by Bros. Oliver and Macoy, merits our first attention. We feel considerable difficulty in arriving at a correct estimate of this work, and, while in many respects an improvement upon Mackey's Lexicon, it wants features which make the Lexicon a really first-class book of reference. The Cyclopedia, as its title shows, *is* composed of two Cyclopediæ; the first by Bro. Macoy, the latter by Bro. Oliver. In looking over the first, we are greatly charmed with the illustrations, which add value to the letter-press, only it is a pity greater care was not taken to secure correct sketches of some of the subjects. For example, at page 33, the illustration of the Beauseant wants the red cross upon the black and white cloth, the Pope having allowed them to assume the same as a sign of the martyrdom to which they stood daily exposed. The letter-press here is also defective and erroneous. "Beauseant" Macoy renders "bien seant," fair seat, and refers its origin to the great seal of the Order, upon which the device of two knights mounted on one horse was engraved. This is not the case, for the Beauseant was used long before the seal was employed, and the meaning of the word is that, while true and faithful to their friends, they were black and terrible to their enemies. In Scotland the word is corrupted into "bawsant," meaning anything piebald. However, these are but trifles, and the book as a whole is deserving of praise.

Cyclopediæ, being for the most part short abstracts and epitomes of larger works, require in the compilers peculiar gifts. We think that both Dr. Oliver possessed, and Bro. Macoy possesses such. The great difficulty lies in the perfect abundance of materials, and the decision as to what is really essential to know in a book of reference, what to write down, and what to keep out. A complete dictionary of Freemasonry would require many volumes, and while we might have desired some further explanation of many of the articles in the present volume we must still confess that such could not have been given without rendering the work too bulky and inconvenient for a work of reference.

Oliver's "Dictionary of Symbolical Masonry," treats the subject in a totally different fashion from Macoy's Cyclodedia. While Macoy gives accounts of the principal events, persons, and places connected with Freemasonry, Oliver treats of the philosophy of the ritual. Macoy delights to mention the various conventions, to chronicle Dr. Anderson, and to describe Joppa. Oliver, upon the other hand, is more at home with the "Arch of Heaven," "cardinal points," and "prayer." The one is eminently the work of a close student of history, active and inquiring, a man of the world; the other, the fruits of long study and contemplation, the result of much solitary reading, the production of a man for whom the mysterious had greater charms than the ordinary events of life. The combination of these two books thus gives at once the body and soul of Freemasonry, and the student finds his wants, whether exoteric or esoteric, supplied. If we might, however, suggest, the incorporation of the two works into a whole, the new work would prove more easy of reference. It is impossible to notice at any length the contents of this splendid book; but we may, in passing on, point out the excellent epitome of the Histories of the Grand Lodges, which will be found to embrace all that is essential for the information of the student. We have again to express alike our satisfaction and gratification with the perusal of the book, which we can cordially recommend to the study of all Masons.

"The General Ahiman Rezon," by Bro. Daniel Sickels, is a manifest improvement upon former Freemason Guides to the Craft Degrees. In France we have the works of Bazot, in England those of Oliver, and in Scotland the Vade-mecum of Haye as standard books.

These all, however, want the distinctive features which mark the present work. Former writers were afraid, in preparing Manuals, of printing too much, and kept closely to the ordinary text, without classifying the materials in such an order, or giving such information as to the obscurer parts of the rituals that the Masonic student could supply instinctively any *hiatus*, and understand the dark passages of the ceremonies. Bro. Sickels, we think, has been singularly happy in his choice of the different portions of the rituals, and his explanations appended as to the origin and purport of the mysteries, appear to us alike very complete and interesting.

Upon the principle of Cross's Chart, the work is illustrated with diagrams of the boards of the different sections in the three degrees. They are above the ordinary style of such engravings, and must prove eminently useful to a Master in conferring the degrees. Furthermore, the music is given with the different anthems, which, at the present time, when lodge music occupies so much attention in this country, must prove of interest and value to all who desire to see our ritualistic services performed with due reverence and magnificence. The language in which our rituals are couched, the sublime words of the Holy Writ, and the solemnity of the prayers, strike every initiate with admiration and with awe. Thus, to deepen these feelings, and, by means of our mysteries, to raise the thoughts of the aspirant "from nature up to nature's God," everything should be done to improve and give weight to our ceremonial.

The contents of the work consist, among others, of introductory accounts of the origin of Masonry and its advantages. We think Bro. Sickles in his observations, and the authorities he quotes, copes the real arch of Masonry, which is raised upon the pillars of science and morality, and the whole system founded upon the triangle of liberality, brotherly love, and charity. As to the advantages derived from Freemasonry, Bro. Sickles sums them up in the words of Preston:—"Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever the arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence, many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued."

Passing on, the mode of government of the fraternity and of the lodge is briefly noticed, as also the qualities and admission of candidates into the Craft. The opening and closing the lodge are next drawn attention to, and appropriate prayers given. We then enter upon the ceremonial of the First Degree, which, in the words of Stone, possesses many prominent emblems, teaching first the propriety of maintaining regularity of life, and attending to the due improvement of time, by conforming to the prescribed rules, for which eight hours are allotted to repose, eight to labour, and eight to the service of God. Secondly, the cleansing of our hearts and minds from every vice is inculcated, thereby fitting our bodies as living stones for that spiritual edifice built by the Grand Architect of the Universe. There are many other emblems in this first step, representing human life as being chequered with good and evil; pointing to the comforts and blessings that surround us, and impressing upon our minds the necessity of a reliance on Divine Providence. Our imperfect condition by nature is likewise adverted to, and the state of perfection to which we hope to arrive by virtuous education, aided by the blessing of God upon our own endeavours, and a due observance of the Holy Scriptures, as pointing out the whole duty of man. Indeed, everything in this degree is adapted to impress upon the mind of the candidate the necessity of maintaining purity of life and conduct in order to insure a happy immortality.

The explanations of the different parts of the ceremony, as we have said, are peculiarly apt and to the point, and will be found of use in the preparation of lodge lectures. We think Bro. Sickles is in error when he states, at page 66, that there were no Knights of the Roman Eagle. We suspect that there were, for we know that the Equestrian Order of Rome, besides being a body of the highest honour and importance, was also the origin of Chivalry. It is, consequently—although the fact may be open to doubt—not so far removed from probability that the Knights, or Guardians of the Standard were denominated Knights of the Roman Eagle, and, as a matter of course, it is perfectly legitimate to say that the Apprentice Apron is more ancient than the badge of that Order.

With the Essenes the neophyte on his initiation was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon, typifying personal holiness. This robe was fastened tightly round the waist with a girdle, to separate the upper from the lower parts of the body. With feet bare, and head uncovered, the candidate was considered a personification of modesty and humility, walking in the fear of God. In the Greek mysteries the robe was white, that colour being most acceptable to the gods. In the Persian mysteries of Mithras among other robes of investiture was a white apron. In the Hindoostanee mysteries the novice was presented with a consecrated sash of nine threads, which was worn from left to right. The apron of the Jewish priesthood consisted of blue, purple, and red colours, and all the ancient statues of the heathen gods which have been discovered in Greece, Asia, or America, are decorated with superb aprons. The description of the First Degree, which is very elaborate, ends with an appropriate charge at the initiation of a soldier.

Archbishop Mant writes, with reference to the Second Degree, that it is rendered interesting by those scientific instructions and philosophic lectures which characterize latter parts of the mysteries; though these degrees tend to the glory of God and to the welfare of man. The Second Degree has always been very difficult of working, even with the most efficient brothers. In Scotland it is slurred rapidly over, and seldom occupies fifteen minutes. Bro. Sickles has managed this difficult ritual with great skill, and his rendering, barring a few historical circumstances, the truthfulness of which we doubt, might be taken as a correct text in conferring the degree. The explanations are copious, interesting, and often very valuable; while the legend of the Winding Staircase, by Dr. Albert Mackey, which ends the degree, will be found worthy of more than one perusal.

Battles-royal have been fought over the antiquity of the Third Degree and the truth of its legend. We never considered either question to be of the slightest importance, for antiquity cannot add weight to the sublime teachings of this degree, and the legend is not a vital principle, but only a means of pointing more effectively the moral. Dr. Crucifex stated that in this degree the last grand mystery was attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science until, by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in synonymous opposition with mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit, and that, having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation by which alone he can become acquainted with the great security of eternity. Unlike the Entered Apprentice and Fellow Craft, who each anticipate improvement as they advance, the Master Mason can learn nothing beyond the Third Degree; his hopes, therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world's Great Architect lives and reigns for ever. The ceremonial and the lecture beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is that youth properly directd leads us to honourable and virtuous maturity; and the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss.

The Third Degree is followed by ancient ceremonies, installation of Grand Officers, laying foundation stones, and other similar services. The funeral services and the lodge of sorrow complete this truly valuable work. In our next paper we will notice the Royal Arch, as explained by Bros. Sheville and Gould.

PUBLIC AMUSEMENTS.

HAYMARKET THEATRE.

Pietra—the production of Herr Mosenthal, the author of *Leah*—was produced at this Theatre on Monday, the 7th inst., when Miss Bateman achieved a success fully equal to her "Leah." Whatever question there may be as to the merits of the play, there can be none with respect to the actress. Gradually and surely she raised her audience to a pitch of enthusiasm, which expressed itself at the end of every act, and more strongly than ever at the termination of the piece. In this play Miss Bateman is able to display all her power, and in filling up the outline of Mosenthal she has achieved a creation of her own. Miss Bateman was ably supported by Mr. Kendal as the lover "Manfred"; Mr. Chippendale as "Liso di Campetie"; and Mr. Howe as "Gasparde." Mr. O'Connor's new scenery was very effective.

PRINCE OF WALES' THEATRE.

The comedy of *Tame Cats*, written by Mr. Edmund Yates, was produced at this theatre on Saturday evening, the 12th inst., with decided success. Miss Marie Wilton made her first appearance this season in one of the principal characters of the new piece.

THE GAIETY THEATRE.

This theatre, under the lesseeship of Mr. John Hollingshead, will open on Monday next. The entertainments will consist of an operetta, entitled *The Two Harlequins*; a comedy, *On the Cards*, adapted from the French; and an operatic extravaganza by Mr. Gilbert, entitled *Robert the Devil*.

ROYAL GALLERY OF ILLUSTRATION.

Mr. and Mrs. German Reed's entertainment will again be presented to us on Wednesday, 23rd inst., the opening night of the forthcoming season, when Mr. Burnand's clever production, *Inquire Within*, will be given. During the absence of Mr. John Parry, Mr. Frank Matthews will take his character, and a *debutante* of much promise, Mdlle. Rosa D'Erina will appear, not only in *Inquire Within*," but as the heroine of a new musical extravaganza, which has been taken from the French by R. Reece, and will be brought out under the title of *The Last of the Paladins*. Mr. German Reed has secured a well selected company to do full justice to the light and pleasing strains of this popular class of composition.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 26TH, 1868.

Monday, December 21st.—Lodges: Grand Masters, 1, Freemasons' Hall. British, 8, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 55, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 729, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall. Gooch, 1,238, Prince Alfreds Hotel, Southall, Middlesex.

Tuesday, December 22nd.—Lodges: Moria, 92, London Tavern, Bishopsgate-street. Industry, 186. Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Southern Star, 1,158, Montepelier Tavern, Walworth, Urban, 1,196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters: Royal York, Perseverance, 7, Freemasons' Hall. St. Alban's, 29, Albion Tavern, Aldersgate-street.

Wednesday, December 23rd.—Lodge of Benevolence, at 7 precisely. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horn's Tavern, Kennington. High Cross, 754, White Hart Hotel, Tottenham Station. Chapter: Lily of Richmond, 820, Greyhound Tavern, Richmond.

Thursday, December 24th.—House Com. Female School, at 4. Prosperity, 65, Guildhall Coffee House, Gresham-street. South Middlesex, 858, Beaufort House, North End, Fulham.

Friday, December 25th.—House Com. Boy's School, at 3. Lodges: Universal, 181, Freemasons' Hall. Fitz Roy, 569, Head Quarters of the Hon. Artillery Company, London.

Poetry.

FAREWELL TO THE CLOSING YEAR.

By T. J. Swain.

Farewell, farewell! to the closing year,
Its days are reduced to a span;
Soon 'twill be number'd with other years past,
And the sands of its hour-glass be ran.
Farewell to the griefs and joys that mark'd
Its months as they roll'd along;
Farewell to the hours of pleasure and pain,
That swift in my memory throng.

We are drawing nearer eternity's shore,
And not one of earth's children knows
That the year just approaching unto our view,
May not bear him away ere its close.
We should live with this thought before our minds,
We should read what the Scripture saith,
"As a vapour the life of man passeth away,
In the midst of that life we're in death."

Yet let us welcome the coming year
With faith in God's mercy and love:
And thro' every trial that it bringeth us here,
Let us place our reliance above.
Farewell, farewell! to the closing year
As it vanisheth into the past,
Let us thankfully look back upon its joys,
And pray that its mercies may last.

TO CORRESPONDENTS.

Several notices of Lodge Meetings and other reports stand over until our next issue.

LONDON, SATURDAY, DECEMBER 26, 1868.

CHIPS OF FOREIGN ASHLAR.

No. 9.—AN EVENING IN THE RUE CADET.

On the 8th of October, 1868, we found ourselves in Paris, and having long desired to attend a Masonic *Seance* at the head quarters of the Grand Orient, we made our way to the Rue Cadet at the hour of eight in the evening, at which time the lodge of *Mars et les Arts* was appointed to meet. The first *frère* we met was our esteemed and talented friend Bro. Auguste Beaumont, who received us with characteristic *bonhomie* and warmth. We were speedily escorted by Bro. Beaumont over the various appartments of the Grand Orient and were very kindly shewn the library and reading room by Bro. C. Barretta, *Attaché au Secretaire du Grand Orient*, and an exceedingly intelligent Craftsman. The Lodge of *Mars et les Arts* was very well attended on this occasion, probably because the brethren had to consider a question of great interest to themselves, involving a change in the name of their lodge. The conjunction of Mars, the God of War with the Arts which are entirely peaceful, was certainly odd, and we do not wonder at the desire for a more appropriate designation. The question was not finally settled, but we gathered that the brethren were likely to adopt the title of "Progress," an infinitely more suitable one than the other.

As might be expected Freemasonry is better known and appreciated in Paris than in other parts of France. The Parisians are by no means a priest-ridden people and they are apt to care very little for clerical thunder, and to remain quite as much at ease under priestly anathemas as was the celebrated Jackdaw of Rheims. In the country districts a parish priest is often a little despot, and woe to the wretch who dare disobey his behests by joining the odious *Société Maconnique*. The unconcealed character of Parisien Masonry is seen in the Rue Cadet, where near to the offices of the Grand Orient stands the *Café du Grand Orient*, especially appealing to Masonic support. Such an establishment would be under the ban of priestly proscription in St. Malo and many other provincial towns, but in Paris it can unblushingly hold its own without fear of silly priests or other old women.

The aspect of the Hotel du Grand Orient is not particularly inviting, but it has many excellent rooms, and is said to answer its purpose remarkably well. At the time of our visit there were two other lodges held as well as that of *Mars et les Arts*, and we found more *system* here than in the provinces. Brethren did not appear without regalia, and the various officers appeared to be well up to their work. The *Venerable* or Worshipful Master, M. le Docteur Monthonier, presided over the business of the lodge with grace and dignity befitting the chair of K.S., and the proceedings throughout were calculated to make a favourable impression on the mind of a visitor.

The FREEMASONS' MAGAZINE is eagerly perused, week by week, by many French brethren, and especially by the *habitués* of the library and reading room at the Hotel du Grand Orient. It is to be feared, however, that not many English brethren ever heard of, or read *Le Monde Maçonique*, or *Masonic World*, a periodical, not so large as the MAGAZINE, but in which the quality of the articles fully compensates for its paucity of size. It is needless to add that the more brethren of different countries study each other's history—past and present—the better for our ancient and international Order.

A correspondent of the FREEMASONS' MAGAZINE recently expressed his desire to attend foreign lodges in the character of "a Masonic writer," and our readers will therefore do well to look out for the appearance of this brother at some early date—say April 1st—in the costume and regalia of a "Masonic writer" (cap and bells), specially designed for himself. For our own part we have always found the simple passport of a Master Mason sufficient to entitle us to every courtesy in visiting foreign lodges. In Paris we were for the first time recognised as a contributor to the MAGAZINE by brethren who had read and approved our articles, and who hastened to assure us of their cordial adhesion to our views. This spontaneous and unexpected kindness made our visit to the Rue Cadet more than usually pleasant.

The future attitude of the *Grand Orient* to the *Suprême Consèil* is still undetermined, except so far as the renewed interchange of courtesies is concerned. There are many members of the *Suprême Consèil* who have reasons of their own for not desiring a fusion of the two bodies, but the time is quickly approaching when the *Grand Orient* will be "one and indivisible." When this period arrives English visiting brethren will no longer find tobacco and cigars in full operation during the labours of the lodge as was witnessed last year by a friend of ours in an *Atelier* of the *Suprême Conseil* in Paris.

In the articles which we published on Freemasonry in the Channel Islands we noticed a remark of Bro. J. H. Parker, of Doyle's Lodge, Guernsey, with reference to Bro. Gallienne's rendering of the ritual that "it made him feel as if he was at church." Doubtless Bro. Parker has forgotten this, but it was read by earnest-hearted brethren in the Rue Cadet, who have treasured it up as the most truthful illustration of the influence of Freemasonry, and who, over and over again, assured us that "the remark of the Guernsey brother was beautiful and appropriate."

J. A. H.

MASONIC DISCIPLINE.—IV.

By Crux.

All Masons are agreed that the perfection of the Craft is to be found in unanimity. Wherever dispersed over the face of earth and water, Masonry should be one and indivisible. We put the question boldly to our readers, is it so? Is it so in all the lodges holding their warrants of constitution from the Grand Lodge? Is it so even in the English lodges? Nay, more, is it so in the London lodges? We answer for them, no! To the next question—can it be made so?—it is more difficult to reply. It is not to be done, as many unreflecting, enthusiastic brethren would imagine, by a *coup de main.* The changes that are necessary must be brought about in a quiet peaceable, fraternal, and almost insensible manner. No innovation would be tolerated for a moment by any true brother. The object to be gained is to smooth down the trifling asperities that exist in the different systems of ritualistic working of lodges, to reduce them all to one uniform standard, to modify rather than to change, to request rather than insist, to urge rather than compel. At the same time there are some points concerning which, not a shadow of diversity in opinion can exist. They may appear trivial, but in reality they are not so, and it must be borne in mind that it is with the more insignificant breaches of discipline that operations should be commenced. "He that is faithful in little is faithful in much," and if all the lodges could be brought to adopt precisely the same course in the most insignificant feature, it would be a great step towards the accomplishment of the design we are advocating. What gave to the Church of Rome the omnipotent supremacy in former times, but the admirable state of its discipline? Every command, order, or injunction that was issued from the Vatican, was stamped with the supreme authority of the cross and keys. There was one head, though many branches; one appeal although many courts. The effects of discipline are still visible in the Catholic Church. Mass is the same all the world over. While our own Church is torn, and racked with dissent, every one doing that which is right in his own eyes, the religious forms and ceremonies of our Catholic neighbours remain exactly what they were ages ago. We Masons might take a lesson from this. As every chapel is an exact counterpart in furniture and ritual of the others, so ought every lodge, in the cause of discipline, to be an absolute reproduction of its fellows. That it is not so, every Mason is well aware; that it may become so it is the duty of every Mason to hope, and to endeavour. As is is our intention to discuss *seriatim* the several points wherein Masonic discipline is deficient, we will commence with the one already alluded to, with which outsiders, or those newly and partially initiated into our mysteries are concerned. It is thus seen that the sphere of speculative Masonry embraces a far wider range, than that of the ancient operative basis, upon which it is founded. We have dispensed with certain stringent physical requirements, and in the words of the immortal bard, "see Othello's visage in his mind." The supreme Masonic authority, viz.—the Grand Lodge—knows absolutely nothing, except accidentally, of the discipline of private lodges. So long as the dues are paid and the other necessary formalities complied with, the working of the lodge may be correct or incorrect, its discipline lax or severe, its members playing or working Masons.

The first intimation that one of the newly-initiated receives of his future intended connection with the Craft, is the ordinary printed lodge notice, required by the "Constitutions" to be sent to every member, seven clear days before the meeting takes place. Although we do not put implicit faith in the universal correctness of "first impressions" relating either to circumstances or individuals, yet it must be acknowledged that we all are in some measure influenced by them, and justly so. It is a sort of instinct that we share with the animals in a lower scale of creation, who are endowed with it to a remarkable degree. Children possess a peculiar innate sagacity of determining at first sight, something of the inner character of those with whom they are brought in contact. There is a proverb to the effect that the person should be shunned whom "children and dogs do not love." As with individuals, so with circumstances. Witness the pretended attempts to describe a man's character from that of his handwriting. Consequently we maintain that the notices sent to all brethren should be of such a nature as to impress them with the importance, dignity, and *prestige* of the institution into which they have obtained admission. Let us glance for a moment at the communications, which emanate from the various govermental departments, the War Office, the Admiralty, the Revenue, the Bank, and others. The very first sign that attracts the attention, that catches the eye is the well known crown with the royal initials V.R. The veriest stranger would be aware, directly he saw that distinguishing characteristic, that the document or circular he had received emanated from some one "having authority." Many persons might remark that the communication would have equal power and effect if it were divested of the royal stamp. This, however, is not quite the case, as a little reflection will point out. Unless a coin be stamped with the proper inscription it will not pass as a current coin of the realm. The mere impression of the royal likeness and the reverse device would not add intrinsically to the value of the piece. A plain gold piece of the same weight, and containing the orthodox one-eleventh part of alloy, would be intrinsically of the same value as a sovereign. It would sell for the same price as old gold. Try and pass it, and the chances amount to a certainty that you would be impeached, and probably convicted as an utterer of false coin, with intent to defraud her Majesty the Queen. As every branch of the military and civil department in connection with the government manifests in its commucications with the public at large the authority under which it acts, so we consider that every communication relating to Freemasonry should be stamped with the arms and crested insignia of the Grand Lodge, as the supreme authority under which we hold our warrants of constitutions, and which in combination with the volume of the sacred law and the number seven makes our lodges "just, perfect, and regular."

The drift of our argnment will be probably now more apparent, and there can be little or no difficulty in ensuring this first step of unanimity among individual lodges. It must not be forgotten that the *universal* establishment and introduction of the most trivial and insignificant item of Masonic routine is, in reality, a great feat to accomplish. It would lead all lodges, their officers, and their members to be more cognisant of the authority under which they are constituted, to feel that there was some kind of a fraternal, although strict, surveillance exercised over them, and that it was not a matter of indifference at "head quarters," whether they were working or playing Masons.

There is a great and prominent evil in connection with a relaxed state of discipline. Those who are careless of it, either from ignorance and neglect, have no pressure, however gentle, brought to bear upon them; while those who are really earnest, who have really the interest of the Craft at heart, who are in every sense true and faithful brethren, have no encouragement to persevere in their disinterested endeavours, have no inducement, Masonically speaking, to bring the working of their respective lodges up to the proper standard, and to struggle against that spirit of apathy, indolence, and carelessness which is becoming far too prevalent among the members of our ancient and honourable institution. As a proof to every initiate that he has joined an order possessing some *prestige* and importance, as a proof also to any outsider that might take up by chance any of the communications addressed to members of the Order, we would suggest to those in authority that every printed document issued under the sanction of the Grand Lodge should be stamped with its distinguishing characteristic, should "bear upon its front the round and top of Masonic sovereignty." The peculiar device or motto belonging to any lodge issuing a Masonic notice or circular could be placed in addition at the left-hand corner, but we maintain that the universal heading should consist of the arms of the Grand Lodge, bearing the well known and appropriate motto, "Audi, Vide Tace," as indicative of the authority under which we Masons are constituted, and which we recognise as the unappealable arbitrator of all Masonic differences, and as our supreme court of judicature.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 485).

BOOK IV.—CHAPTER XI.—*Contd.*

The persecution of the Order in Ireland began in 1307, when Walter de Ewias, or de Aqua, being Prior, King Edward of England transmitted to John Wogan, the Justiciary of Ireland, the order made for the suppression of the Templars in England, on the Wednesday after the Feast of the Epiphany, enjoining him to have it executed without delay, and before the rumour of what was done in England could reach that kingdom. The mandate was accordingly obeyed; and on the morning of the Purification, the Templars were everywhere seized. In 1309, the King, by writ dated 29th September, further commanded the Justiciary to apprehend, without delay, all the Templars that had not been already seized, and to place them under sure ward in the Castle of Dublin, together with those already captured. In 1311, on the petition of Henry Danet, or De Tanet, the Prior, and other Templars, the King, by writ, dated 4th December, granted for their support the manors of Kilclogan, Crooke, and Kilbarry. The trial of the Templars was conducted with great solemnity in Dublin, before Richard Balybyn, Philip de Slane, both Dominicans, and Hugh St. Leger. Against the Order appeared, Roger de Heton, Walter de Prendergast, Abbot Thomas, Franciscans; Simon, the Prior of St. Thomas the Martyr's Abbey, and Roger, Prior of the Augustinian Friars in Dublin. Although the evidence was of the weakest character, the Order was condemned and suppressed in Ireland.

The Pope dispatched Bulls for the persecution of the Templars in Germany to the Archbishops of Mayence, Treves, and Magdeburg, as well as to the Bishops of Constance and Strasbourg. They were directed to arrest the Templars and to proceed against them, each in his own diocese, and also in the rest of the empire. He also sent Bulls to the King of the Romans, the Duke of Austria, and other princes, to aid in the persecution. That nothing might be wanting, he despatched the Abbot of Crudau, as legate, to assist in the goodly work, and wrote letters to the various leaders and prelates to aid the Abbot with money and to protect him in his duty. But no one supported the Abbot in extreme measures, and the proceedings were conducted without imprisonment or torture. In December 1309, the Elector, as Archbishop of Mayence, convoked a council to investigate the charges against the Order, and the greater part of 1310 was occupied in this manner. The details have not come down to the present day; but it is evident that the charges met with incredulity, and the whole proceedings were but a farce, and done simply to fulfil the commands of the Pope. When the Abbot of Crudau pressed for their condemnation, the Waldgrave Hugo, surnamed the "Savage," a Count of the Empire, and the Grand Preceptor of Germany, being warned of it, took a bold step. Followed by twenty Templars, all wearing complete armour under their habits, he entered the council chamber, with a fierce and menacing countenance. Addressing himself directly to the Elector of Mayence, as Archbishop and President of the Council, he said, "I learn that to-day, you, Sir, and all those who compose this assembly, intend to condemn the Knights of the Temple to fearful tortures. You could not do anything more unjust. It is also said that you design abolishing the Holy Order of the Knights, who, at the price of their blood, have guarded and preserved for so long a time the Temple of the Lord, and who have been of so great service to the state and to the Christian religion. It is, on receiving these tidings, that we have come here, in the name of our oppressed brethren, to appeal against those proceedings. You do so by order of Pope Clement, who is a barbarous and unjust tyrant; we impeach the legality of his election, and appeal from him to the Sovereign Pontiff, who, after him, shall be legitimately elected. In his presence, and in the sight of heaven and earth, we shall manifest our innocence, and that of the whole Order, thus so falsely and viley accused; and that in spite of the depositions of those Knights who have been brutally tortured to make them confess to lies."

These bold words, the warlike and determined character of the Count, and the sight of the arms worn by the Knights, terrified the Council, and silenced the Papal Legate. Fearing the perpetration of some desperate act, the President hastened to reply, that he would intimate their answer to the Pope, and intercede with him for them. It was neither the wish nor the intention of the Council to do them any wrong, nor to pronounce sentence against them. The Waldgrave answered, that he only desired the Council to do the Order justice, as they could not doubt the innocence of the Knights, after the miracle which had occured, where several Templars condemned to be burned, when fastened to a post in the midst of a blazing pile, the flames spared them. This miracle was a fabrication of the Waldgrave, but the President did not dare to deny it. He repeated his intention of interceding with the Pope on their behalf, and had little doubt that his Holiness would listen to the voice of the Council. The Waldgrave then offered to undergo the ordeal of glowing iron; he stated that he had known the Grand Master, De Molai, intimately, in the East and believed him to be as good a Christian as any man. The President did not think this trial necessary; but the Waldgrave resolving to give the Council some proof, set fire to his cloak, an example followed by his companions. They were not burned; but in all probability their armour protected them, if the story is not altogether a fable.

The Walgrave and his companions then left the Council. The President kept his promise, and wrote the Pope what had passed, expressed the great danger which would result by proceeding against the Order, and insinuated that there could exist no doubt as to the inncence of the Knights. The Abbot of Crudau wrote him also, and detailed the menacing language used by the Waldgrave, the danger of proceeding against the Order in Germany, and the popular belief in the innocence of the Templars. Upon receiving these letters, the Pope became alarmed at the charge of illegality of election, brought against him by the Waldgrave, and, on the 1st of July, sent a fresh commission to Mayence, with instructions to absolve the Knights, and to declare them innocent, but to incorporate them with some of the other military Orders, as the Templars were dissolved. This was accordingly done. The Waldgrave and his companions were summoned to the Council, and informed that the Order of the Temple being dissolved, they were to be incorporated with another Order. They chose that of the Teutonic Knights. The conduct of the German Knights proves, that had the French Templars not been secretly arrested, they would have, in defending themselves, in all probability shaken Philip's crown.

The Order of St. John and the Temple, in Scotland, became extinct at the reformation, when Sir James Sandilands, the Grand Prior, turned Protestant. At the same period, the same fate in a manner, befell the Teutonic Knights; but, instead of giving birth to a Torphichen family, as in Scotland, the successors of the Templars in Germany founded the Prussian kingdom.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

WILLIAM THE LION'S CHARTER.

I have the pleasure now of annexing copy of this Charter as given at pages 66, 67, No. 76, Vol. I. of the "Registrum Glasguensis Episcopis," Bannatyne and Maitland Clubs' joint publication, 739-g-14-15 (1134), British Museum's Catalogue, which "A Masonic Student" asks for.—ANTHONY ONEAL HAYE.

De pteccoe bnfcom ecce Glasg.[1] Wills Dei gra Rex Scottoru. omnibz plis hominibus toci tre sue clicis et Laicis salem. Necessitati Glasguens ecclie. Pietate debita compacientes et eam summi Regis. et scissimi Kentegni. confessoris intuitu deuocoe non modica. diligentes. desolacoi ipius cura nolumq cosolacois adhibere. et eam qoad possumq regie ptectois munimine cfoue. Qm aute mat mltarum gentiu. exilis anhac et angusta. ad honore Dei ampliari desiderat, et pterea in hiis diebs nris igne cosumpta ad sui reparacoem amplissimis expensis indigens et nrm et pliu pbom hominum subsidium expostulat. frnitate qam ad eiq costructoem venablis Joc.[2] eiusde ecclie eps de cosilio abbatu prioru et altius cleri epatus sui costituit. Devote recipimq. et regie cocessionis munimine usq. ad ipius ecclie pfectoem confirmamq. et oes eiqde frnitatis collectores. et ad eiq fabricam auctoritate Epi et capitli ipius ecclie. auxilium postulantes. in nra firma pace et ptectoe suscipimq omnibs Ballis nris et ministris firmit pcipientes. vt eos vbiq in regno nro ptegant et manuteneant et districte phibentes. ne quis eis iniuria violenciam aut cotumeliam aliqam ınferat sup nram plenaria forisfcuram. Test. Hugone cancellar nro. Archenb Abbe de Dunfermel. Willo de Lundes justic. Philippo de Valonia. apd Rokesburg.

(1). "De protectione benefactorum ecclessie Glasguensis." I have contracted as nearly as possible with the original. I add the passage commencing at line eight of Charter to show the difference between the words *in extenso* and in contraction:—"Mater multarum gentium exilis antehac et angusta, ad honorem Dei ampliari desiderat, et preterea in hiis diebus nostris igne consumpta ad sui reparacionem amplissimis expensis indigens et nostrum et plurium proborum hominum subsidium expostulat."

(2). Mr. Cosmo Innes says in his introduction, vol. 1, p. xxv.:—"Jocelin founded a society to *collect funds* for its" (the Cathedral's) "restoration, for which he obtained the royal sanction and protection. This decides the question, so far as Mr. Innes is concerned, or he has changed his mind since editing the work.

CHRISTIAN MASONRY.

Templarism is an institution of legitimate Christian form. I have understood that there are Rose Croix Chapters in this country, of the same form, and most probably originating in Templar warrants or under Templar auspices, but not legitimate, as they invade the universality of the Ancient and Accepted Rite. Templarism being revived, and the Ancient and Accepted Rite being got over, a systematic attempt is now being made to turn the stronghold of Masonry into a Christian institution. It is time that this spirit should be resisted.—A MASON.

KNIGHTS OF THE ROMAN EAGLE.

Will Bro. Oneal Haye tell us where there is classical authority for supposing the Knights, or Equestrian Order of Rome were ever styled Knights of the Roman Eagle?—A RUSTY M.M.

SHAKESPEARE A FREEMASON.

Can a Masonic Antiquary have mistaken the trade-mark of Shakespeare's father for a Masonic emblem, or does the seal belong to a Shakespeare lodge? Did Shakespeare use a seal having Masonic emblems on one side and his own bust on the other?—A SHAKESPEARIAN.

CHARLES MARTEL (p. 489).

What authority can there be for any English tradition that Charles Martel was a Mason? An elucidation will much oblige.—IGNORANS.

CHRISTIAN MASONRY.

I wish to ask whether we are justified in the teaching of Dr. Oliver, or any one else, in turning Masonry from a universal Deistic institution into a sectarian body?—J. B.

△ AND MYSTERIES.

The letter of △ is a most astounding piece of learning, but it is not sufficiently developed to enable us to build up from its various materials. It is a strange thing that the Arabs should have the chance of cultivating Runic inscriptions in Spain, even among descendants of the Goths. Perhaps it may be meant the Runic marks were derived in France from the Normans. This view of architecture, passing from the Arabs to Charles Martel, leaves out of question the obligation of his architecture to the Romanesque architecture of south-eastern France and its connexion with Italy. Upon the question of Dervish mysteries it has been mentioned in the *Freemasons' Magazine* that copious information is to be found in the History of the Dervishes by J. P. Brown (Trubner and Co., 1868).—NOTA.

CHRISTMAS DAY.

Will the two lodges mentioned by you at p. 500 meet on the 25th of December, Christmas Day, or, rather, did they? and, if so, was plum pudding obligatory?—NOTA.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

DERIVATION OF "FREEMASON."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am glad to see that "A Masonic Student" has given up the idea that the latter part of the word is derived from "maison," a house, as in my opinion it was quite incorrect. As regards Bro. Buchan, it would be more satisfactory if he would make an attempt at a derivation himself, than criticize others in his oracular style. Will Bro. Buchan point out "the other difficulties" in my solution. There are many examples of the letter "c" being softened in its progress: notably "Frank" to "française," "French;" and "castrum," a camp, to Chester, and its compounds, particularly to Cirencester. I thought, perhaps, the derivation of the name of the city of Maçon, in France, might throw some light on the subject,; but I see the Latin name is "Matisco." Hoping "A Masonic Student" will pursue his researches, but in a different direction, I remain—

Yours fraternally,
RICHARD DAWSON.

FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I very deeply regret to have given Bro. H. B. White offence in my last communication on this subject, and beg to tender him my apology. I did not consider that there was anything in Bro. White's communication of April last for me to answer, and it was only when the matter was brought under my notice by a brother some time ago that I deemed it necessary to reply. No one has a higher opinion of Dr. Oliver's labours, but I do not pin my faith to his views. Pilate asked, "What is truth?" and the question is still open so far as the whole world is concerned. Now, supposing I had been a Hindoo, and answering Bro. White, would I not be justified, according to my creed, in saying,—"How can Christianity, which is in itself untrue, become an unerring standard of truth to any man?" and, consequently, Christianity is untrue according to a Hindoo, Parsee, Mahometan, and Jew. They have each in their several beliefs unerring standards of truth, just as we Christians have an unerring standard according to our belief. It is not a question of what is positive truth, but what is truth to the different religionists. Hence I say that Christianity has nothing to do with Freemasonry, unless you exclude nine-tenths of the human race.

Yours fraternally,
ANTHONY ONEAL HAYE.

THE CROSS AS AN ORNAMENT.—On this point, the Rev. C. R. Tollemache, in a volume of sermons just published, makes the following remarks, which deserve attention:—"I doubt not religious fashion is pleasing to the Devil. For instance, it is considered the right thing for Christian women to make a demonstration of the Cross as a mere ornament. God forbid that I should speak against its use as a symbol, worn religiously to remind us of our dear Lord. But is that blessed symbol a fit thing to dangle from a woman's ear, or take its place among seals and lockets and charms and tokens at the end of a chain? The enemy of the faith is glad thus to drag down the Cross and make it common, especially if he can make those who so use it forget to have the Crucified in their hearts. I know this is done thoughtlessly, and I entreat those who feel that their use of the Cross has not been reverent, not to take amiss what I have said, but to think over the matter well, and then act as their own hearts tell them they ought."

THE MASONIC MIRROR.

⁂ All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Universal Masonic Calendar, Diary, and Pocket Book for 1869.—We are informed that this useful and comprehensive publication will be issued in a few days' time. It can be obtained at the office of the Freemasons' Magazine, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

The Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, *D.L.*, and the occasion is looked forward to with great interest.

Brethren are reminded that the Lodge Music published a few weeks ago, in several issues of the Magazine, has been republished in a convenient form for Lodge use, price 2s. 6d.

We have to direct the attention of our readers to our advertising columns, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is embellished with engravings of the insignia of the Order.

A **Masonic Calendar** for the province of Durham is about to be published, to be edited by Bro. ✠ W. Brignall, 30°.

The installation of Bro. the Earl of Carnarvon, Prov. G.M. of Somerset, has been definitely fixed for Tuesday, 12th January, 1869. The ceremony will take place at the Masonic Hall and the banquet at the Assembly Rooms. It has been decided *not* to wind up the festive proceedings with a Masonic ball.

Provincial Grand Lodge of Monmouthshire.—A Provincial Grand Lodge will be held at the Masonic Hall, Great Dock-street, Newport, on Wednesday, 30th inst., at two p.m., under the presidency of the R.W. the Prov. G.M., Bro. John Etherington Welsh Rolls. The banquet takes place at the Westgate Hotel, at five o'clock the same evening.

The Right Hon. the Lord Kenlis, Prov. Grand Master for Cumberland and Westmoreland, will preside at the Annual Banquet of the Rosicrucian Society of England, in his capacity as Hon. President The meeting will take place at the Freemasons' Tavern, on Thursday, the 14th January, 1869, and his lordship will be supported by Col. Burdett, R. W. Little, W. J. Hughan, H. G. Buss, W. R. Woodman, and other eminent members of the society.

We understand that Mr. Sheriff Jameson has commissioned Mr. W. D. Keyworth, jun., of London (son of Bro. W. D. Keyworth, of Hull), to execute (for presentation to the town) the statue of Sir William De la Pole, the first Mayor of Hull, one of the leading merchant princes of the 14th century. The design is a very elegant one, and represents Sir William in his Court dress. The statue will be placed in the Town Hall.

Our subscribers are notified that with this present number is presented a handsome engraving of the Right Hon. Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland.

METROPOLITAN.

The Gihon Lodge (No. 49).—On Thursday last, the 17th inst.. the members of this well-known London lodge met at the Guildhall Tavern, Gresham-street, City. As the calendar of work comprised one passing, four raisings, and the ceremony of the installation of the Master for the new year, the brethren had a heavy evening's work before them, and met punctually at 3.30 p.m. The principal officers were represented by Bros. J. Mills, W.M.; J. Tharp, S.W.; T. Cargill, J.W., *pro tem.* for J. Miles, who was unfortunately unable to attend, owing to the occurrence of a severe domestic affliction. The assistant officers were Bros. J. Tipton, Peacock, and Smith. The lodge was duly opened in the first degree; the minutes of the previous meeting were read and confirmed, then opened in the second degree, and Bro. E. Lane, *C.E.* of the Great Western Railway, Paddington, passed to the degree of a F.C. The lodge was then opened in the third degree, and Bros. Newington, Lacy, and Thorne, after satisfactorily responding to the usual examination, were raised to the sublime degree of a M.M., in a manner that reflected great credit upon the ritualistic knowledge and impressive fervour of the W.M. Immediately after this ceremony, the W.M. presented a handsome testimonial from the brethren of the lodge to their Treasurer, Bro. J. W. Monnery, accompanying the presentation with a short, neat and appropriate speech. The testimonial consisted of a silver salver, and a couple of very beautifuly-shaped silver goblets, richly ornamented with embossed figures in gilt and frosted silver, bearing the inscription:—" This salver, together with two cups, are presented by the brethren of the Gihon Lodge, No. 49, to Bro. J. W. Monnery, as a token of esteem and regard for his valuable services as Treasurer, during a period of twenty-five years." This pleasant little interruption, which was feelingly acknowleged by Bro. Monnery, being concluded, the lodge was resumed in the second degree; the Wardens quitted their seats, which were occupied *pro tem.* by other brethren, and the ceremony of installation commenced. The lodge was then again resumed in the third degree, and, after being cleared of all those below the rank of P.M., upon their return, Bro. J. Tharp occupied the chair as W.M. for the year 1869. The usual salutations were given in a hearty and fraternal manner, and the W.M. appointed the following officers to assist him in the proper maintenance of his Masonic duties, and the efficient working of the lodge during the next session:—Bros. J. Miles, S.W.; Tipton, J.W.; Peacock, S.D.; Smith, J.D.; Venn, I.G.; Monnery, Treas.; J. H. Cox, Sec.; C. Hodson, Dir. Cers.; Bros. Williams and Cargill, Stewards. The whole of the ceremony of installation was admirably, faithfully, and impressively conducted by the retiring Master, Bro. J. Mills. As a proof that the working was not hurried, the brethren did not adjourn to the banquet until 7.0 p.m. The visitors present were Bros. John Hervey, G.S.; Paton, two other members of the Grand Lodge; Muggeridge, Jacob, of the Moira Lodge, and several other brethren. The usual loyal and Masonic toasts were drunk at the banquet, which was excellently served, and for quantity and quality fully sustained the reputation of the Guildhall Tavern. Among the members of the lodge present were the Past Masters, Bros. Lacy, Stillwell, Cox, Waterworth, &c.; Bros. Bryant, Steib, Waddell, Vile, Goode, Roach, Curtis, Ridley, &c.; the total number in the banqueting room amounting to nearly 70. After an agreeable evening the brethren separated well satisfied with the prospects of their lodge for the coming year, both as regards its financial and Masonic condition.

Royal Jubilee Lodge (No. 72).—The usual meeting of this lodge was held on Monday evening, the 7th inst., at Anderton's Hotel, Fleet-street. Bro. S. John Hodson, W.M., presided. Bro. Wormald, S.W.; Bro. Jennings, J.W.; Bro. Nunn, sec., and a numerous body of P.M.'s and visitors. The lodge was opened in due form and with solemn prayer, and the minutes of the last lodge were read and confirmed. The lodge having been opened in the second and third degrees, Bros. H. Price and G. Lippard were raised to the sublime degree of M.M., the ceremony being performed by the W.M. The lodge was then lowered to the second degree, when Bros. G. Draper, W. Fudge, and Chandler were passed to the degree of F.C. Afterwards the lodge was reduced to the first degree, when Mr. F. W. Brighten and Mr. J. P. Poncione were announced as candidates for admission to the noble order of Freemasonry. They were separately introduced and initiated into the secrets and mysteries of the order. The next business was to elect a W.M. for the ensuing year, and Bro. Wormald, the S.W., declining to become a candidate for the office, a ballot took place, which resulted in Bro. Geo. Oxford, P.M., being elected to that office. Bro. Henry Webb, P.M., was elected to the office of Treas. There being no other business the lodge was closed, and the brethren adjourned for refreshment. After the cloth was drawn, the W.M. gave the usual formal, loyal and Masonic toasts, which were duly honoured. The health of the newly initiated brethren was given and responded to with great cordiality, and for which they severally returned thanks. "The Health of the Visitors" was next given, for which Bro. H. Thompson, P.M., 177 and 1158, returned thanks, congratulating the lodge on the great prosperity which had attended it since he last had the pleasure of visiting it, and trusted that it would continue in the same successful career, under the auspices of such excellent masters as presided over the Royal Jubilee Lodge. It was omitted to be stated in the proper place that a jewel of the value of 5 guineas was voted to Bro. Hodson, the retiring W.M., for which he expressed his grateful acknowledgment. Some other toasts were given and responded to, and a very happy evening was spent, with pleasing anticipations of the next merry meeting, which will take place in January next.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge (emergency) assembled at the George Hotel, on Wednesday, the 2nd inst. Bro. Newman, W.M., in the Chair; Bros. Rix, S.W. Bigley, J.W.; Geo. H. Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Richardson, Buckwell, Crick, Gill, H. Everett, Jenkinson, Higgins, J. S. Smith, E. Molyneux. Visitors: Bros. Becker, P.M.; G. Bowler, Sec. 51; F. Cole, 51; W. Sprint. The lodge was opened in the first degree, and the summons convening the emergency meeting was read. A request was read for a board of general purposes, to inquire into the characters of Troop Sergeant-majors Coast and Kain, 7th Dragoon Guards; also for Sergeant Lugton, second battalion 16th Regiment, prior to their being balloted for initiation; and also to ascertain the necessity for calling the lodge of emergency. The proceedings of the board of general purposes was then read, stating that Troop Sergeant-majors Coast and Kain, 7th Dragoon Guards, and Sergeant Lugton, 16th Regiment, were eligible to be initiated into the mysteries and privileges of our ancient Freemasonry; and that the necessity for calling a lodge of emergency arose in consequence of the candidates expecting to leave Colchester at an early date. Ballot was then taken separately for Troop Sergt.-majors Coast and Kain, and Sergeant Lugton, 16th Regiment, which proved unanimous in each case. The candidates were then initiated into the mysteries and privileges of our ancient Freemasonry, and received and signed a copy of the bye-laws of the lodge. Bro. J. S. Smith, P.M. 325, (I.C.) kindly gave a lecture on the tracing board in the first degree, and the questions appertaining to the first degree were put round by the W.M. for the information of the newly-initiated brethren. The lodge was then closed in due form, and nothing further having been offered for the good of Freemasonry in general, or this lodge in particular, it was closed in peace, harmony, and brotherly love. The brethren afterwards retired, and sat down to a substantial supper, provided by Bro. Guiver, George Hotel, and the brethren having spent a convivial evening retired at an early hour.—The regular monthly meeting of the United Lodge (697) was held at the George Hotel, Colchester, on Wednesday, the 9th inst. Present: Bros. Newman, W.M., in the chair; Rix, S.W.; Bigley, J.W.; Geo. H. Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Gill, Crick, Everett, Richardson, Buckwell, J. P. Smith, J. S. Smith. Visitors: Bros. Black, Darkin, P.M. 51, W. P. Lewis, 51. The lodge was opened in due form in the first degree, and the summons convening the meeting was read, and the minutes of the last regular meeting and emergency lodge were read and confirmed. Communications were read. Business to be transacted in the Grand Lodge, 2nd Dec., 1868. Letter from Bro. Sutherland, P.M., returning his sincere thanks in having accepted him as an honorary member of the lodge. The lodge was then opened in the second degree, and the questions appertaining to the second degree were put to Bros. Buckwell and Richardson, and having been satisfactorily answered by them, they retired previous to being raised to the sublime degree of a Master Mason. The lodge was then opened in the third degree, and Bros. Buckwell and Richardson were raised to the sublime degree of a Master Mason. The lodge was then closed, down to the second degree and afterwards to the first degree, and nothing further having been offered for the good of Freemasonry in general, or the lodge in particular, it was closed in peace, harmony, and brotherly love. The brethren afterwards sat down together, and, having spent a pleasant evening, retired at an early hour.

LANCASHIRE (WEST).

ASHTON-IN-MAKERFIELD.—*Lodge of Faith* (No. 484).

Installation of W.M.—Festival of St. John the Evangelist.

An emergency meeting of this lodge was held on Wednesday, the 9th inst., at the Gerrard Arms Hotel, at two o'clock in the afternoon. The W.M., Bro. E. C. Cooper, was supported by Bros. Dr. Pennington, P.M., as S.W.; W. Yates, J.W.; J. Jackson, S.D.; S. E. Tetley, J.D.; G. Hill, I.G.; R. Cross, W. Cross, J. Simpson, A. Hanson, J. Harrison. Visitors: Bros. Thomas Wylie, Prov. G. Reg. 86, 292; James Hamer, Prov. G. Treas. 148, 220; John Bowes, P. Prov. G. Reg. C. & W., 129, 148; D. W. Finney, S.W. and W.M. elect, 148; Thos. Batley, Org. 992; W. D. Thomas, 291, Celtic Lodge (S.C.); H. C. Bouchier, 577; H. Wood, Tyler.

The lodge was opened in due form and with solemn prayer, when Bro. Harrison applied for preferment, and, having proved his claim, was entrusted and retired. The lodge was opened in the second degree, when the Provincial Officers were received with due honours, and appropriate music by Bro. Batley, who kindly acted as organist. Bro. Harrison was again admitted, and passed to the degree of F.C. by Bro. Cooper, in such a manner as to meet the approval of all present. The chair was now taken by Bro. Wylie as Installing Master, and Bro. E. C. Cooper, who had been re-elected as W.M., was presented by Bros. Hamer and Bowes. The first portion of the ceremony being completed all brethren below the rank of Installed Master retired, and a board was opened by Bros. Wylie, Bowes, Hamer, and Dr. Pennington. The second portion of the ceremony being completed, the M.M.'s, F.C.'s, and E.A.'s were successively admitted, when the usual declarations were made and salutations rendered, and the lodge closed in the various degrees accordingly. The W.M. now appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. W. Yates, S.W.; J. E. Tetley, J.W.; Dr. Pennington, P.M., Sec. and Treas.; J. Jackson, S.D.; A. Hanson, J.D.; G. Hill, I.G.; H. Wood, Tyler.

The whole of the addresses to the officers and brethren were delivered by Bro. Hamer in his usual correct and impressive manner, and the lodge was finally closed.

THE BANQUET.

A well-selected banquet was laid out in the large room by "mine host" of the Garrard Arms Hotel. The chair was occupied by the W.M., Bro. E. C. Cooper, who was supported on the right by Bros. Hamer, Dr. Pennington, and Thomas; on the left by Bros. Wylie, Bowes, and Finney. Grace before and after meat was said by the W.M. After the withdrawal of the cloth,

The W. Master proposed the first toast on the list, "The Queen, the daughter and niece of Masons," which was drunk with enthusiasm.

National Anthem.

The W. Master proposed "The Prince and Princess of Wales and the rest of the Royal Family." He said that as Freemasons they were all enjoined to be loyal. They could not boast of the Prince of Wales as one of the Craft, but many people believed that at no distant day he would be one. The toast was drunk and three cheers given.

The W. Master then gave "The healths of the M.W.G.M., the R.W.D.G.M., and the Grand Lodge of England," and in doing so alluded to the great respect in which their Masonic Sovereign was held, and expressed a hope that the "Zetland ommemoration" would be of such a character as to do credit to the Craft. Drunk with full honours.

Chorus—"Prosper the Art."

The W. Master next proposed "The R.W. Prov. G.M., D. Prov. G.M., and the Grand Lodge of West Lancashire," and in doing so paid high and well-merited compliments to those high dignitaries. Drunk with Masonic honours.

Chorus—"Worthy Masons all."

Bro. Thomas Wylie, Prov. G. Reg., in responding, said it was impossible to respect too highly Sir Thos. G. Fermor-

Hesketh and Lord Skelmersdale. They were both true Masons. He (Bro. Wylie) was often brought into close intercourse with both brethren, and he assured them that he should not fail to convey to them and the others included in the toast the warm, yea, the affectionate manner in which their names had been received. Personally, he was deeply grateful to all present for the compliment paid him. Masonry was a glorious Craft, ever spreading influences for good over the minds of its members, and in its machinery uplifting the weak and fallen, and endeavouring to restore to society the brother who had seen better days, or, it might be, the widow of some brother whom death had left without those means which he thought he had secured to her. For years he had been an active and somewhat zealous Mason, and he had thereby learned to appreciate her beautiful teachings and realise her many noble lessons. Might they all pass into the calm and unruffled period of hale old age, dignified by a well-spent and useful life, and cheered by the recollections of benevolence and charity, lessons which were so amply illustrated in their ancient and honourable Craft. They had spoken kindly in regard to himself, and in the words of their great poet he would conclude :—

> "I can no other answer make, but thanks,
> And thanks, and ever thanks. Often good turns
> Are shuffled off with some uncurrent pay ;
> But were my worth, as in my conscience, firm,
> You would find better dealing."

Bro. John Bowes, P.P.G. Reg. C. & W., said he had permission from the W.M. to propose the next toast, and he discharged the duty with the utmost pleasure. They had all witnessed the beautiful ceremony of installation that day, and witnessed it doubtless with great pleasure. Two brethren were the prominent actors, but as they had already remembered one of them, his (the speaker's) remarks would be confined to the other. "Bro. Hamer" (cheers) Prov. G. Treas. was his father in Masonry. He had known him above 20 years. He first introduced him to the light, and had kindly watched him in his passage upwards, through all the grades in the Craft and the Royal Arch. Kindness, gentleness, and conciliatory qualities were virtues essentially Bro. Hamer's, and correct elaborate "working" was also his forte. Bro. Hamer had done his duty to every lodge in the province, and indeed his good deeds were not confined to his own province. Bro. Bowes then proposed "The Health of the Installing Master," coupling with it the name of Bro. Hamer. The toast was drunk with full honours.

Song—"The Pilot," by Bro. Thomas.

Bro. Hamer, Prov. G. Treas., in responding, said he deeply appreciated their kindness, and could assure them that nothing afforded him more pleasure than to render assistance to any lodge requiring assistance. He well remembered years ago, when he was first elected to the office of Prov. G. Treas., visiting all the lodges in the province. In the course of his round he called at Warrington, and it so happened opportunely, for he was able to render assistance where it was especially needed. Before the lodge was closed a gentleman was proposed "as a fit and proper person," and the candidate was the last speaker. He had lost sight of Bro. Bowes for some years, but he need not say that the pleasure he experienced in again meeting him was heightened by the fact that it was in the sacred precints of a Freemason's lodge. He again thanked the brethren.

Chorus—"The Grand Lodge above."

Bro. Dr. Pennington, P.M., Hon. Sec. and Treas., rose, and assured the brethren that he had a most pleasing and gratifying duty to perform. Their W. Master was a tried man, and they had not found him wanting. Under his rule the lodge had advanced far beyond anything previously attained, and he had no doubt that if Bro. Cooper was spared to them it would ultimately become one of the best lodges in the province. He begged to propose the health of "The W.M." Full honours.

Chorus—"Prosper the Art."

Bro. E. C. Cooper, W.M., said he felt deeply grateful for the kind reception they had given to the toast of his health. Bro. Pennington had been pleased to refer to the past, and said it augured well for the future; and he would only say that nothing should be wanting on his part to render the Lodge of Faith, 484, all that it ought to be. He claimed the regular and punctual attendance of his Wardens and other officers, as well as their best services, and with their assistance, the sympathy of the brethren in general, and his own industry, he hoped to realize his and their expectations. The kind words they had expressed towards him would certainly act as a stimulus and encouragement to him in the future. The W.M. resumed his seat amid demonstrations of the warmest approbation.

The following were also given :—"The Past Masters," responded to by Bro. Dr. Pennington; "The Visitors," responded to by Bros. D. W, Finney, S.W. and W.M. elect of 148, Thos. Batley, and Bouchier; "The Officers of the Lodge, Past and Present," responded to by the Wardens and Deacons; "Our newly-passed Brother," responded to by Bro. Harrison; "The Masonic Charities," and "The Ladies," the last-named was responded to by Bro. Tetley, J. W., who was particularly happy in his remarks. He claimed for the "Lancashire Witches" pre-eminence among the fair sex, and concluded a very appropriate speech with the following quotation :—

> "But not to our brethren alone we confine
> True brotherly love—that affection divine;
> For our kind-hearted sisters in that have a share,
> For as we admire, we're beloved by the fair."

The Tyler's toast brought to a close a very pleasant meeting—a meeting which will be long remembered by all present at the festival of St. John the Evangelist, of the Lodge of Faith, 484.

YORKSHIRE (WEST).

LEEDS.—*First Annual St. John's Festival of the Excelsior Lodge* (No. 1042), *and Presentation to Bro. W. H. Porritt, W.M., of the Lodge Fidelity* (289).

On Tuesday, the 15th inst., the Excelsior Lodge, 1042, held their annual festival of St. John, in the Masonic Hall, Leeds. Bro. R. R. Nelson, Prov. Grand Sec., officiated as W,M., and I.M. After the lodge had been opened into the several degrees Bro. Robert Vickerman Allison, S.W., who had been unanimously elected, was regularly installed W.M. for the ensuing year, after which his wardens and officers were severally invested with their badges of office, and conducted to their places. After the closing of the lodge the brethren repaired to the banqueting room, where a sumptuous dinner was served and done justice to. The usual loyal and Masonic toasts were then given and drunk with enthusiasm. In response to the toast of the I.M., Bro. Nelson said it gave him much pleasure to attend and take part in the ceremony in the Excelsior Lodge, from the fact that previous to his removal from Leeds he had had the honour of filling the chair of the W.M. of the lodge in its infancy. Bro. Nelson took this opportunity of adverting to the Masonic charities. By them the widow's heart had been made to leap for joy, and her tears had been wiped away, and orphans had been made glad. He urged brethren to contribute their mite to these charities, and whether their contributions were small or great, never to be ashamed of them.

The most interesting part of the evening's proceedings, however, was the presentation of a P.M.'s jewel in gold in the form of a five-pointed star and an address to Bro. W. H. Porritt, W.M., of the Lodge Fidelity, 222, and a member of the Excelsior Lodge. The presentation was made by Bro. Dr. Smyth, vicar of St. Chads, Far Headingley, and W.M. elect of the Fidelity Lodge. He said that although an old Mason, and one who had taken an active part in his day in the ceremonies of provincial grand lodges, he was now a very humble Mason, but he felt proud on being permitted to perform the pleasing duty now entrusted to him. Bro. Porritt deserved his love and respect, and the love and respect of the brethren, not only of his own lodges or of the town, but the craft at large, and he felt sure wherever he was known that love and respect were bestowed. So proficient was Bro. Porritt's knowledge in Masonic skill and working, his merits soon became known so well as to warrant those in authority in committing charges to him which they felt assured would be kept and discharged with sincerity and zeal. In the early days of the Excelsior Lodge, when its numbers were small and its working was deficient, and when none would come forward to fill the breach and man the ramparts of his lodge, Bro. Porritt stepped up and fought bravely for its life, and by his and the efforts of a few other faithful brethren the lodge had now gained a firm standing place among the lodges in the town, and he believed it would go on till it reached the pinnacle of fame implied in its name. But Bro. Porritt had not confined his labours to his lodge alone, but, like a true-hearted Mason, had laboured hard in mitigation of the sorrows and sufferings of the widow and the fatherless. Bro. Smyth was reminded of an anecdote of Bro.

Sir Christopher Wren, on the building of St. Paul's Cathedral after the great fire of London. A small marble slab in an obscure part of the cathedral is the only apparent memorial of the great architect and mason, but on it is an inscription to the effect that if you would see a monument of the builder of the church and city, you must look around you. So he would say of Bro. Porritt. If you would see the results of his labours, you must look at his lodges. As Sir Christopher Wren used day by day to go and gaze on the noble structure of his hands, so he believed it would be Bro. Porritt's pride to constantly visit the lodge he had been instrumental in keeping from being submerged in the waves of difficulty. Bro. Smyth hoped soon to see Bro. Porritt holding a higher office in the Craft, which he was sure would be discharged with the faithfulness which had characterized his labours in his lodge. Bro. Smyth then read the address, which was as follows.—"To Bro. W. H. Porritt, W.M. of the Lodge Fidelity, 289. Worshipful and Dear Sir and Brother,—We, the undersigned, being members of the Lodges Fidelty, 289, and Excelsior, 1,042, beg your acceptance of the accompanying jewel, as a just, though slight recognition on our part of your valuable services to Masonry in general, and ourselves in particular, as members of the ancient and noble fraternity. Your rapid acquirement of Masonic knowledge within the brief period of your connection with the order, and the able and self-denying manner in which you have striven to impart to others the successful results of your zeal and study, cannot fail to impress those brethren, who are privileged to know you, with the liveliest feelings of respect and gratitude. Whenever, in future, you wear this jewel, its place on your breast will form a not inexpressive emblem of the position which you, as a man and a Mason, will ever occupy in the breasts of the donors." The address bore the names of many of the brethren of the two lodges. Bro. Smyth then invested Bro. Porritt with the jewel, which, on the reverse side, bore the following inscription:—"To Bro. W. H. Porritt, P.M. of the Fidelity, 289, and Excelsior, 1,042, a token of brotherly love, 15th December, 1868."

Bro. Porritt, who was much affected by the presentation, thanked the brethren for the honour they had conferred upon him. It had been his ambition and endeavour, throughout all his Masonic career—since he became a babe in Masonry to the present time—to carry out the principles of Freemasonry in their entirety, because to be a true Mason was to raise and elevate one s self morally, socially, and spiritually—it was to be a really good man. He came to the Fidelity Lodge after a worthy Past Master; and though his efforts to further Masonry had not been so successful as he wished, they had been, he felt sure by their presentation that evening—and he dare not speak in opposition to their actions—he felt sure he had deserved it; the jewel, the scroll, and their enthusiastic expression of approbation told him so. He felt proud of his position; and if he had not attained to the summit of the standard in Masonry he hoped for, that evening's proceedings would stimulate him to strive the more to attain it. With respect to the scroll, money should never purchase it, and the jewel he now wore on his breast he should never part with, save as an heirloom to his family, who, he hoped, would be as worthy of it as they had deemed him to be. Bro. Porritt concluded by wishing prosperity to the two lodges.

The proceedings were continued in peace and harmony for a considerable time.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John*, (No. 3, *bis.*)—A meeting of this ancient lodge was held in the Hall, 213, Buchannan-street, on the 1st inst. Bros. Thomas Ramsay, R.W.M. in the chair, Bros. M'Millan, S.W.; Mc.Aulay, J.W., and a very large number of the brethren present. The minutes having been read and passed, a candidate was initiated in a most impressive manner by the S.W., with Bro. Walker, Dir. of Music presiding at the Harmonium. The music as rendered upon this occason had a very solemnizing and beautiful effect. Upon the completion of this ceremony, the nomination of office-bearers for the coming year was proceeded with, when Bro. Ramsay having thanked the office-bearers and brethren for their kind assistance and courtesy during the last two years, intimated that he now intended to resign, thereupon Bro. Buchan, P.S.W. and Bro. Baird, Architect of the lodge, were both nominated for the chair. The Sub. M. and the two Wardens are re-elected, being nominated without opposition. The election takes place on the 15th. The names of several new candidates were then given in, after which the lodge was called from labour to refreshment, &c., and in time duly closed.

GOVAN.—*Lodge Govandale* (No. 437).—This lodge met on Tuesday evening, 15th inst., for the purpose of electing and installing office-bearers for the year, when the following brethren were duly elected and installed into their respective offices by Bro. James Wallace, G.S.:—Bros. James Thomson, R.W.M.; W. H. Birch, D.M.; Alexander Wishart, S.M.; David Kinghorn, P.M.; Gilbert Logan, S.W.; John Park, J.W.; John Gilchrist, Treas.; George Maitland, Sec.; W. M'Lintock, S.D.; James Horner, J.D.; W. Jones, Chap.; W. Wilson, P.G.S.; Colin M'Phail, S.S.; James Eglington, J.S.; W. Ralston, Jeweller; Joseph Scott, I.G.; John M Intyre, Tyler.

IRELAND.

LONDONDERRY AND DONEGAL.

LONDONDERRY.—*Provincial Grand Lodge.*—A meeting of the Prov. G. Lodge was held in the Masonic Rooms, Strand-road, on Monday, the 7th inst., at six o'clock. There was a large muster of brethren, among whom we noticed R.W. William Browne, D. Prov. G.M.; V.W. Fitzgibbon Louch, Prov. J.G.W.; V.W. William Thompson, Prov. G. Treas.; V.W. Dr. Edward Smith, Prov. G. Sec.; W. William Miles, Prov. G.I.G.; W. Conolly Skiptou, P.M.; James Skipton, S.W. 52; W. John Ranger, P.M. 69; W. Robert M'Clury, W.M.; David M'Meuamim, Sec. 102; Acheson W. Smyth, 127; W. William Hanna, P.M. & Sec.; James Cairns, P.M.; George Hanna, W.M.; David Hogg, S.W.; Thomas G.M. Murray, P.M. & Treas.; Marcus H. Babington, 164; George D. Christie, Sec. 196; A. H. Walters, 640; and several members of 188, Strabane, Province of Tyrone and Fermanagh. The business was unusually heavy, and was not got through until nearly nine o'clock. The Prov. G. Officers for the ensuing year will be installed on the 28th inst., when the festival of St. John will be celebrated.

RED CROSS OF ROME AND CONSTANTINE.

YORKSHIRE (NORTH).

INAUGURATION OF TWO NEW CONCLAVES.

THE CONSTANTINE CONCLAVE (No. 11).—This conclave was formally opened at New Malton on the 16th inst., and dedicated by the Em. Sir Knt. W. A. Barrett, D.M.P.S., Villiers Conclave, No. 9, who was specially entrusted with the powers of an Inspector-General of the Order for the purpose, and the following brethren having been duly installed, viz., Bros. John Marshall, P.M. 660; John Staniland, P.M. 660; George B. Hall, William G. McLaughin, Alfred Russel; and Kirton Wandby. Sir Knts. Marshall was chosen as M.P.S; Staniland V.E.; Russell, Recorder; and Wandby, Sentinel; and were severally inducted into their respective offices. The conclave was then closed.

LANCASHIRE.

LANCASTER—*Red Rose of Lancaster* (No. 12).—This new conclave was also inaugurated on the 18th inst., at the Masonic Hall by Sir Kt. Barrett, assisted by that zealous Mason, the V.E. Sir Kt. Edward Busher, G.S.G., who travelled from Kendal for the purpose of rendering his aid. Our distinguished Bro. J. Daniel Moore, *M.D.*, Prov. G. Supt. of Works West Lancashire, P.M. and W.M. 1.051, is the first M.P.S.; T. Mason, W.M. elect 1,051, the first V.E.; W. H. Baguall, Recorder; and R. Taylor, Sentinel. Bros. Wilson Barker, Treas. 1051; J. Fenton, P.M. 281; and Frederick Dean, P.M. 281, were also installed.

Thus the year 1868 has witnessed the formation of no less than eight conclaves of this illustrious Order, and the two last established will assuredly not be the least in numbers and influence. The Constantine Conclave at Malton is so named in honour of the great founder of the Order, who was born in the immediate vicinity; and it is remarkable that Constantine was the only English born Emperor of the Roman dominions

His mother, St. Helena, was an English princess and daughter of Caylus, King of Britain. The Red Rose, we need hardly say, is the proud emblem of the magnificent County Palatine, and the conclave so named cannot fail to flourish under the wise command of Sir Kt. Moore, whose noble exertions to ensure the success of the Northern Counties Asylum when the foundation stone was laid by the Earl of Zetland, must be fresh in the memories of our readers.

The Red Cross Order has now obtained a lasting seat in the hearts and affections of English Masons, and as its principles become more widely known, we may reasonably anticipate that its spread will be co-extensive with that of Freemasonry from which to quote the "History of the Order," "its members are chosen, and with which they consider it their duty as well as their privilege to continue allied."

CHANNEL ISLANDS.

JERSEY.

CONCORD CONCLAVE (No. 8).—At an assembly of this important conclave, holden at the Masonic Temple, Stopford-road, four brethren, officers in H.M.'s service, were duly installed as Knights, viz., Captain Frederick, W. Woodall, Royal Elthorne Light Infantry; and Lieut. Ellis A. Owen, Bennett, C. S. Clarke, and W. J. Eckford of the regular forces. The ceremony was admirably performed by Sir Kt. Benham, M.P.S; Tracy, V.E.; Le Couteur, Iggleden, Binet, Iggleden, Cooper, and the other efficient officers of the conclave. It is but fair to add that the great success of the Order in Jersey is due to the zeal and good working of the members, and the conclave has also the advantage of possessing in Sir Kt. A. Schmitt, P. Sov. Recorder, a brother of untiring energy as well as of vast experience in the conduct and management of Masonic bodies. We undertand that the conclave will meet again early in January to install a number of approved candidate.

REVIEWS.

PUBLICATIONS OF THE MASONIC PUBLISHING AND MANUFACTURING COMPANY, 432, BROOME STREET, NEW YORK.

SECOND PAPER.

"The Guide to the Royal Arch," by Companion Gould, is not the least interesting of these publications, and will be found eminently useful to the CELEBRANTS of the various grades. This work consists of an introductory account of the Royal Arch, and then proceeds in a lucid manner with explanations of the rituals of the Mark, Past, and Most Excellent Masters', the Royal Arch, and the High Priesthood Degrees, concluding with the Ceremonies of the Order, Chapter's Jewels, and Masonic Documents. We purpose briefly noticing the historical portions of the work, without touching upon the ritualistic, for which we feel nothing but admiration.

Perhaps no Order has given rise to so much bitter controversy, and led to more confusion than the origin of the Royal Arch, and the various grades which compose it. While the Supreme Grand Chapter of Scotland acknowledges the grades of Mark, Past, Excellent Masters, Royal Arch, Ark Mariner, and Red Cross Degrees, with the ceremonials of the three Grand Principals, the English acknowledges only the Royal Arch as an adjunct to the three degrees. The Grand Lodge of Scotland acknowledges no degree above the third, with the exception of the Mark Man, and Mark Master, which it permits respectively to be given in the Fellow Craft and Master degrees. The different rites place the degrees, of which they are composed, in different positions, and it is often very puzzling to understand their sequence, and the reason for their being so placed. This, however, being foreign to this present review, we do not notice.

There is no doubt that the Mark Degree is one of the most ancient in existence. We know from the blocks of the Pyramids that the workmen thereon had each a distinguishing mark which was carved upon every block that came from under each one's hammer and chisel. Indeed, the use of the mark as a means of identification of workmen is lost in the mist of antiquity, and we find it up on the ruins of the lordly buildings of Egypt, Greece, the banks of the Zab, a tributary of the Tigris, India, and the ancient buildings of France and Germany. The form of the mark varies in the different countries. In the Great Pyramid of Gizeh, it consists in many instances of the cross and triangle in various positions. In Heraculaneum we find the double triangle and square prominent. France, and, as a matter of course, seeing their intimate relationship, in Scotland, we have the cross, square, and compass, within a heart, oval and circle appearing, as at Strasburg and Roslin. Hungary deals in the half circle, square and cross; England in the triangle, square, compass, sand glass, and their figures superposed upon lines, and often upon each other. Melrose Abbey abounds in five pointed stars, irregular lines and geometric figures. Glasgow Cathedral is peculiarly rich in these. The Palm House, Royal Botanic Gardens, Edinburgh, built in 1856, is rich with the square and compass, sand-glass, gardener's line, and crosses. India deals more in the circle than the line—as may be expected from the form of the characters of their alphabet—and a favourite mark is a point within a circle superposed upon a half circle. Many old lodges in Scotland have Marks attached to signatures. It is easy to understand the origin of the Mark to have taken place, when learning was confined to the few; and the custom of signing deeds by a mark before notaries is legal at the present day. The marks might have also been hieroglyphic, and been a language known only to the initiated. The operative Masons of the present day, according to Laurie, throughout Scotland, still use the mark. In building the Scott monument at Edinburgh, they were used with great success under the foreman, Mr. John Baker. As many of the compartments of the design were alike, it was found necessary, to prevent confusion and to exercise a close superintendance over the workmen, to have each stone numbered and marked on its bed. The respective sides of the monument were therefore indicated by the letters A B C D; the places of the stones by numbers, and the workmen by their marks, which were also cut upon their working tools, so that at any time the position of a stone in the monument, and the name of the party who prepared it could be ascertained. In Scotland it is not unusual for sons of Masons to inherit their father's marks, along with their building tools.

Means of recognition and marks upon implements is not confined to Masons, but smiths, gardeners, plumbers, and slaters have all their *touches* and marks, and the smiths', considering their importante in the middle ages, must be of considerable antiquity. Their touch is the same as the *lewis*. The Cadgers have a curious mode of reception. They blindfold the candidate, fill his mouth with salt, tumble him into a tub of dirty water, and swear him to cheat the whole world, but never a brother Cadger, an oath which they break on the first favourable occasion. They have a distinguishing mark also which they affix to all articles connected with their carts and donkeys. The whole system of the present *trade mark* is founded upon this principle.

Masonic marks on ancient structures labour under the disadvantage of being for the most part buried in between the sides of the joining-stones, and seldom are seen either outside or within. What a wealth of marks the Pyramids or one of our own cathedrals would yield, if pulled down, can easily be imagined—say St. Paul's or Westminster Abbey!

The teachings of the Mark Degree are interesting and instructive, pointing out to the candidate the necessity for using diligence, attention, and patience, that he may, in place of leaving his mark upon mere stone, place it upon that great white stone, the type of eternity. The envy and malice of others, the ignorance and imbecility of those in high office, the jeers and insolence of pretenders must never discourage him; but, relying upon a higher power, and his sense of the right, he must win his way to a high place in this life, and to a happier home in the next.

The Past Master's Degree we suspect is the old ceremonial of installing a Master of a lodge, and it is this ceremonial which is in use upon the election of one on St. John's Day, when a lodge of Past Masters is convened and the new are installed. This degree in a manner closes what is called the class *symbolic*.

The Excellent Master is the entrance degree to the Royal Arch, from which it is divided by the Veils. As a preparatory degree it is only of third-rate interest, although in a manner admirable from the simplicity of its imagery and gravity of its prayers.

The origin of the Royal Arch is one enveloped in the deepest of confused darkness; few can agree upon it, and no two writers but have a different version. Undoubtedly there is a considerable resemblance between the German Rosicrucianism of the 17th century and it, which has afforded the followers of Soanes grounds for identifying the whole framework of Freemasonry with the secret vault of Roseneranz, but this, in our opinion, is perfectly absurd, however much the framers of the Royal Arch may have been indebted to it. Comp. Gould enters very fully into the vexed question, but each reader must choose his own theory. One thing is very evident. The Ancient Masons of England knew of the Royal Arch previous to the Modern, and both previous to the Scots Masons, for it was only in 1817 that the Supreme Chapter was instituted. Laurie says M. Reghelline de Schio distinctly stated that it was invented by Ramsay, and appears to entertain the same belief himself, an opinion which is controverted by Clavel, who insists upon its originators having been three Jews. We confess that we are at a loss to assign any date to it, or to believe that it originally formed part of the Third Degree, which, as a matter of course, must have been known to all the older lodges of the Modern Masons. Furthermore, we do not find any trace of such a degree in the old Minute Books of the old lodges of Scotland, and it is said that the first appearance of it in Scotland is to be found, or *was* to be found, in a lost Minute Book of the Lodge St. Stephen. This, we confess, looks suspicious, when we find the Mark constantly in operation previous to the foundation of the lodge St. Stephen. We refer our readers to Oliver's Royal Arch, and to the present work for all the arguments.

There is no doubt, however, that in the course of Masonic teaching, the Royal Arch, apart from its beauty and symmetry as a degree is entitled to all the consideration given to it from its ranking among the most important in the various rites, as well as its eminence in the English Grand Lodge system, with which it is incorporated and forms an essential portion. Whether it does supplement and finish the Master's Degree or not, it deserves all reverence and respect, from whatever origin it sprung. Its lessons are pertinet, its traditions replete with tender and holy memories, and its precepts just and true. Even its anachronisms may be defended on the ground that it was necessary to place prominently before the candidate those great and good men who took part in the glorious work which it chronicles, while the pure morality and incentives to study will always keep it a favourite with thinking Masons.

The holiness which surrounded the office of High Priest, and the circumstance of its importance in the Jewish history, calls for an elaborate ceremony. Comp. Gould says that no one can legally receive it, until he has been duly elected as High Priest in a regular Chapter of Royal Arch Masons. It has been the custom in this country to consider the grade as a side degree, and for one High Priest to confer the degree upon any regular Companion, while a separate ceremony is used in installing the Principal of a Chapter. We confess that having received this degree, before being constituted a principal in the three offices, it has always struck us as somewhat anomolous to have two ceremonies, and that some means should be adopted to do away with the side degree, and allow no one but a duly elected principal to obtain it.

Companion Gould's work will be found what it pretends to be—a Guide to the Chapter. The ceremonials are very amply noticed, and the illustrative remarks worthy of attention and study. The copious documents, and the illustrations of the jewels, sacred vessels of Scripture, and scenes mentioned in the different degrees will be found alike interesting and instructive. In our next we will notice Bro. M'Clenachan's Book of the Ancient and Accepted Scottish Rite, which concludes our series of papers.

PUBLIC AMUSEMENTS.

STRAND THEATRE.

Mr. Stirling Coyne's comedy of *A Widow Hunt* creates nightly roars of laughter from crowded houses. Mr. J. S. Clarke, who made his *début* at the St. James's Theatre, has proved himself a genuine comic actor, and well qualified to assume higher characters, which he is so well able to perform. He is well supported by Bro. Walter Joyce, who is a very gentlemanly actor. Mr. Belford has quite a host in himself, his excellent acting has been known so long in connexion with the Strand Theatre that it requires no comment. Miss Eleanor Bufton looked and acted charmingly. Miss Lydia Maitland and Mrs. Raymond deserve especial praise. The various characters in the comedy were called before the curtain at the end of each act. The extravaganza of *The Field of the Cloth of Gold*, by W. Brough, followed, having completed its 225th night. Bro. Arthur Swanborough is the acting manager.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Bro. Colonel T. Goddard, Kilburn, £1 1s. Bro. John Coram, Dover, £1 1s.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JANUARY 2ND, 1869.

MONDAY, December 28th.—Lodges: Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile End. Tower Hamlet's Engineers, 902, George Hotel, Aldermanbury. Chapter: Joppa, 188, Albion Tavern, Aldersgate-street.

WEDNESDAY, December 30th.—Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar.

THURSDAY, December 31st.—Gen. Com. Female School, at Freemasons' Hall, at 4.

FRIDAY, January 1st, 1869.—Hornsey, 890, Anderton's Hotel, Fleet-street. Chapter: Fidelity, 3, London Tavern, Bishopsgate-street.

SATURDAY, January, 2.—Gen. Com. Boy's School, at Freemasons' Hall, at 4.

TO CORRESPONDENTS.

⁂ All communications to be addressed to 19, Salisbury street, Strand, London, W.C.

RED CROSS.—Write to Bro. R. W. Little.